

Lancashire Family History & Heraldry Society



Chorley Branch Education Group Talk Handout Further Steps Roman Catholic Research

Roman Catholic Research

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Reg. Charity No. 513437

- In the British Isles early Christianity was either of Celtic origin, brought from Ireland to Iona then spread through Northern England and Scotland by people such as Aidan and Columba, or the Roman or Latin version which was predominant in the south of the England, brought by St Augustine to Kent at the behest of Pope Gregory
- Things came to a head in 663 when the Northumbrian King, Oswiu, began Lent and celebrated Easter a week earlier than his wife, Queen Enflada, who had been brought up in the Roman version of Christianity in Kent
- In 664 the Synod of Whitby was convened to sort this out and it was decided to follow the Roman way of Christianity
- The Roman version of Christianity continued as the state religion in England until 1534



The Reformation

- Henry VIII wanted an annulment of his marriage from Katherine of Aragon, because she could not provide the son and heir that Henry wanted to continue the Tudor dynasty
- The Pope would not grant an annulment or divorce, so Henry broke from the Church in Rome and declared himself head of the Church in England enacted in the Act of Supremacy - schism
- Monasteries and religious orders were all dissolved. Abbey, monastery and priory buildings and holdings were confiscated and sold off to the highest bidder. Some became private houses, others were stripped of roofs and allowed to rot.
- Henry did not personally adopt Protestant doctrine and liturgy, but he did allow Protestant practices, so long as adherents supported his break with Rome
- One of the most important reforms during this time was the introduction of registers for the recording of baptisms, marriages and burials in 1538

Edward VI - 1547 – 1553



- ▶ During the time of Edward VI, the Church in England became more Protestant
- ▶ The Latin Mass was replaced by the Book of Common Prayer and art and statues in churches were destroyed.
- ▶ Attendance at Church of England (Protestant) services was compulsory – Act of Uniformity
- ▶ Any surviving Catholic practices, such as the public saying of the prayers to the Virgin Mary (Salve Regina), were ended

Mary I - 1553 - 1558



- ▶ Mary was determined to take the whole of England back to the Roman Catholic faith
- ▶ She married Philip II of Spain, who was an equally strong Catholic

Elizabeth I - 1558 - 1603



- The Act of Supremacy in 1558 aimed to abolish the authority of any foreign prince, particularly the Pope, in England
- In 1559, Elizabeth established the Church of England as doctrinally different from the Church in Rome - heresy
- The Oath of Supremacy said that anyone taking public or church office in England had to swear allegiance to the monarch as Supreme Governor of the Church of England. Failure to do so was a crime, but it did not become treason until 1562 when a second refusal to take the oath was deemed treasonable
- In 1563 the death penalty was imposed on priests who said Mass
- Defenders of Roman Catholicism were liable to have their property confiscated by the authorities
- During the first years of Elizabeth's reign, there was relative leniency towards Catholics if they kept their religion secret and still attended the local Protestant parish church
- However, in 1570, Pope Pius V issued a bull declaring Elizabeth was not a rightful queen and should be deposed, excommunicated her and any who obeyed her, and also obliged all Catholics to try to overthrow her
- Because of this bull, as well as attempts to put Mary, Queen of Scots on the English throne and the Spanish Armada, attitudes in the English government hardened against Catholics and penalties were more rigorously enforced.
- After 1581 the celebration of the Mass was prohibited under penalty of a fine of 100 marks and a years imprisonment for those hearing Mass. The penalty for non-attendance at the Parish Church was £20 a month or imprisonment until the fine was paid
- There are records of people, mainly Roman Catholics, who refused to conform to Anglicanism – recusancy rolls – TNA
- Recusancy became an indictable offence after 1581 so recusants often appear in Sessions records and Assize Court records

- Between 1581 and 1592, recusancy became a matter for the Exchequer so details of convicted, property-owning Catholics appear in the Pipe Rolls at TNA
- These also contain accounts of fines and forfeitures of lands under the recusancy acts
- After 1592 Recusant Rolls were created which could also include the names of Protestant dissenters
- 1585 saw the 'Act against Jesuits, seminary priests and other such disobedient persons' enacted which made it high treason for any Jesuit or seminary priest to be in England at all.
- After the Spanish Armada, recusants were barred from buying and selling land. The £20 a month fine for non-attendance at an Anglican service accumulated until the recusant conformed. If they didn't, their goods and two thirds of their lands could be seized.
- Local quarter sessions records should provide details of fines



Chingle Hall



After Elizabeth

- ▶ During the reign of James I (1603 – 1625), the government was more tolerant to all non-conformists/recusants, but this changed after the Gunpowder Plot was discovered
- ▶ After 1625 all non-conformists paid a double rate of taxation. These records can be found in the Lay Subsidy Rolls
- ▶ After the Restoration of the monarchy in 1660, the Clarendon Code, a series of four acts, were enacted to settle the religious differences of the Restoration and support the Church of England
- ▶ The Five Mile Act became law in 1665. Catholic and Protestant non-conformist ministers were forbidden from living within five miles of a town, or of visiting it or any other place where they had preached

Recusants Roll – 1628

CHARNOCKE RICHARDE

John Houghton gen ^d	...	...	...	xvj ^d
Robt Brindle et vx ^d eius	...	...	...	ij ^a viij ^d
James Brindle	...	...	...	xvj ^d
Roger Brindle	...	...	...	xvj ^d
John Rigbie	...	...	...	xvj ^d
vx ^r Wilm Barker	...	...	...	xvj ^d
Alexander Prockter et vxor eius	...	...	...	ij ^a viij ^d
John Boullinge et vx ^d eius	...	...	...	ij ^a viij ^d
Katherine Symson	...	...	...	xvj ^d
Alice Charnocke	...	...	...	xvj ^d
vx ^r Wilm Roscove	...	...	...	xvj ^d
Isabell vx ^r John Waringe	...	...	...	xvj ^d
Briget Waringe	...	...	...	xvj ^d
Thomas Waringe	...	...	...	xvj ^d
vx ^r Roger Wright	...	...	...	xvj ^d
Wilm Wright	...	...	...	xvj ^d
vx ^r Johi Wright	...	...	...	xvj ^d
Thomas Wright	...	...	...	xvj ^d
Wilm Crichlowe et vx ^d eius	...	...	...	ij ^a viij ^d
vx ^r Roger Crichlowe	...	...	...	xvj ^d
Humfrey Halsworthe	...	...	...	xvj ^d
Margarett Woodcocke	...	...	...	xvj ^d
vx ^r Richard Parker	...	...	...	xvj ^d
Cicilie ffoster vid	...	...	...	xvj ^d
Elizabeth ffoster	...	...	...	xvj ^d
vx ^r John Lowe	...	...	...	xvj ^d
Jenet ffoster vid	...	...	...	xvj ^d
James ffoster	...	...	...	xvj ^d
Elizabeth ffoster	...	...	...	xvj ^d
Robt ffoster	...	...	...	xvj ^d
Jenett Waringe	...	...	...	xvj ^d
James Roscove et vx ^d eius	...	...	...	ij ^a viij ^d
George Dudell	...	...	...	xvj ^d
John Dutton	...	...	...	xvj ^d
vx ^d Johi Boullinge	...	...	...	xvj ^d
Ellen Charnocke vid	...	...	...	xvj ^d
John Gillar	...	...	...	xvj ^d
Jenett Asley spinster	...	...	...	xvj ^d
Jenett Brindle	...	...	...	xvj ^a
Ellen Brindle	...	...	...	xvj ^a
				Sume ij ^u

COUPLE & WORTHINGTON.

Dorothy Worthington vid...	...	...	xvj ^d
Agnes Worthington spinster	...	...	xvj ^d
James Boothe	...	...	xvj ^d
Thomas Boothe	...	...	xvj ^d
Margaret ffisher	...	...	xvj ^d
Agnes Catterall spinster	...	...	xvj ^d
Peter Winstanley	...	...	xvj ^d
Alice vx ^r Willm Nightgall...	...	...	xvj ^d
Jenett Holmes vid	...	...	xvj ^d
Elizabeth vx ^r Jeffrey Mather	...	...	xvj ^d
Jane Vgnall vid	...	...	xvj ^d
Lettis Cowborne	...	...	xvj ^d
Grace vx ^r Robt Baron	...	...	xvj ^d
Alice vx ^r Hugh Pilkington	...	...	xvj ^d
Hugh Roschoe et Elizabeth vx ^r eius	...	ij ^s viij ^d	
Alexander Cansey et vx ^r eius	...	ij ^s viij ^d	
Dorothy Cansey spinster	...	...	xvj ^d
Richard Worthington	...	...	xvj ^d
George Slater	...	...	xvj ^d

Su^me xxvij^d

HEATH CHARNOCKE & ANDERTON.

Edmond Boothe	...	...	xvj ^d
Richard Boothe	...	...	xvj ^d
Margaret vx ^r Willm Mather	...	...	xvj ^d
Willm Anderton gen ^d	...	...	xvj ^d
James Wilkinson	...	...	xvj ^d
Willm Bale	...	...	xvj ^d
Thomas Lancaster	...	...	xvj ^d
Anne Adamson spinster	...	...	xvj ^d
<i>ar</i> ^r —John Hilton	...	...	xvj ^d
Elizabeth vx ^r Raynold Mather	...	...	xvj ^d
Elizabeth Mather spinster	...	...	xvj ^d
<i>ar</i> ^r —Margaret Mather vid	...	...	xvj ^d
Alice vx ^r Henry Mather	...	...	xvj ^d
Margaret vx ^r xp ^r pher [Christopher] Mather	...	...	xvj ^d

Su^me xvij^d viij^d

SHEVINGTON & WALCHWHITTLE.

vx ^r Alexander Woodwarde...	...	...	xvj ^d
Willm Chisnall et vx ^r eius	...	...	ij ^s viij ^d
<i>ar</i> ^r 16 th —James Woodwarde et vx ^r eius	...	...	ij ^s viij ^d
<i>ar</i> ^r —Raiph et John Woodwarde	...	...	ij ^s viij ^d
James Houlme et vx ^r eius	...	...	ij ^s viij ^d
Rob ^t Prescott	...	...	xvj ^d
vx ^r Alexander Rigbye	...	...	xvj ^d
Myles Grene et vx ^r eius	...	...	ij ^s viij ^d
Ellen Prescott vid	...	...	xvj ^d
Alice Prescott spinster	...	...	xvj ^d
vx ^r Henry ffisher	...	...	xvj ^d
Ellen vx ^r Richard Dicconson	...	...	xvj ^d
Richard Mawdsley	...	...	xvj ^d
Margaret vx ^r Nicholi Rigbie	...	...	xvj ^d
Edward Rigbie et vx ^r eius	...	...	ij ^s viij ^d
Margaret vx ^r John Nalior	...	...	xvj ^d
Anne vx ^r George Parke	...	...	xvj ^d
Humfrey Aspinall	...	...	xvj ^d
Ellen Scott vid	...	...	xvj ^d
<i>ar</i> ^r —Jenett Jollye spinster	...	...	xvj ^d

Su^me jth xiiij^d viij^d

James II

- James II had become a Catholic in 1668-1669.
- He built a new Catholic church in London for himself and members of his Court
- In 1685 the Pope appointed John Leyburn as Vicar Apostolic to England and Wales
- He confirmed around 20,000 Papists, mainly in the North of England
- James II became very unpopular because of his Catholicism and, after a coup by Protestants, he went into exile in 1689

Repository	Lancashire Archives
Level	Item
Reference number	DDKE/HMC/357
Title	Names of those indicted at the Lancashire Quarter Sessions for recusancy.
Date	Oct 1678-Jan 1679
Description	<p>--Names of those indicted at the Lancashire Quarter Sessions for recusancy, and who brought their Certioraries for removing of the same before the Judges of Assize at Lancaster:--</p> <p>Silverdale.--Lady Ann Midleton, widow, and Elizabeth West, widow; indicted October, 1678, at Lancaster.</p> <p>Skerton.--Ambrose Bradshawe, gentleman, and Jane his wife; same date and place.</p> <p>Warton.--Robert Midleton, gentleman; same date and place.</p> <p>Whittingham.--Christopher Parkinson, husbandman, and Elizabeth Lee, widow; same date and place.</p> <p>Tatham cum Ireby.--Elizabeth Cansfield, widow; same date and place.</p> <p>Corton cum Claughton.--Robert Croskell, husbanman, and Edward Bullen, gentleman; same date and place.</p> <p>Thurnham.--Robert Dalton, esquire; same date and place.</p> <p>Heaton cum Oxcliffe.--Thomas Brockholes, gentleman; same date and place.</p> <p>Aighton, Bayley, and Chaidgley.--Richard Sherborne, esquire, Isabella, his wife, Richard Sherborne, gentleman, and Nicholas Sherborne, gentleman; indicted 28 November, 1678, at Blackburn.</p> <p>Lydiate.--Margaret Ireland, widow; indicted October, 1678, at Wigan.</p> <p>Scaresbrick.--Frances Scaresbrick, widow; same date and place.</p> <p>Aintree.--Richard Lathom, gentleman; same date and place.</p> <p>Rixton and Glazebrook.--Elizabeth Massye, widow; same date and place.</p> <p>Culcheth.--Thomas Culcheth, esquire, and John Culcheth, gentleman; same date and place.</p> <p>West Leigh.--Robert Heaton, gentleman, Anne Mossack, widow, Ellenor Urmston, spinster, and John Urmston, gentleman; same date and place.</p> <p>Ince in Makerfield.--Thomas Gerrard, gentleman; same date and place.</p> <p>Hindley and Abram.--Philip Claughton, esquire; same date and place.</p> <p>Rainhill.--Alexander Chorley, and Elizabeth, his wife; same date and place.</p> <p>Ashton in Makerfield.--Sir William Gerrard, Baronet, and William Gerrard, esquire; same date and place.</p> <p>Blackrod.--John Genyon, gentleman; 17 October, 1678.</p> <p>Lathom.--Sir Thomas Clifton, Baronet, and Lady Bridget, his wife; at Preston, 16 January, 1678-9.</p> <p>Wilpshire with Dunckley.--Dorothy Talbott, widow, and Dorothy, wife of Edward Warren [these two names appear to be scratched out].</p> <p>Burnley.--John Townley, esquire, Francis Tounley, gentleman, Richard Tounley, esquire, Isabella Tounley, widow, Katherine Tounley, spinster, Dorothy Tounley, spinster, and George Culcheth, gentleman; at Blackburn, 28 November, 1678.</p> <p>Clayton in le Moors.--Richard Walmisley, esquire, and Dorothy his wife [these two names appear to be scratched out].</p> <p>Melling.--Robert Mollyneux, esquire, and Frances, his wife; at Wigan, October 1678.</p> <p>Ince Blundell.--Henry Blundell, esquire, and John Leathwaite, gentleman; same date and place.</p> <p>Bedford.--Francis Bradshaw, esquire, John Leathwaite, gentleman, and Peter Urmston; same date and place.</p> <p>West Leigh.--John Naylor; same date and place.</p> <p>Aughton.--Edward Stanley, gentleman.</p> <p>Wrightington.--Hugh Dicconson, esquire.</p> <p>Pendlebury.--Thomas Goulden, gentleman; at Manchester, October 1678.</p> <p>Pendleton.--Thomas Goulden, Thomas Goulden, weaver (?), and Edward Goulden, gentleman; same date and place.</p> <p>Lostock.--Sir Charles Anderton, Baronet, and William Yate, gentleman; at Manchester, 17 October, 1678.</p> <p>Manchester.--Edward Goulden, gentleman.</p> <p>Stretford.--Edmund Trafford, esquire, and Frances, his wife; same date and place.</p>
AccessStatus	Open

William and Mary Anne

- ▶ The Toleration Act allowed concessions to non-conformists but not to Papists
- ▶ The Bill of Rights excluded Catholics from the royal succession
- ▶ All holders of public office had to sign a pledge known as the Solemn Association which was a pledge of loyalty to the king and support for the succession
- ▶ The Act of Succession in 1701 established the royal line through Sophia, Electress of Hanover and barred any Catholic or anyone married to a Catholic to accede to the throne
- ▶ 1705 – 1706 Returns of Papists - these are deposited in the Houses of Parliament Archives

Ref No	<u>HL/PO/JO/10/7/265</u>
Title	Papist Returns: Chester (D); Lancashire (2)
Date	21 Dec 1767
Level	File
Description	21 Dec - Chester Archdeaonry Leyland Deanery Brindle Creston - see separate Box (H) Beconsall Chorley Rufford Tarleton Eccleston Douglass Hoole Leyland Euxton Heapey Pennrantham Standish Coppull

Repository	Lancashire Archives
Level	Item
Reference number	DDKE/8/3
Title	Roger Kenyon's notes concerning an inquisition at Warrington into lands given for the maintenance of Jesuits, Franciscan friars and secular priests by Lord Molineux, Thomas Eccleston, William Standish, Sir Nicholas Sherburne, William Dicconson, Sir William Gerard and Thomas Gerard
Date	nd c4 May 1693
AccessStatus	Open

- Between 1688 and the early 19th century, Catholic civil rights were practically non-existent. Their right to own property or inherit land was limited, they had to pay special taxes, they were not allowed to send their children abroad for a Catholic education, they couldn't vote, they couldn't join the Army or the Navy, they couldn't be MPs or JPs and priests were liable to be imprisoned

The Georgians

- ▶ After the Jacobite Rebellion of 1715 everyone over the age of 18, including women, was compelled to take the Oath of Allegiance. Lists of those who signed, or didn't sign, are usually found in the local Quarter Sessions records
- ▶ In 1715 and 1717 Roman Catholics were required to register their names and estates at the Quarter Sessions if they would not swear allegiance to the Crown and the Church of England
- ▶ Those who refused both to register and to appear at the Quarter Sessions had their property confiscated. Forfeiture was handled by the Forfeited Estates Commission whose close rolls are held at TNA

Repository	Lancashire Archives
Level	Item
Reference number	DDKE/2/19/12
Title	List of those persons who took the oath of allegiance under townships and hundreds
Date	nd late 17th cent
AccessStatus	Open

Repository	Lancashire Archives
Level	Item
Reference number	DDKE/HMC/1223
Title	Brief for the defendant in the suit of the King v. William Fowden. - concerning the Jacobite rebellion.
Date	1746
Description	--Copy of Indictment:--"The jurors for our present Sovereign Lord the King, upon their oath present that Thomas Walley, late of the town of Manchester, in the County Palatine of Lancaster, gentleman, and William Fowden, late of the same place, merchant and chapman, being subjects of our said present most Serene Sovereign Lord George the Second, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth, not having the fear of God in their hearts, nor having any regard for the duty of their allegiance, but being moved and seduced by the instigation of the Devil, as false traitors and rebels against our said present Sovereign Lord the King, their supreme, true, natural, lawful, and undoubted Sovereign Lord, entirely withdrawing that cordial love and that true and due obedience, fidelity and allegiance, which every subject of our said present Sovereign Lord the King should, and of right ought to bear, towards our said present Sovereign Lord the King, and also devising (as much as in them lay) most wickedly and traitorously intending to change and subvert the rule and government of this kingdom, duly and happily established under our said present Sovereign Lord the King, and also to depose and deprive our said present Sovereign Lord the King of his title, honour, and royal estate, and of his imperial rule and government of this kingdom, and also to put and bring our said present Sovereign Lord the King to death and final destruction, and to raise and exalt the person pretended to be Prince of Wales during the life of James the Second. late King of England. and so

Ref No	<u>HL/PO/JO/10/7/265</u>
Title	Papist Returns: Chester (D); Lancashire (2)
Date	21 Dec 1767
Level	File
Description	<p>21 Dec - Chester Archdeaconry Blackburn Deanery Blackburn Balderston Darwen or Over Darwen Harwood Lango Sarnslesbury (turned inside out for binding) Tockholes Walton-le-Dale Whalley Acorington with Althorn Burnley with Holme Clitheroe with Downham Churchkink Colne with Marsden Haslingden Goodshaw Newchurch-in-Pendle Newchurch-in-Rossendale Padiam Whitewell</p> <p>Leyland Deanery Brindle Creston - see separate Box (H) Becconsall Chorley Rufford Tarleton Eccleston Douglass Hoole Leyland Euxton Heapey Pennratham Standish Coppull</p>



Stoneyhurst Catholic College



Victoria

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Reg. Charity No. 513437

- In 1837 civil registration was introduced in England and Wales.
- All religious denominations were allowed to hold legal marriages within their churches as long as a registrar attended and were able to keep their own registers
- Registers are still with most Catholic priests because they use the baptism registers particularly to note first communions, confirmation and marriages
- Irish immigrants boosted the number of Catholics in the country
- 1850 – Dioceses were established and Bishops restored

20th century

- 1919 – Establishment of Catholic parishes in England and Wales
- Please note – before 1778 most registers were not kept by priests – if they were sent to trial, the registers could be used as evidence against themselves and their congregation

Here is a sample of what you can find on the Internet.

FindMyPast

British Armed Forces, Roman Catholic Registers - (Baptism, Confirmations, Marriage & Burial), 1836 – 1975

BAPTISMS solemnized in the Garrison of Aldershot (South Camp)
Roman Catholic Church in the Year 1886.

Date of Birth of the Child	When Baptized.	Child's Christian Name	Parent's Name.		Abode.	Quality, Trade, or Profession.	By whom the Ceremony was performed
			Christian.	Surname.			
1886 16 Aug No. 1193	1886 30 Aug	John James	James	Maulon (aka Bryan)	Aldershot	Private 2 Yorkshires Regt	Edward Ryan
1886 20 Aug No. 1194	1886 6 Sept	Helene Violet	Henry + Mary + Aphes	Devere (aka Gorman)	Aldershot	Corporal 1 Hampshire Regt	Edward Ryan
		Sponsors: Charles O'Hara + Nellie Parker					
		Sponsors: Henry Gorman + Elizabeth Long					

1924

No. 236

CHAPMAN
SCHRAMM

Storncliffe 1185

Anno 1924 die 2 mensis OCTOBER Ego REV J COUGHLIN
 in Matrimonium conjunxi FRANCIS WILLIAM CHAPMAN de ENGLAND
 filium WILLIAM BENZO CHAPMAN et ANNE GERTRUDE SCHRAMM
 de GERMANY filiam AUGUST SCHRAMM & CECILIA (nee MAUNG)
 Presentibus { JAMES NUTT de
 MARY SCHRAMM de
 Holy Name STORNCLIFFE

First name(s)	Francis William
Last name	Chapman
Alias	Francis William
Sex	Male
Year	1924
Marriage date	02 Oct 1924
Place	Aldershot, General Registry
Marriage country	England
Residence county	Hampshire
Spouse's first name(s)	Anne Gertrude
Spouse's last name	Schramm
Service branch	Army
Register type	Marriages
Register year range	1897-1995

Anno 1858 die 1 mensis Februarii, Elizabetha Thornton ~~ex parte (Emmery)~~
 aetatis 11 annis, in communionem S. Matris Ecclesiae animam Deo reddidit Sacramento munita, cujus corpus die 2
 mensis Februarii sepultum est in ecclesiam apud ~~_____~~
 James. Vinton Dip^s 1858

Cheshire Non-Conformist & Roman Catholic Registers - (Baptism, Marriages & Burials) 17th Century-1910

The Cheshire Non-Conformist and Roman Catholic baptism records include those for Baptists, Congregationalists, Methodists, Presbyterians, Society of Friends (Quakers), Unitarians and Roman Catholics.

No. 236
 CHAPMAN
 SCHRAMM
 Storncliffe 1885

1924

Anno 1924 die 2 mensis OCTOBERE Ego REV J COUGHLIN
 in Matrimonium conjunxi FRANCIS WILLIAM CHAPMAN de ENGLAND
 filium WILLIAM BENZO CHAPMAN et ANNE GERTRUDE SCHRAMM
 de GERMANY filiam AUGUST SCHRAMM & CECILIA (NEE MANN)
 Presentibus { JAMES NUTT de _____
 Mary SCHRAMM de _____
 HOLY NAME STORNCLIFFE

First name(s)	Francis William
Last name	Chapman
Alias	Francis William
Sex	Male
Year	1924
Marriage date	02 Oct 1924
Place	Aldershot, General Registry
Marriage country	England
Residence county	Hampshire
Spouse's first name(s)	Anne Gertrude
Spouse's last name	Schramm
Service branch	Army
Register type	Marriages
Register year range	1897-1995

No. 70

Anno 19³³ die 31^a mensis Augusti nata et anno 19²³ die 17^a mensis Septembris baptizata est
 Maria Julia Williams filia Alberti Thomae Williams et
 Elizabethae Williams (olim Felgapatric) conjugum:
 a me Presente Pastore
 Patris fuit Albertus Hayes Matris fuit Francesca Williams
 Ipse anno MDCCLXVI die 9 mensis Februarii matrimonium contraxit cum
 Henrico Richardson filio Henrici et Eliae Richardson
 presentibus testibus Abrahams Johnson et Elizabetha Williams
 in ecclesia S. J. M. de Seacombe apud Seacombe
 S. J. Cowley

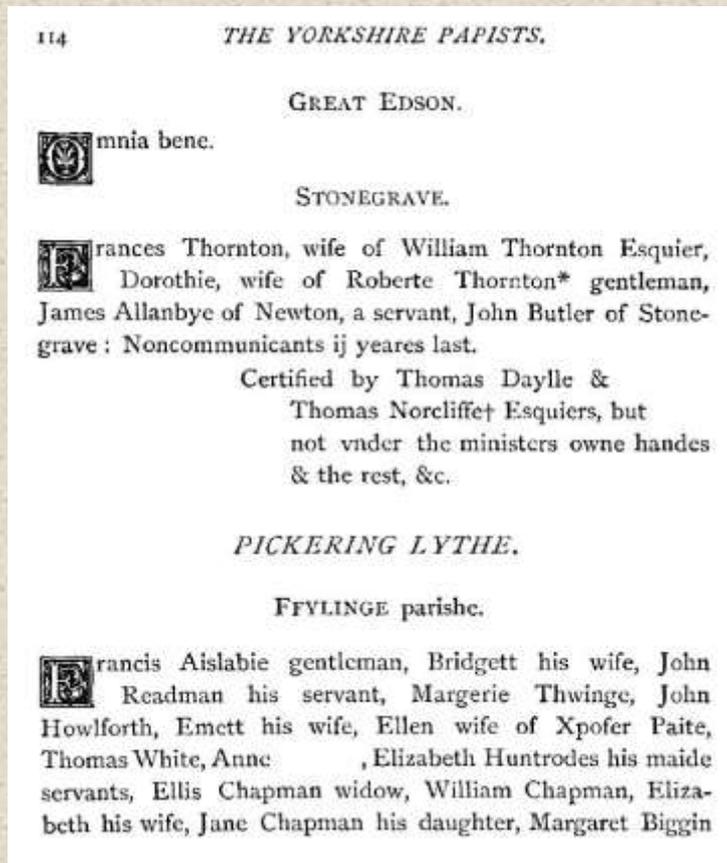
First name(s)	MARIA JULIA
Last name	WILLIAMS
Birth year	-
Marriage date	09 Feb 1861
Marriage year	1861
Chapel	Wallasey, St Joseph's Catholic Church
Spouse's first name(s)	Henrico
Spouse's last name	Richardson
Groom's father's name	Henricus Richardson
Bride's father's name	Alberti Thomae Williams
Place	SEACOMBE
County	Cheshire
Country	England

Anno 1874 die 15 mensis Martii Ada Williams ex Stockport
 aetatis -1, in communione S. Matris Ecclesiae animam Deo reddidit Sacramentis munit, cujus corpus die 17^a
 mensis Martii sepultum est in Cem. ap. Stockport
 Daedus Robinson

First name(s)	ADA
Last name	WILLIAMS
Age	-
Gender	Female
Birth year	-
Death year	1874
Death date	15 Mar 1874
Burial year	1874
Burial date	17 Mar 1874
County	Cheshire

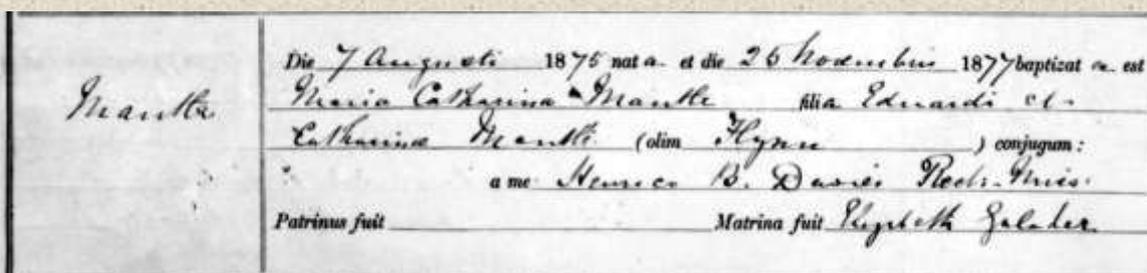
England & Wales, Roman Catholic Records

There are currently eight titles contained in this collection. The main one is a list of Roman Catholics in the County of York, 1604 plus miscellaneous other records.



England Roman Catholic Records - (Baptisms, Congregational Records, Marriages and Burials)

Extracted from the dioceses of Birmingham, Liverpool, Middlesbrough and Westminster in England.





First name(s)	Kate
Last name	Bunn
Event year	1879
Event date	06 Apr 1879
Parish	Underwood Road, Wapping
Diocese	Westminster
Church	St Anne
Deanery	Tower Hamlets
Ecclesiastical province	Westminster
County	Middlesex
Country	England
Archive	Westminster Archdiocesan Archives
Document type	Confirmations
Records year range	1856-1891

Scotland Roman Catholic Records - (Baptisms, Congregational records (includes registers of confirmations and communion recipients, as well as parish lists, seat rentals, and lists of people who converted to Catholicism), Marriages and Burials
 This collection holds baptism marriage & Burial registers and Congregational records from all eight Scottish dioceses and encompasses over 300 years of record keeping.

NORTH NAVE.

NAME	1872		1874		1875		1876		1877		1878	
	Map	Box										
John Watson					2.							
Mrs Legg											2.	
W D Ferguson												2.

Westminster Roman Catholic Census 1893

Was your ancestor a good Catholic or bad Catholic?

Diocese of Westminster.												
CENSUS, 1893.												
Street <i>Whititham Place</i> in the Mission of <i>St. Paul's, Mapping</i> taken by <i>Father Doolley</i>												
No. of House	Name	Age if under 16	Occupation	Male	Bapt. Duties	Confession	Married	Mixed Marriage	Does Child attend Catholic or Non-Catholic Day School?	Is Child's Faith in Danger?	Is Child in Superior Order of Holy Orders or Clerical Class?	Remarks
10	Powell Henry		Labourer		X	X	X	X				Prob.
	" Thomas				X	X	X	X				
	" Joseph				X	X	X	X				
	" Mrs	46			X	X						Evangelist occasionally.
	" John	12			X	X			Catholic	"	"	
9	Lynch Timothy				X	X	X	X				Episcopate. Apostolic.
	" Margaret				X	X	X	X				Was an illegitimate child, denied
	" Catherine				X	X	X	X				
	" Margaret				X	X	X	X				
	" Daniel		Labourer		X	X	X	X				
8	Bush Henry		Labourer		X	X	X	X				
	" Annie				X	X	X	X				
	" William	18			X	X	X	X				
7	Wells John				X	X	X	X				Prob.
	" Elizabeth				X	X	X	X				Moved in to Church
	" Eliza	13			X	X	X	X				By her own choice of mixed marriage and can be called a Catholic only by courtesy.
	" John	11			X	X	X	X	Catholic	yes		Not home.
	" Sarah	5			X	X	X	X				
	" Ann	3			X	X	X	X				

Ancestry

West Yorkshire, Roman Catholic Oath Records - 1714-1787, 1829

This collection contains lists and certificates of Roman Catholics failing to take the oaths of abjuration, allegiance and supremacy which were a part of an act passed by parliament in 1715.

One house garden and stable in the S. Township of Dettle in the possession of John Clompton the present
 term, under the yearly rent of six pounds and ten shillings by lease parcel.
 two parcels of ground in the S. Township of Dettle called Great Field and Bock's field containing
 abt three acres and in the present possession of John Charlton and Christopher Dainigill farmers thereof
 under the yearly rent of three pounds two shillings & six pence by lease parcel.
 One house lying within the S. Township of Dettle called Alfrains town containing abt half an
 acre in the possession of Adam Brown farmer thereof under the yearly rent of ten shillings by lease
 parcel.

During this time, it was assumed that members of the state church were loyal to the realm, whereas members of the Roman Catholic Church were not. Under this act, Roman Catholics were required to register their names and real estates with the Clerk of the Peace of the county where they owned property in order to attest to their loyalty. Those who refused to swear the oath were liable to be imprisoned. Convicted recusants were ordered to receive Anglican communion once a year or face a fine or seizure of their property. Recusants were also barred from office and professions including the military and informers were paid £50 for revealing a priest saying mass or persons attending mass. The obligation was repealed in 1791.

Ireland, Selections of Catholic Baptisms - 1742-1881

Most records are from:

- Athboy
- Blackwater, Killala
- Boyle
- Delvin, Crowinstown, Kellalagh, Killeagh
- Dunboyne, Kilbride, Rathregan, Ballymaglasson
- Gallen, Reynagh
- Kilcloon, Batterstown, Kilcock
- Killeen, Kilmessan, Dunsany
- Kingscourt, Enniskeen
- Lisanuffy, Cloonfinlough, Kiltristan, Strokestown
- Navan
- Nobber, Cruisetown
- St Mary's, Athlone

Ireland, Selections of Catholic Marriages and Banns - 1742-1884

Most records are from:

- Athboy
- Blackwater, Killala
- Boyle
- Delvin, Crowinstown, Kellalagh, Killeagh

- Dunboyne, Kilbride, Rathregan, Ballymaglasson
- Gallen, Reynagh
- Kilcloon, Batterstown, Kilcock
- Killeen, Kilmessan, Dunsany
- Kingscourt, Enniskeen
- Lisanuffy, Cloonfinlough, Kiltristan, Strokestown
- Navan
- Nobber, Cruisetown
- St Mary's, Athlone

Ireland, Selections of Catholic Deaths - 1756-1881

Most records are from:

- Athboy
- Blackwater, Killala
- Boyle
- Delvin, Crowinstown, Kellalagh, Killeagh
- Dunboyne, Kilbride, Rathregan, Ballymaglasson
- Gallen, Reynagh
- Kilcloon, Batterstown, Kilcock
- Killeen, Kilmessan, Dunsany
- Kingscourt, Enniskeen
- Lisanuffy, Cloonfinlough, Kiltristan, Strokestown
- Navan
- Nobber, Cruisetown
- St Mary's, Athlone
-

Liverpool, England, Catholic Baptisms - 1741-1916

Liverpool, England, Catholic Marriages - 1754-1932

Liverpool, England, Catholic Burials - 1813-1985

Liverpool, England, Catholic Confirmations - 1813-1922

GenUKI - <https://www.genuki.org.uk/search/site/Catholic>

This site can point you to where the catholic records can be found. Not all counties are covered but the following are with the number of churches for each county in brackets.

Yorkshire (1582)
 Lancashire (726)
 Cheshire (272)
 Devon (169)

Surrey (145)
Essex (144)
Durham (141)
Sussex (138)
Warwickshire (126)
Hampshire (123)
Norfolk (104)
Lincolnshire (83)
Berkshire (79)
Middlesex (78)
Northumberland (69)
Cornwall (64)

Here is an part of what you might find on GenUKI

St Gregory, Chorley, Roman



Church Records

Original Registers

Baptisms

1802-1850 held by [Lancashire Record Office](#) RCWB

Marriages

1803-1815 held by [Lancashire Record Office](#) RCWB

1837-1839 held by [Lancashire Record Office](#) RCWB

1843-1855 held by [Lancashire Record Office](#) RCWB

Burials

1814-1855 held by [Lancashire Record Office](#) RCWB

Copies of Original Registers

Baptisms

1802-1815 held by [Lancashire Record Office](#) DDX 241/9 - Microfilm

1802-1850 held by [Lancashire Record Office](#) MF 9/19 - Microfilm

1815-1941 held by [Lancashire Record Office](#) MF 9/104 - Microfilm

Marriages

1803-1815 held by [Lancashire Record Office](#) MF 9/19 - Microfilm

1803-1815 held by [Lancashire Record Office](#) DDX 241/9 - Microfilm

1843-1855 held by [Lancashire Record Office](#) MF 9/19 - Microfilm

1856-1941 held by [Lancashire Record Office](#) MF 9/104 - Microfilm

Burials

1814 held by [Lancashire Record Office](#) DDX 241/9 - Microfilm

1814-1855 held by [Lancashire Record Office](#) MF 9/19 - Microfilm

1856-1943 held by [Lancashire Record Office](#) Searchroom - Microfiche

Register Transcripts

Burials

1856-1943 held by [Lancashire Record Office](#) Searchroom - Transcript

The National Archives

The National Archives website can also help you find Roman Catholic Parish Records and they list 983 locations. -

https://discovery.nationalarchives.gov.uk/results/r?_q=Roman+Catholic+Parish+Records

Example

Lancashire
County Council

your archives

Text only Search

Home Advanced Search Showcase Image Gallery

FAQs
Useful links
Help
How do I search the database?
What are acceptable searches?
What is in the catalogue?
Glossary
Send us feedback

Record
Click on the Reference Number to see the full collection.

BCSH - Whittle le Woods, South Hill, St Chad Roman Catholic Church Records

Repository	Lancashire Archives
Level	Collection
Reference number	BCSH
Title	Whittle le Woods, South Hill, St Chad Roman Catholic Church Records
Extent	5
Date	1772 - 1910
Description	Register, accounts, minutes, correspondence.
Access	Please look at details of items within this collection for information about any restrictions on access or contact us for more information.
AccessStatus	see items

If you want to find out more information, please [contact Lancashire Archives](#), quoting the reference number given above.

If you search for just Roman Catholic Records you get 6,644. - <https://discovery.nationalarchives.gov.uk/results/r? q=Roman+Catholic+Records>

Example

EAST RIDING
OF YORKSHIRE ARCHIVES

Text only Search

Error reading TopNav.sitemap - Default Navigation Bar created.

Home Advanced Search Image Gallery Showcase

Collection Browser
Help
How to use the catalogue?
How can I see closed records?
How can I get copies?
FAQs
Archive Maps
Film and Sound Archive
Book a viewing

Search Results > Record

First Previous 5 of 6 Next Last

25838 - EVERINGHAM ROMAN CATHOLIC SCHOOL RECORDS

Level	Collection
Finding No	SL38
Extent	(6 items)
Title	EVERINGHAM ROMAN CATHOLIC SCHOOL RECORDS
Date	1877-1966
Description	Contains log book 1942-1966, admission registers 1877-1966, punishment book 1955-1963, accident book 1950-1965, maintenance of property book 1951-1965
AccessStatus	Open
PlaceCode	NA1251
Subject	SCHOOLS

Places

If you look for Recusant Rolls you get 550 hits. - <https://discovery.nationalarchives.gov.uk/results/r? q=Recusants+Roll>

Example

Catalogue description

Roll 8 G. Feilding, Receiver of Revenues from Popish Recusants.

Reference:	AO 1/360/8
Description:	Roll 8 G. Feilding, Receiver of Revenues from Popish Recusants.
Date:	29 Oct. 1631-29 Sept. 1632
Held by:	The National Archives, Kew
Legal status:	Public Record(s)
Closure status:	Open Document, Open Description

Lancashire Archives

As well as what you saw above they hold the records for 333 Roman Catholic churches. **We carry copies of many of these in fiche format.** Failing that they can be obtained at the

Archives at Bow Lane Preston, but beware many are still held by the parish. The list of parishes is at - <https://www.lancashire.gov.uk/libraries-and-archives/archives-and-record-office/our-collections/church-registers-guide/>

Church registers guide

This is a detailed guide to our holdings of Anglican, Roman Catholic and Nonconformist church registers and all copies and transcripts of these.

Roman Catholic church registers

This handlist, in alphabetical order of Roman Catholic parish, includes the main sources for tracing your ancestors in Roman Catholic records. These include parish registers, bishop's transcripts and copy registers.

Lancashire Archives is responsible for the archives of the Roman Catholic dioceses of Lancaster, Liverpool, and Salford although many Roman Catholic registers are still kept in their respective parishes.

Parish list:

[A](#) [B](#) [C](#) [D](#) [E](#) [F](#) [G](#) [H](#) [I](#) [J](#) [K](#) [L](#) [M](#) [N](#) [O](#) [P](#) [R](#) [S](#) [T](#) [U](#) [V](#) [W](#) [Y](#)

C

CHIPPING, St Mary [formerly at Leagram Hall]; *Diocese of Salford*

C 1947-1962	M 1948-1950, 1961-1962	B 1827-1857	Reg rets	RCSF 2	
C 1780-1840	M 1837-1856	B 1827-1857	Copy reg	Printed	CRS 36
			MI	Microfiche	Searchroom

CHORLEY, Sacred Heart; *Archdiocese of Liverpool*

For registers enquire at:- The Presbytery, Brooke Street, Chorley, Lancs. PR6 0NG

CHORLEY, St Anselm of Canterbury; *Archdiocese of Liverpool*

[closed]

For registers enquire at:- St Mary's Church at The Presbytery, Mount Pleasant, Chorley, Lancs. PR7 2SR

CHORLEY, St Chad, South Hill see WHITTLE LE WOODS

CHORLEY, St Gregory, Weldbank; *Archdiocese of Liverpool*

C 1802-1850	M 1803-1815, 1837-1839, 1843-1855	B 1814-1855	Orig reg	RCWB	
C 1802-1850	M 1803-1815, 1843-1855	B 1814-1855	Copy reg	Microfilm	MF 9/19
C 1815-1941	M 1856-1941		Copy reg	Microfilm	MF 9/104
C 1802-1815	M 1803-1815	B 1814	Copy reg	Microfilm	DDX 241/9
		B 1856-1943	Copy reg	Microfiche	Searchroom
		D/B 1856-1943		Transcript	Searchroom
			MI	Transcript	Searchroom

The kinds of Catholic Documents that can be found

1815

Nov. 9. 1815

Ordinationes

331

Catholic Ordination 1815

Dionys Ryan
ord. min.

Ego infra scriptus, iussu et auctoritate Divina et Sanctae sedis Apostolicae
 Gratia Episcopus Bostoniensis etc. Die Dominica, et mensis ~~Octobris~~
 quinta anni Domini millesimi octingentesimi decimi quinti, dilectum
 Dionysium Ryan clericum Bostonensem, ex vice gordan oriundum
 ad Acolythatum catolicoque minoris ordinis rite et canonice promovendum
 Duci et promovi.

+ Joannes Episcopus Bostoniensis

1817

March 19th 1817

Subdiaconus

Die 19^a Martii, Ter. 4^a 4^e Hebdomadis Quadragesimae anno
 Domini millesimo octingentesimo decimo septimo, laudum
 Dionysium Ryan ad sacrum Subdiaconatus ordinem
 rite Canonice promovendum Duci & Promovi

+ Joannes Episcopus Bostoniensis

March 22^d 1817

Diaconus

Die 22^a Martii Sabbato ante Dominicam Passionis,
 anno Domini millesimo octingentesimo decimo
 septimo ad sacrum Diaconatus ordinem rite &
 canonice promovendum Duci & Promovi.

+ Joannes Episcopus Bostoniensis

May 31st 1817

Presbyter

Die Maii trigesima prima, anno Domini
 millesimo octingentesimo decimo septimo, sabbato
 scilicet quatuor temporum Pentecostes eundem
 Dionysium Ryan ad sacrum Presbyteratus ordinem
 rite Canonice promovendum Duci & Promovi

+ Joannes Cheverus Episcopus
Bostoniensis1819
Stephen
Cuthbert
ord. min. &
Subdiaconus

Diaconatus

Die tertia mensis Martii 1819, feria quarta quatuor
 temporum, Stephanum Cuthbert clericum
 Diocesis Ursaliensis rite dimissum, ad Acolythatum
 ceterosque minores ordines, et ad sacrum
 Subdiaconatus ordinem ^{sub ritu Anglicano} rite Canonice
 promovendum Duci et promovi; et eundem
 sabbato sequenti, ex apostolica dispensatione, ad
 sacrum Diaconatus ordinem promovi. Die
 scilicet sexta Martii. + Joannes Episcopus Bostoniensis

Catholic Baptism 1828

1828

Newport Aug. 10th Baptized Ann, born Feb. 8th 1825
 Parents Henry & W^m. Mary
 Sponsors James Deane & Mary Doyle
 who were sponsors all under date of 10th inst. R. D. Woodley

Cumberland Coal Mining Aug. 18th Baptized Mary about 2 months old
 Parents: Tho^s. & Margaret Ryan.
 Sponsors: Patrick Nolan
 R. D. Woodley

Providence Aug. 18th Baptized Thomas, born 3 East
 Parents: Pat. & Margaret McMahon.
 Sponsors: Jas. Mackey & Cath. Smith
 R. D. Woodley

Providence Aug. 20th Married Hugh McCaffery to Miss
 Patanna O'Brien, in presence of ad
 Witnesses Anthony Gallagher, Mary Martin &
 R. D. Woodley

Newport Aug. 24th Baptized Elizabeth born 24th inst -
 Parents: Michl. & Ann Keegan -
 Sponsors: W^m. Mackey & Bridget Gaghan
 R. D. Woodley

" 24. Supplied the Ceremony of Baptism for
 Mr. Edith King, who made a previous Profession
 of Catholic Faith.
 R. D. Woodley

" 25. Baptized Margaret about 10 days old -
 Parents Jas. & Ann Shevelin -
 Sponsors - & Cath. McKennas
 R. D. Woodley

Providence Aug. 31. Baptized James born 10th inst.
 Parents: W^m. & Sarah McCreas -
 Sponsors Anthony Gallagher & Mary Maynard -
 R. D. Woodley

Haunton Sept. 2nd Baptized Mary S. Caswell an adult
 Married Michl. Falvey to Miss Mary S.
 Caswell, Witnesses Michl. Worrigham & Ann Eliza Field
 R. D. Woodley

1810

Funerals Catholic Funeral 1810 261

John Ronan —	May 30 th John Ronan et. 33. He died on the 29 th having received the Sacraments of the Church J. Cheverus
Thomas Clarke —	May 31 st Thomas Clarke; et. 40. He died on the 2 ^d . J. Cheverus
John H Rogers —	June 5 th John Hooper Rogers et. 19. He died on the 3 ^d , having received the Sacraments of the Church. J. Cheverus
Thomas Burke —	July 13 th Thomas Burke et. about 58. He died the 12 th in the almshouse, having received the Sacraments of the Church. John Cheverus
Patrick Forester	August 3 ^d . Patrick Forester et. 55. He died the 2 ^d , having received the Sacraments of the Church. John Cheverus
Henry Revinasson	Henry Revinasson et. 17 months. He died the 2 ^d . John Cheverus
Hugh Murray	August 21 st Hugh Murray et. 28. He died the 20 th , having received the Sacraments of the Church Francis A. Matignon
Philip Sumbrella	September 1 st Philip Sumbrella et. He died the 31 st of August, having received the Sacraments of the Church. John Cheverus
George of Kawford	September 12 th George of Kawford et. 22 months. He died on the 11 th . John Cheverus
James Flinn	September 30 th James Flinn et. 47. He died the 28 th , having received the Sacraments of the Church. John Cheverus
Mary Ann McCarthy	October 8 th Mary Ann McCarthy et. 20 months. She died the 6 th . John Cheverus

Catholic Confirmation 1857

Names of those confirmed at Spuchie, by the Vicar Genl. & Kyo, 11 Oct- 1857

	<i>Patroness.</i>	<i>Godmother.</i>
Mary Cathbert of Spuchie	St. Agnes	Miss B. M. Bennett
Grace Gerich of "	St. Mary Magdalen	Helen Gerie
Margaret Davidson Pentonbrae of "	St. Maria	Miss B. M. Bennett
Ann Bennett of Spuchie	St. Mary Magdalen	" " "
Margaret Wilson of "	St. V. Mary	" " "
Helen McLeod (nee Smith)	" "	" " "
Miss Craig of "	" "	Miss J. M. Hepburn
Margaret Hepburn of "	" "	" " "
Margaret Cathbert of "	" "	Miss B. M. Bennett

Conversion 1795 Scotland

1795	Margaret Grant at Tomantoul
March 1 st	Jannet Shinn Inchnacapye June 1 st
1796	Christen Stewart alias M ^r Cook March 25 -
Nov ^r	Donald Cameron Altnachbeg - March 20
7 th	Ann M ^r Grogan in Balantome on her
Nov ^r 12 th	death bed Ephy Grant Dalrymple was received
1797	
March 10 th	Margaret Smith spouse to D. Stewart in the Dill of Inverchibat joined our Communion
April 15 th	Sarah Stewart alias M ^r Cook at Balnalan received
June 15 th	Robert Mich at Inchnacapye joined our Communion
July 18 th	Thos ^r Shaw at Inchnacapye was received
Sept ^r 14 th	Isabel Stewart in Tombrack converted
1798	J. M ^r Menzie Faderlath
Jan ^y	Donald Stewart Cardalmore
Feb ^r	
March	Grogan Stewart Gaultsig
April	Peter Grant Gaultsig on his death bed
1799	
May 26 th	Helena Grant in the Bogluachvash was received Isabel M ^r Pherson at Melanruech joined our Communion May 20 th

The following is the only List of Deaths left by
 the Rev. M^r Will^m Kattrey ²⁷⁹

806 Dec 20 Miss Machotic
 Dec 22 M^r John M. Doegal Painter
 1807 1807

Jan 25 M^r James Grant
 Feb 3 M^r Rofignoli Sen^r
 March Margt Sherras
 J^r M^r Horn

Scottish
 Deaths 1807

M^r John Macdonal
 July 24 M^r Alex^r May
 Aug 24 M^r Laverty
 Oct 17 M^r Donohy
 Nov 14 M^r Henry Murray
 Dec 16 M^r Lewis Reid.

The above is the whole of M^r Kattrey's List
 1808 1808 John Gordon

Feb 8th Died Miss Gordon wife of David Irvine Private Inverness 46. M^r M^r
 Feb 11th Died John Williams aged 68 Wife of Col^l James Gleslie
 March 1st Elizabeth M^r Enzie aged about 40 Kidney stones
 March 4th Died Miss Lucia Bayle aged about 26 Shop near Square
 March 12th Died James Fraser Inverness 30th Militia aged about 20
 March 15th Died Gordon Stewart in Inf^r private Inverness 30th Militia
 March 24th Died M^r Anderson Sen^r 40. M^r Grant Cabinet Maker, Glasgow from Inverness
 March 26th Died in Poor's house M^r Sutherland aged about 50
 April 18th Died in the Infirmary Alex^r Gordon from Glasgow about 26
 April 20th Died Edward Quinn Parson Bishop M^r Mary's ward
 April 20th Died Elizabeth wife of John Oxley Blackfriars ward
 April 21st Died M^r Sarah M^r Donnell Fountain Bridge
 May 14th Died John Mcguire Roslin

Latin Scottish Baptisms - 1858

Die 1^o Decembris 1857, nata et die 3^o Januarii 1858 baptizata est
 Eliza Joanna Smith, filia Thomae Smith et
 Chuz Smith (olim M^o Grath,) conjugum:
 a me Janne Strain Miss' Ap^os.
 Patrimus fuit Alexander Scelly Matrina fuit Joanna Galloway

Latin - Burials 1868 Wallasey

No. 403. Anno 1868 die 17^o mensis Novembris Alfredus Thomas Chapman ex Seacombe
 Alfredus Thomas Chapman etatis 17, in communione S. Matris Ecclesiae animam Deo reddidit Sacramentis munitis, cujus corpus
 die 23^o mensis Novembris sepultum est in Cæmeterio St. Albani apud Liverpool
 Gulielmus Walton Miss^o - organ^o

Latin Scottish Marriage - 1893

Anno 1893 die 12^o mensis Aprilis Ego infrascriptus
 in Matrimonio conjunxi Robertum McDonald (30 High St. Dunfermline)
 filium et Mariam Leombo (76 St. M^o St. Dunfermline)
 filiam
 Presentibus testibus) Daniel Cowan
Margareta Leombo
Daniel O'Brien

Latin Scottish Death - 1927

Anno 1927 die 2 mensis Maii
Catherina Moss
 ex Barhead (Cross Akers St)
 etatis 9 in communione Sanctæ Matris Ecclesiae animam Deo
 reddidit Sacramentis munitis, cujus corpus die 5 mensis Maii
 sepultum est in Cæmeterio.....apud.....

Moni Catherine

Williams	Die 25 th Septembris 1869 natus et die 27 Novembris 1869 baptizatus est Jacobi et Mariae Williams filii (olim _____) conjugum: a me _____ Patrinus fuit _____ Matrinx fuit _____
Williams	Die 25 Septembris 1869 natus et die 27 Novembris 1869 baptizatus est Sara Maria Williams filia Jacobi et Mariae Williams (olim Stack) conjugum: a me Henrico, A. Rawes Patrinus fuit Petrus Dorper Matrinx fuit Margarita Duggan
Ford	Die 28 Octobris 1869 natus et die 27 Novembris 1869 baptizatus est Gulielmus Ford filius Georgii et Helenae Ford (olim Mullens) conjugum: a me Henrico, A. Rawes Patrinus fuit Joannes Cotter Matrinx fuit Helena Sullivan
Slutts	Die 17 Novembris 1869 natus et die 4 Decembris 1869 baptizatus est Franciscus Slutts filius Joannis et Annae Slutts (olim Combs) conjugum: a me Carolo Karolke Patrinus fuit _____ Matrinx fuit Leanna Short
Smith (Sub Wadding)	Die _____ 18 natus et die 6 Dec. 1869 baptizatus est Antonius Smith filius Sarae Annae Smith (olim _____) conjugum: a me Edwardo Smith Patrinus fuit _____ Matrinx fuit _____

Latin Baptism 1835

Tempus Natus	Tempus Baptizatus	Nomina	Filius vel Filia	Nomina Parentum	Conjugum vel non Conjugum	Nomina Patrisorum	A me Missus, Apos.
1835 Sept 4	1835 Sept 5	Anna Ridley		Thomas et Maria Ridley olim Fagan	+	Jeanne Dickinson Elisabetta Howard Stutwood	Jacobus Stutwood
Augt 31	Sept 5	Sara Gregson		Johannes et Johanna Gregson, olim	+	Rogerus Wood Maria Billy Stutwood	Jacobus Stutwood

Confessional - Latin 1839

No.	No.	Confessi	at	in	anno	1839.	182	104.	No.
123.	246.	In districto		In districto					52.
1756.		S. Nominis,	27	S. Stephani.					34-19
52.		In districto	14	In districto					18.
124.		S. Martini.		B. M. P.					14-4.

		In parva D. M. P. Junii 15. 16.		Johnston, Jac. S. M. D.					
		Maganti, Jac. S. D.		25 Fincher, M. S. S.					
		Una S. D.		27-16. MacKeon, J. S. F.					
		Donoghue, Rosa S. minor		Maguire, M. G. agr.					
		Leta S. minor		Thos G.					
20		6. Morland, Rosa S. D.							
		Duffy, Jo. S. minor		Stran. Jun. 29. 30. Jul. 1.					
		MacCauley, Pat. S.		Kearney, Jac. S. minor					
		Jo. S. D.		30 Doyle, M. S. minor					
		Pat. S.		11-19. Connellan, Rosa S. D.					
		M. S. S. D.		Keane, Geo. G.					
		Ridus S. D.		Shagan, Thos S. S. D.					
		Donoghue, Jo. S.		Philipp, Jo. S.					
		Dolan, M. S. S. D.		Monaghan, Peter S. D.					
		Monaghan, Thos S. D.		Benny, Elis. S.					
		Geo. G.		Corbigan, Pat. S. minor					
		Thos S.		Redman S. D.					
		Geo. S. D.		O'Neill, Anna S.					
		Quisley, Geo. S.		MacLennan, M. S. S.					60
		Dund. Pat. S. D. agr.		Shagan, Geo. S. D.					37-19
		MacNeill, Peter S.		Stallan, Geo. S. D.					
		Collins, Jac. S. S. D.		MacKinnon, Pat. S.					
		Jun. 22. 1839.		Mullin, M. S. S. D.					
		Scott, Thos S. D.		Geo. S. D.					
		Corcoran, Geo. S. D.		Gillon, Leta S. agr.					
		Shelley, Jo. S. D.		MacLennan, Peter S. D. agr.					
		MacLennan, Geo. S. D.		In Port. Patr. Jul. 1.					

Status Animarum -
Status of Souls - 1804 - Dundee

Q. Stuart, after having the
Charge of the Strathavon Mission
during twenty years, and nine
months, removed to Dundee
on the 20th of June 1804—

The following is a list of the
R. Catholics at Dundee at that
period —

Native born	
Mrs Major Duff	Ireland
Mr John Irvine	Dundee
Mrs Irvine	Italy
Mr Dardus	France
Mr Graham Bower	Highland
Mr Parrot	England
John Reid	Engie
Alexander Reid	Do
William Reid	Do
William Geddes	Do
William Lammor	Cornie
Andrew Buchnell	Engie

75

Sacred to the Memory of MERIEL LYTTELTON
Wife to JOHN LYTTELTON Esq^r
And Daughter of Sir THO^s BROMLEY L^d Chanc^r of England
She departed this Life y^e 30th April 1630.
And by Express direction in her will,
Was interr'd among her *Poor Neighbours* in this Churchyard
Under a plain Stone, whereon not even her Name is inscribed.
Her Great Great Grandson CHARLES L^d Bishop of CARLISLE
Dedicated by will this humble Monument
To her most respectable Memory.
Anno Domini 1769.

May her Posterity ever remember with Gratitude,
That by her sole Interest and wise Conduct,
She procured from K. JAMES y^e 1st for their benefit,
A Grant of all the Family Estate
Which had been forfeited to y^e Crown in the Reign of Q. ELIZ:
The unhappy Consequence of her Husbands engagements with y^e E. of ESSEX
And likewise their Restoration in Blood by Act of Parliament
She lived a widow twenty eight Years,
In the continual Exercise of Piety, Charity & Hospitality,
Chiefly confining herself to a Country Retirement,
That She might be y^e better enabled to pay her Husbands Debts,
Which She honourably did to a very great amount.
But her good Actions extended beyond the Views of this World,
For by Breeding up her Children in the Protestant Religion,
Their Ancestors having been Papists from y^e Reformation
She conferr'd on her Posterity the most inestimable of Blessings
Which should render her Memory ever dear to them.

Catholic Family History Research

History

1534

England remained a Catholic country until 1534, when it first officially separated from Rome during the reign of [King Henry VIII](#). In response to the Pope's refusal to annul Henry's marriage to [Catherine of Aragon](#), Parliament denied the Pope's authority over the English Church, made the king Head of the Church in England, and dissolved the monasteries and religious orders in England.

Henry did not himself accept [Protestant](#) innovations in doctrine or liturgy – but he extended toleration, and even promotion, to clergy with Protestant sympathies in return for support for his break with Rome. On the other hand, failure to accept this break, particularly by prominent persons in church and state, was regarded by Henry as treason, resulting in the execution of [Thomas More](#), former Lord Chancellor, and [John Fisher](#), [Bishop of Rochester](#), among others.

1536-41

In 1536-41 Henry VIII engaged in a large-scale [Dissolution of the Monasteries](#), which controlled most of the wealth of the church, and much of the richest land. He disbanded [monasteries](#), [priors](#), [convents](#) and [friaries](#) in England, Wales and Ireland, appropriated their income, disposed of their assets, and provided pensions for the former residents. He did not turn these properties over to a Protestant Church of England (which indeed did not yet exist): they were sold, mostly to pay for the wars. Nevertheless, Henry maintained a strong preference for traditional Catholic practices and, during his reign, Protestant reformers were unable to make many changes to the practices of the Church of England. Indeed, this part of Henry's reign saw the trial for heresy of Protestants as well as Catholics.

1538

Parish registers were formally introduced in England on 5 September 1538 following the split with [Rome](#), when [Thomas Cromwell](#), minister to [Henry VIII](#), issued an injunction requiring the registers of baptisms, marriages and burials to be kept. However, this order had nothing to do with religious doctrine or the papacy and rather indicated the desire of the central government to have full knowledge of the population of the country. The book was to be kept in a "sure coffer" with two locks and keys. A fine of 3 sols, 4 deniers was to be levied for failure to comply. Many parishes ignored this order as it was commonly thought that it presaged a further tax.

1547-53

The 1547 to 1553 reign of the boy [King Edward VI](#) saw the Church of England become more influenced by Protestantism in its faith and worship, with the (Latin) [Mass](#) replaced by the (English) [Book of Common Prayer](#), representational art and statues in church buildings

destroyed, and Catholic practices which had survived during Henry's reign, for instance the public saying of prayers to the Virgin Mary such as the [Salve Regina](#), ended.

1552

[Second Act of Uniformity](#). Attendance at Church of England services made compulsory.

1553-58

The institutional Church in England returned to Catholic practice during the reign of the Catholic [Queen Mary I](#) from 1553 to 1558. Mary was determined to bring back the whole of England to the Catholic faith. This aim was not necessarily at odds with the feeling of a large section of the populace

1558

Elizabeth's first act was to reverse her sister's re-establishment of Catholicism by [Acts of Supremacy and Uniformity](#). [The Act of Supremacy of 1558](#) made it a crime to assert the authority of any foreign prince, [prelate](#), or other authority, and was aimed at abolishing the authority of the [Pope](#) in England. A third offence was [high treason](#), punishable by death. The [Oath of Supremacy](#), imposed by the Act of Supremacy 1558, provided for any person taking public or church office in [England](#) to swear allegiance to the monarch as [Supreme Governor](#) of the [Church of England](#). Failure to so swear was a crime, although it did not become treason until 1562, when the **[Supremacy of the Crown Act 1562](#)**^[32] made a second offence of refusing to take the oath treason.

1559-1569

BOOK OF COMMON PRAYER and THIRTY-NINE ARTICLES. Elizabeth established Church of England as doctrinally different from Rome (heresy).

1563

The death penalty was imposed on priests who said mass. It was also forbidden to defend papal supremacy and those that did, were liable to have their property seized by the authorities.

1570

However, during the first years of her reign there was relative leniency towards Catholics who were willing to keep their religion private, especially if they were prepared to continue to attend their parish churches. At first many English Catholics did in fact worship with their Protestant neighbours, at least until this was formally forbidden by [Pope Pius V](#)'s 1570 bull, [Regnans in Excelsis](#), which also declared that Elizabeth was not a rightful queen and should be deposed, formally excommunicated her and any who obeyed her and obliged all Catholics to attempt to overthrow her.

1581

In response, the "Act to retain the Queen's Majesty's subjects in their obedience", passed in 1581, made it high treason to reconcile anyone or to be reconciled to "the Romish religion", or to procure or publish any papal Bull or writing whatsoever. The celebration of mass was prohibited under penalty of a fine of two hundred marks and imprisonment for one year for the celebrant, and a fine of one hundred marks and the same imprisonment

for those who heard the Mass. This act also increased the penalty for not attending the Anglican service to the sum of twenty pounds a month, or imprisonment till the fine be paid, or till the offender went to the Protestant Church. A further penalty of ten pounds a month was inflicted on anyone keeping a schoolmaster who did not attend the Protestant service. The schoolmaster himself was to be imprisoned for one year.

Records of books containing the names of people, mainly Roman Catholics, who refused to conform to the [Anglican doctrine](#). The so called recusancy rolls are arranged by county and recorded the punishments and fines of those who refused to conform to the Anglican doctrine.

After 1581, recusancy became an indictable offence, so recusants often appear in [Session records](#) and [Assize Courts](#) records. Any fines levied were recorded in the [Pipe Rolls](#). Between 1581 and 1592 recusancy became a matter for the Exchequer, so between 1581 and 1592 details of convicted property owning Catholic recusants appear in the [Pipe Rolls \(E 372\)](#). Pipe Rolls also contain the accounts of fines and forfeitures of lands collected under the recusancy acts. In some instances fines were collected by the churchwarden.

After 1592 a separate series of rolls called Recusant Rolls was created which continued until 1691 (previously recusancy was recorded in the Pipe Rolls). The Rolls could include other dissenters or nonconformists and show the fines and property or land surrendered by the accused. Look for recusants named in Estreat Rolls (Exchequer) following the fictitious [Popish Plot](#) of 1678. The Memoranda Rolls, 1217-1835, includes records of seizure of recusants' lands. Most documents are in abbreviated Latin.

The period of Roman Catholic persecution is often referred to as the 'Penal Times' and lasted from 1534 to 1778. Throughout these years Catholics and other nonconformists suffered varying degrees of persecution which generated useful genealogical records. Although the measures were often harsh, many anti-Catholic laws were not always strictly enforced. After the restoration of Charles II in 1660 Protestant recusants became known as nonconformists.

1585

The climax of Elizabeth's persecution of Catholics was reached in 1585 by the "[Act against Jesuits, Seminary priests and other such like disobedient persons](#)". This statute, under which most of the [English Catholic martyrs](#) were executed, made it high treason for any Jesuit or any seminary priest to be in England at all, and felony for any one to harbour or relieve them.

1587

Mistrust of Catholics worsened after the attempted invasion of England by the Spanish Armada eventually repulsed by forces under the command of Sir Francis Drake. Recusants were barred from buying and selling land. The £20 per month fine for non-attendance at an Anglican service was stiffened and now accumulated until the recusant conformed. If the recusant still refused, his goods and two-thirds of his land could be seized. Local quarter session papers and pipe rolls should provide details of the fines.

1597

In 1597, both Queen and Convocation reaffirmed the injunction, adding that the registers were of '*permagnus usus*' and must be kept in books of parchment leaves. Previous records (most found in a less durable form) had to be copied into the new books and copies of each year's entries had to be sent to the bishop's registrar. The parish clerk was paid to copy the old records into a new parchment book in order to keep the record up to date.

1603-25

The reign of [James I](#) (1603–1625) was marked by a measure of tolerance, though less so after the discovery of the [Gunpowder Plot](#) conspiracy (1605)

1625

Catholics forced to pay a double rate of taxation. Tax records can be found in Lay Subsidy Rolls and Catholics and other nonconformists should be recognisable as they paid a double rate.

1660-85

The restoration of the monarchy under [Charles II](#) (1660–85) also saw the restoration of a Catholic-influenced court like his father's. However, although Charles himself had Catholic leanings, he was first and foremost a pragmatist and realised the vast majority of public opinion in England was strongly anti-Catholic, so he agreed to laws such as the Test Act requiring any appointee to any public office or member of Parliament to deny Catholic beliefs such as [transubstantiation](#). As far as possible, however, he maintained tacit tolerance. Like his father, he married a Catholic, [Catherine of Braganza](#). (He would become Catholic himself on his deathbed).

1661-1665

The CLARENDON CODE was a series of four acts designed to settle the religious problems of the Restoration, and support the Church of England.

1665

The Five-Mile Act. Nonconformist and Catholic ministers were forbidden to live or visit within five miles of a town or any other place where they had preached.

1668-69

Charles' brother and heir James, Duke of York (later [James II](#)) converted to Catholicism in 1668–1669. When

1673

Between the 16th and 19th centuries various groups of people, from justices of the peace and church ministers to merchants, lawyers and members of the royal household, were required to swear oaths of loyalty to the Crown and the Church of England.

None can be said to include a majority of the population.

It cannot be assumed that all who were intended to subscribe did so.

Records from a pledge of loyalty (Solemn Association) to the king and support of the succession signed by all holders of public office such as MPs, freeman, military and civil officers of the crown, gentry. The clergy also signed the pledge but were recorded in separate rolls. The need for a pledge of loyalty arose following an assassination attempt by Catholic Jacobites on William III in 1695. This followed the seizure of the throne by the Protestant William III from the Roman Catholic James II in 1688 (Glorious Revolution).

The records are arranged county by county and then sometimes by the hundred or

borough.

Those that signed were likely to have been wealthy, landowning people, although in some cases the entire population of male householders signed the oath. Oaths were taken at the Chancery or King's Bench courts or at the Quarter Sessions. Defaulters were sometimes listed and some rolls exist from overseas. No material survives for Scotland or Ireland but rolls exist for some overseas territories and colonies.

1678

Titus Oates in 1678 alleged a (totally imaginary) 'Popish Plot' to assassinate Charles and put James in his place, he unleashed a wave of Parliamentary and public hysteria which led to anti-Catholic purges, and another wave of sectarian persecution, which Charles was either unable or unwilling to prevent. Throughout the early 1680s the Whig element in Parliament attempted to remove James as successor to the throne. Their failure saw James become, in 1685, Britain's first openly Catholic monarch since Mary I (and last to date). He promised religious toleration for Catholic and Protestants on an equal footing, but it is in doubt whether he did this to gain support from Dissenters or whether he was truly committed to tolerance

1685

Charles II died and his Brother, by then a Catholic, became James II. Rome appointed John Leyburn as Vicar Apostolic – effectively a Bishop for England & Wales.

1688

Leyburn confirmed ca 20,000 Papists largely in the north of England

1689

In what came to be known as the Glorious Revolution, Parliament deemed James to have abdicated (effectively deposing him, though Parliament refused to call it that) in favour of his Protestant daughter and son-in-law and nephew, Mary II and William III. Although this affair is celebrated as solidifying both English liberties and the Protestant nature of the kingdom, some argue that it was "fundamentally a coup spearheaded by a foreign army and navy."

The Bill of Rights excluded Catholics from the royal succession. New oaths of supremacy and allegiance were passed and measures were introduced to restrict the freedom of movement of Catholics. The Toleration Act of 1689 eased some restrictions, but the specific acts under the Clarendon Code were not repealed until the 19th century.

1700-1714

From 1700 to 1714 Church of Scotland ministers kept lists of Catholics within the parishes and reported them to the General Assembly of the Church of Scotland.

1701

The [Act of Settlement 1701](#), which remains in operation today, established the royal line through Sophia, Electress of Hanover, and specifically excludes any Catholic or anyone who marries a Catholic from the throne.

1705, 1706

RETURNS OF PAPISTS

1715

Following the [Jacobite rebellion](#) of 1715, everyone, including women, over the age of 18 was compelled to swear an Oath of Allegiance following the passing of the Oaths Act. Lists of those who signed before the Justices of the Peace or refused to take the oath are normally available at county record offices amongst the quarter session records. A further oath of supremacy was added which caused severe problems for Roman Catholics who were being forced to reject the Pope as their religious leader. After the discovery of another Jacobite conspiracy known as the [Atterbury Plot](#) an Act was passed in 1722 requiring 'every Person and Persons' to swear loyalty oaths to King George I by 25 December 1723. These oaths of allegiance, supremacy and abjuration represented the last nationwide swearing of loyalty to the Crown. The whereabouts of surviving returns can be found at the [History Working Papers Project](#).

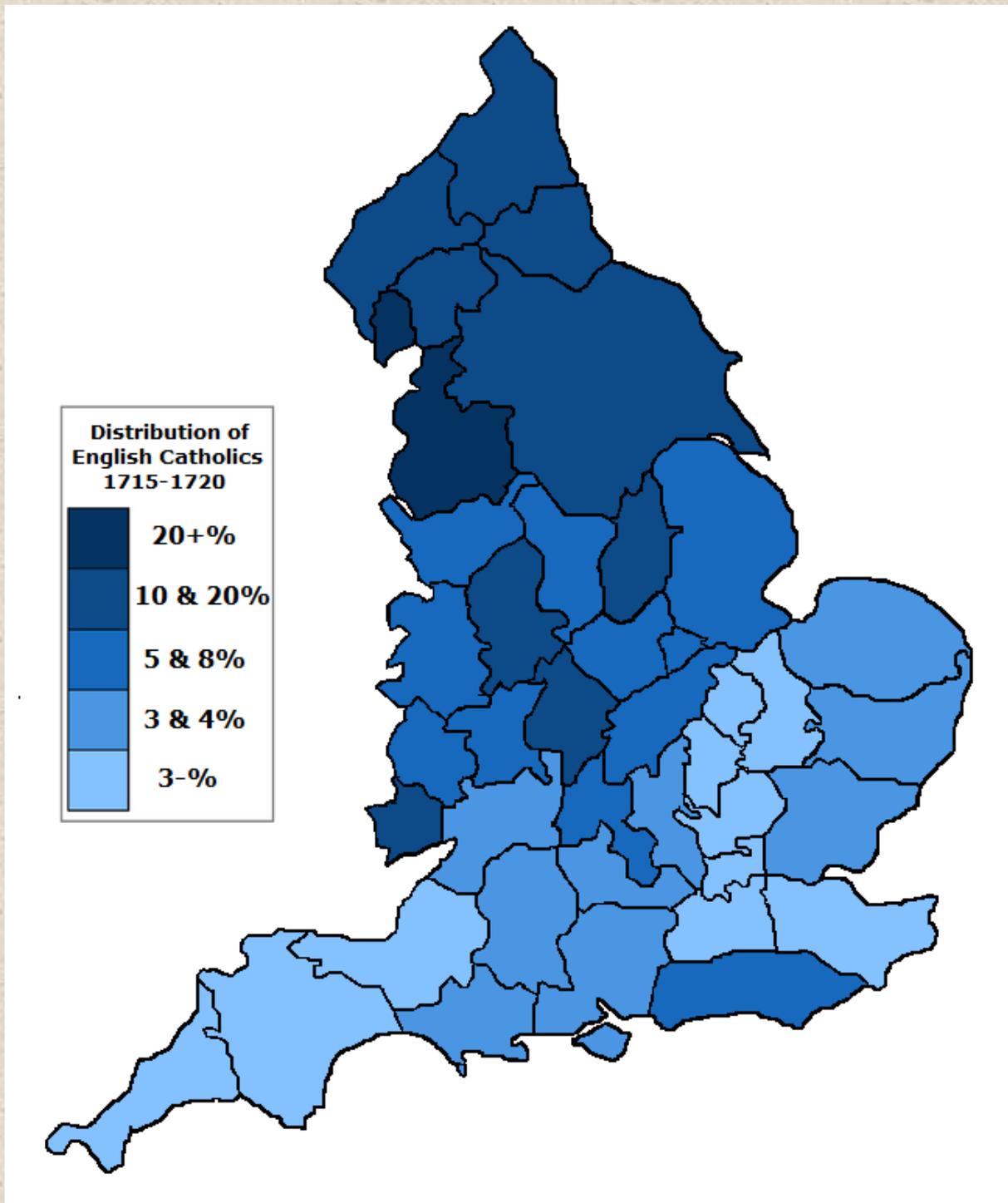
Catholics refusing to take the oaths of loyalty were required to register their names and estates at quarter sessions or face the seizure of their property. The Forfeited Estates Commission was responsible for overseeing the seizure of the estates and details can be found in the close rolls held at TNA.

1688-1850

The years from 1688 to the early 19th century were in some respects the nadir for Catholicism in England. Deprived of their dioceses, four [Apostolic Vicariates](#) were set up throughout England until the re-establishment of the diocesan episcopacy in 1850. Although the persecution was not violent as in the past, Catholic numbers influence and visibility in English society reached their lowest ebb. Their civil rights were severely curtailed: their right to own property or inherit land was greatly limited, they were burdened with special taxes, they could not send their children abroad for Catholic education, they could not vote, and priests were liable to imprisonment.

1754

The Hardwicke Act of 1753 which came into force in 1754 reformed the marriage system and closed the loophole that allowed legally binding 'irregular' or 'clandestine' marriages to take place. The legislation stipulated that marriage must take place in a licensed Anglican parish church before an Anglican minister and in the bride or bridegroom's own parish in the presence of two witnesses and only after the publication of banns. The details were to be recorded in a separate book with a numbered space for each entry, to prevent fraud. Jews and Quakers were exempt from the new law. After the introduction of the Act, Catholic marriages are found in [parish registers](#) and before the act within the records of various [unauthorised](#) places of marriage. Wealthier Catholics also had the option of marrying by licence thus avoiding the necessity of having banns called and was popular before and after the marriage reforms of 1754.



1767

RETURN OF PAPISTS - detailed returns for the Diocese of Chester.

1778-91

President Steve Ward

Web-Site: cfhrc1837@aol.com

Reg. Charity No. 513437

In 1778 a [Catholic Relief Act](#) allowed Catholics to own property, inherit land and join the army. Other reforms allowed the clergy to operate more openly and thus allowed permanent missions to be set up in the larger towns. [Stonyhurst College](#), for example, was re-established in 1791 for wealthier Catholics. In 1837, James Arundel, the tenth Baron Arundel of Wardour, bequeathed to Stonyhurst the Arundel Library, which contained the vast Arundel family collection, including some of the school's most important books and manuscripts such as a Shakespeare [First Folio](#) and a manuscript copy of Froissart's Chronicles, looted from the body of a dead Frenchman after the [Battle of Agincourt](#). Yet Catholic [recusants](#) as a whole remained a small group, except where they stayed the majority religion in various pockets, notably in rural [Lancashire](#) and [Cumbria](#), or were part of the Catholic aristocracy and squirearchy.

1829

Parliament passed the [Roman Catholic Relief Act \(CATHOLIC EMANCIPATION ACT\) 1829](#), giving Catholics almost equal civil rights, including the right to vote and to hold most public offices.

1837

After the introduction of civil registration in 1837, all religious denominations were free to hold legal marriage ceremonies and were free to keep their own registers. Most Catholic congregations in England and Wales refused to hand over their parish registers to the Registrar General in 1837 following the introduction of civil registration. Only registers from Northumberland, Durham and Yorkshire were handed in. Registers still remain in the custody of the parish priest who require frequent access to their baptism registers to provide evidence for first communions, confirmations and marriages. A Catholic priest's unofficial equivalent of a parish was called a 'mission' in which the priest sought to administer to as many Catholics as possible often covering a wide area. It was not uncommon for the registers to travel with the priest from mission to mission.

A ROYAL COMMISSION invited non-conformist churches to deposit their early registers at the Public Record Office. Blackburn, St Alban's, was the only Catholic chapel in Lancashire to send its registers - on the mistaken understanding that they would be returned.

1840-50

In the 1840s and 1850s, especially during the [Great Irish Famine](#), while much of the large outflow of emigration from Ireland was headed to the United States to seek work, hundreds of thousands of Irish people also migrated across the channel to England and Scotland, and established communities in cities there, including London, [Liverpool](#), [Manchester](#) and [Glasgow](#), but also in towns and villages up and down the country, thus giving English Catholicism a numerical boost.

1850

Catholic hierarchy (Bishops) restored, dioceses established. Could not have the same title as an existing CE Diocese, so Diocese of Salford, the CE Diocese of Manchester was erected in 1847.

1880

BURIAL LAWS AMENDMENT ACT 1880 permitted burials in Anglican churchyards without the Anglican service, provided notice given.

1898

THE MARRIAGE ACT enabled non-conformist churches to request an Authorised Person from their congregation to act as a Registrar of Marriages. Catholic chapels tended not to use this facility until after the Second Vatican Council, ca 1970.

1909

Papal document "Ne Temere" clarified and unified the laws relating to the marriage of Catholics in the Catholic Church, worldwide.

1919

Establishment of Catholic Parishes in England and Wales.

The Last Fifty Years

The last fifty years have seen changes in many areas that affect Catholics. The Second Vatican Council and Ecumenism. Discussions between the Catholic and Anglican Churches - ARCIC1 and ARCIC2.

The revision of the civil marriage laws (and others). The acceptance by the Catholic Church of the appointment of Authorised Persons for the civil part of the marriage ceremony.

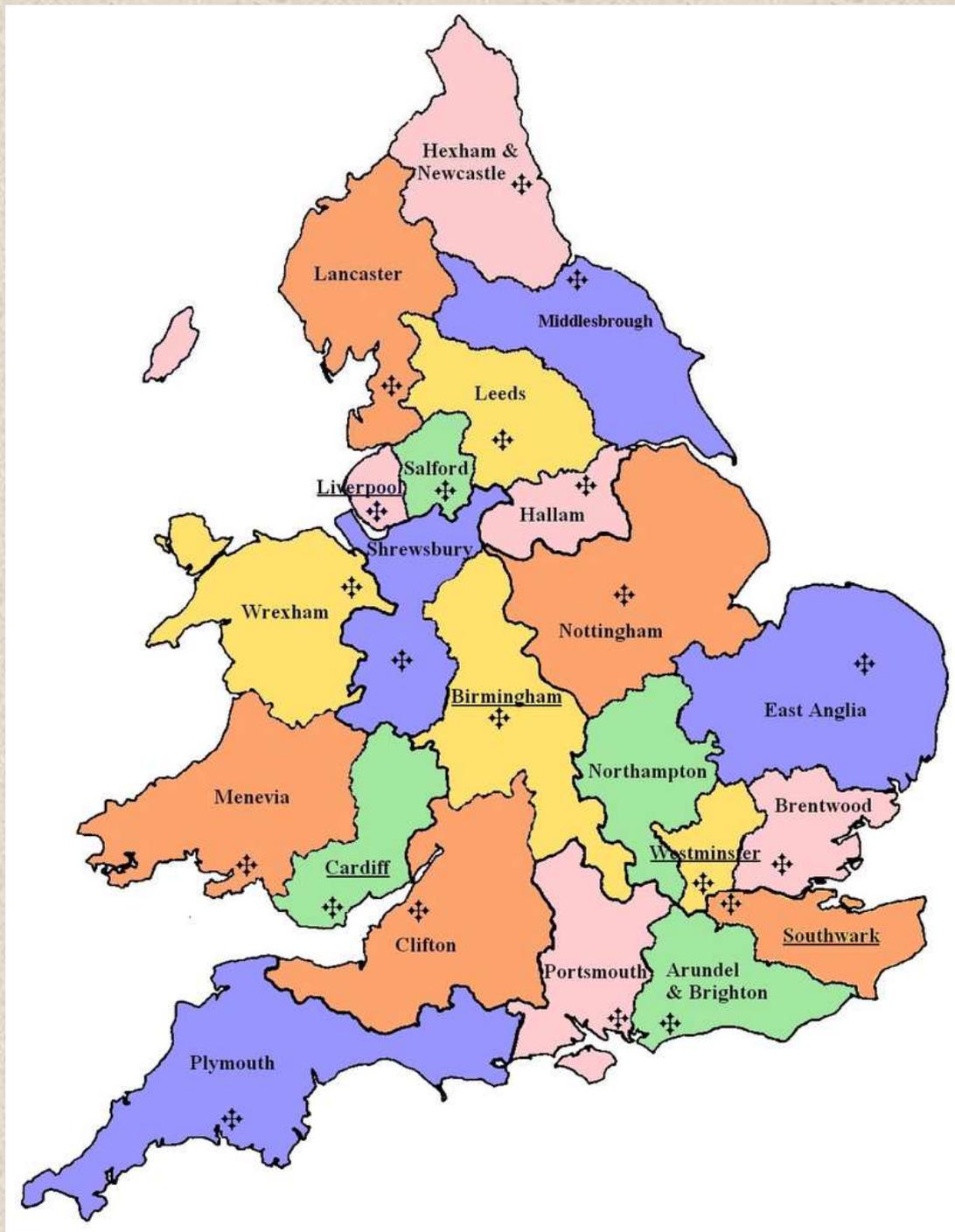
The problems of authority within the Anglican Church led to the establishment by Rome of the *Ordinate of Our Lady of Walsingham* for 'traditional' Anglican clergy who join the Catholic community.

The number of people attending church is falling in the Catholic Church as well as other churches. This is leading to the restructuring of dioceses and parishes.

Data Protection will affect the availability of Catholic records. The Bishops of England and Wales announced a closure period of 110 years for Catholic Sacramental Records on 2015.

Organisation

The Catholic Church in England and Wales has five [provinces](#): Birmingham, Cardiff, Liverpool, Southwark and Westminster. There are 22 [dioceses](#) which are divided into [parishes](#) (for comparison, the Church of England and Church in Wales currently have a total of 50 dioceses). In addition to these, there are four dioceses covering England and Wales for specific groups which are the [Bishopric of the Forces](#), the [Eparchy for Ukrainians](#), the [Syro-Malabar Catholic Eparchy of Great Britain](#) and the [Personal Ordinariate for former Anglicans](#).



Catholic Records

The surviving registers of the London Royal and embassy chapels include:

- *St. James Palace Catholic Chapel, later Somerset House Chapel 1671 onwards* on [FHL film 0599717](#).
- *Portuguese Chapel 1696-1849* with most on [FHL film 0599717](#).

- *Sardinian Chapel*, later *Lincoln's Inn Fields*, and later *Kingsway Chapel*, 1729 onwards.
- *Spanish Chapel*, later *St. James' Spanish Place*, 1730 onwards, indexes of which occur on [FHL fiche 6903845 \(1\)](#) (christenings 1730-1772) and [FHL fiche 6903845 \(1\)](#)(marriages 1730-1822).
- *Venetian Chapel*, which closed when France conquered Venice, 1744-1796.
- *Bavarian Chapel*, later *Warwick Street* (near Regent Street) 1747 onwards.
- *Austrian Chapel* which tended to be more restricted to foreign nationals, 1765-1820.
- *Neapolitan Chapel* 1772-1855.
- *French Chapel* 1795-1910.

In 1837 and 1858, when Non-Anglican registers were called in, few Catholic clergy chose to deposit theirs—76 mainly northern ones out of 587 churches—and they remain either with them, in their Diocesan archives, in the central Catholic Archives, or in county archives. Gandy (*Catholic Missions and Registers*, 1994) has analysed all the extant registers as well as the many transcripts published by Phillimore's and the Catholic Record Society, and this is the definitive list of what is available and where, however the FamilySearch Catalogue is a useful adjunct as much has been filmed.

Catholic Births and Baptisms

Baptisms are usually done sooner than in other churches, either on the day of birth or up to a week afterwards. The registers typically give dates of birth and baptism, names of parents and godparents (a.k.a. sponsors), and usually the mother's maiden name. Unlike Anglican registers, address and occupation for the father are not usually noted, and the entry will often be in Latin in the 18th and 19th century at least. From 1908 Catholics also had to have their place of marriage inserted with their original baptism entry, so this can affect registers in the second half of the 19th century. For adult convert baptisms there may be a note in the register to this effect, and there may be a separate note-book of converts as well. A point to bear in mind with the huge influx of Irish immigrants, most of whom were desperately poor and illiterate, is that they were unused to having a system of civil birth registration. It did not start until 1864 in Ireland and as so many came during the famine period in the late 1840s it is not surprising that the births of their children are unfindable—but they would have had them baptized.

Catholic Confirmations

Early records of confirmations are rare, although there are the examples of:

- 20,000 in northern England, often whole families, confirmed by Bishop Leyburn in 1687.
- Another tour by Bishop Challoner occurred in 1742-5 in southern England.
- Midland District 1768-1815.
- London and Home Counties 1826-1843.

Catholic priests usually did not keep registers before 1778 and many registers were written in Latin. Baptism registers usually include the names of the child's sponsors or godparents.

Some registers have been published by the Catholic Record Society. The [Family History Library](#) has most of these published registers, and depending on the area, may have microfilms of some Catholic parish registers. Currently, unlike in Scotland, and most other church registers of the United Kingdom, the vast genealogical treasures of the Roman Catholic parish registers have mostly never been centrally located--at least on a national basis, for preservation and security, nor microfilming/imaging purposes.^[2]

Lists of candidates for confirmation become more frequent and then annual in the 19th century, and only at this time can one estimate the ages of the confirmands, usually 7-9 in the 19th century. Only their name, surname and religious name, (which has no genealogical significance), are recorded in a confirmation record, but it does at least establish that the child survived this long and was in this place on this date. When the dioceses were established in 1850 bishops started to keep their own records of confirmations, thus a duplicate of the parish record should appear here. There are other non-parochial ones as well, such as those that took place in schools and prisons, and for adult converts.

Catholic Marriages

During the period of Hardwicke's Marriage Act 1754-1837 upper and middle class Catholics usually had two ceremonies—one Catholic to satisfy the conscience and one Anglican to satisfy the law for inheritance and legitimacy of children. This meant twice the expense, and poor couples, who didn't need the latter, made do with just a Catholic marriage. Yates found that ten marriages were celebrated between 1790 and 1805 in the Roman Catholic Chapel of St. Nicholas, Mint Lane, Exeter, and Devon. At least eight of these were legally married on the same day or later in the Church of England in Exeter, or the nearby towns of Sidmouth and Exmouth.

It is worth searching out the Catholic as well as the Anglican records since the former is likely to give more information pre-1837, and may do so after this date. Items given in Catholic pre-1837 registers, for which the Anglican edition is the Hardwicke format, could

include name of former husband of a widow, notation if one is not Catholic, residences of both parties and of their parents, and any dispensation on account of consanguinity or affinity.

Even after 1837 many Catholic marriages are not to be found in either the Anglican Church or the register office, since vast numbers of poor Irish emigrants could not afford the registration fee. The Catholic marriage registers are usually in Latin and there were no printed ones until 1856 except at some embassy chapels. Many of the poor Catholics could not write their names, or only in Irish characters, however there may be a surprising amount of extra information in these records. Apart from the standard date, names of parties, witnesses and minister, most give the names of the fathers and sometimes the mother's Christian names also. Local addresses and/or the Irish county of origin may also be stated.

The IHGS (Institute of Heraldic and Genealogical Studies) holds a Catholic Marriage Index containing 30,000 entries for 30 places in London north of the Thames plus Essex for the period 1837-1870 which they will consult for a fee.

Commencing in July 1837 duplicate marriages occur in the GRO indexes, as in the PARGETER/LOVEGROVE example noted below. The certificates show two separate marriages for the same couple on the same day, 28 August 1858. The names of the parties and their fathers were the same on both certificates, but a number of differences were apparent:

Where a Catholic married a non-Catholic the latter partner was sometimes required to sign a paper allowing the children to be raised in the Catholic faith, and these papers are occasionally found slipped into the registers. From the 1920s couples had to state their place of baptism on a Catholic marriage application form.

Catholic Deaths and Burials

There were a few Catholic churchyards, but the majority of Catholics were buried in Anglican ones, with some receiving large numbers of Catholics, examples in London being St. Pancras, St. Sepulchre Newgate/Holborn, St. Giles-in-the-Fields, St. Andrew Holborn, and St. James Clerkenwell. In most cases there is nothing to distinguish them in the registers, but in others the word *papist* may have been added, or the name of the officiating minister may be recognizably Catholic, or there might be a notation *Catholic priest* under his name, for example in the Formby, Lancashire registers. Likewise, some Anglican clergy just did not record the Catholics who were buried, or were not aware of who they were if they had been buried secretly at night with an illegal Catholic ceremony. Perhaps some of these were papists who had been excommunicated by the Established Church and were thus not supposed to be buried in consecrated ground. When the new borough cemeteries were built after 1853 then Catholics preferred these if within reach, or

the Catholic sections of urban cemeteries. Cremation has not been popular amongst practising Catholics. In London the main Catholic cemeteries were:

- *Mortlake* in the southwest opened 1852 (before the new Burial Act).
- *Kensal Green* in the northwest opened in 1858, burials transcribed 1858-1876 on [FHL fiche 6343226-7 \(11\)*](#) and monumental inscriptions on [FHL fiche 6343228 \(1\)*](#).
- *Leytonstone* in the east opened 1861, being transcribed by the Catholic Record Society.
- *All Souls, Chelsea* transcribed 1845-1858 on [FHL fiche 6343215 \(2\)*](#) or [FHL fiche 6344548 \(2\)*](#).
- *South London Crematorium* (part) opened in 1936.

There are special registers for the armed services, for example for the army the Roman Catholic Chaplaincy at Aldershot has baptisms, marriages and burials, (but not war deaths), which have been copied, and the Curragh British Army Camp Catholic parish in Kildare, Ireland has baptisms and marriages 1855-1880 on [FHL film 0926111](#). Some Catholic priests kept death registers, but with only the name and age of the deceased, and the place of burial. Some priests kept a list of the sick they had visited, especially when the last rites were necessary. Catholic churches have lists of names of the deceased arranged by day and month so that masses may be said for them on the anniversary of their death.

Catholic Institutions and Religious Orders

Catholic priests and men and women in religious orders are very well documented and occur in most Catholic families, even though you are unlikely to be descended from one. Some folks are, as celibacy was not a requirement until the 16th century, and a few monks, nuns etc. entered an order after having had a family life, (and perhaps a few were naughty!) However, it is worth examining the records since any ancestor is likely to have had one or more siblings in a Catholic order, and their parentage and history will offer clues to your ancestor's. The *Catholic Directory* is a good place to start, and then contact the appropriate diocesan archives which probably has a biography and perhaps a lot more. The Catholic Archive Society has been active in assisting amateur archivists at various Catholic institutions and orders to sort their material. 19th century material is becoming available as each diocese now has a record office which accepts deposits of this older material. Some bishops have designated the County Archives as their Diocesan Record Office in a similar manner to Anglican churches, and the FHL is microfilming as time and resources permit.

From 1568 Catholics had set up English institutions on the continent. Boys were sent for their general education to the colleges at Dieulouard, Douai, St. Gregory and St. Omer, and older ones were trained for the priesthood in seminaries in Lisbon, Madrid, Paris, Rome, and Valladolid. Convents for education of girls, some of whom would become nuns, were established starting in 1598 at such places as Bruges, Cambrai, Dunkirk, Ghent, Gravelines, Liège Louvain, Pontoise and Paris. By 1660 there were 40 English Catholic educational institutions in Europe. As they were located in safe, Catholic countries records could be kept and much of what is known about English Catholic families of the penal period derives from this source. The young people abroad were encouraged to write about their families and their experiences for the sake of Catholicism and the researcher can read these accounts today as they have been preserved. Most Catholic families will have some relatives in these annals. The continental institutions returned to England at the end of the 18th century and some of the easily accessible records published by the Catholic Record Society are shown in in the chart below.

The main male religious orders in Britain have been the Benedictines, Dominicans, Franciscans and Jesuits but there are many smaller groups as well. Their active participation in running institutions of various kinds is well documented.

There were about 7,000 nuns in England in 1900 and a central database of all those before 1914 is being compiled by the Catholic Family History Society and the Catholic Archives Society for eventual publication. The CFHS maintains an index of 14,000 English nuns from about 60 orders, out of an estimated 20,000 who have been in religious orders prior to 1914. Many of the congregations and houses of nuns have excellent records, and the database will provide a means of finding out which Order your relative joined. Nuns were usually very involved in running schools, hospitals, old people's homes and orphanages or in foreign missions. Don't be surprised to find plenty of French, Belgian, German and Irish as well as Anglican and Nonconformist converts working alongside them!

Priests are well documented, at least while they were abroad, but during the penal period they are a lot harder to trace as they frequently used false names to avoid detection. However, the names used were often selected carefully to reassure believers that they were true priests rather than one of the many informers trying to gain a reward by uncovering a Catholic priest. Typically the mother's maiden name, or some other family name was used, and this is very helpful to the genealogist, especially as this was the period when Catholic marriages tend not to have been written down. There are several standard texts on priests, including:

- *Anstruther's Seminary Priests 1558-1800.*
- *Bellenger's English and Welsh Priests 1558-1800.*
- *Birt's Obit Book of the English Benedictines.*
- *Fitzgerald-Lombards's English and Welsh Priests 1801-1914.*
- *Holt's English Jesuits 1650-1829.*

Gandy (*Catholic Family History: A Bibliography of General Sources*. Self-published, 1996) lists many more. A fascinating history of the late 16th century missionary's safe-house at Grosmont Priory in Yorkshire can be found in Boddy (*Catholic Missioners at Grosmont Priory*. North Yorkshire County Record Office. [FHL book 942.74/G8 K2b](#)). It gives great detail about the local Catholics as well as the missionaries themselves.^[5]

Sometimes there are parish Catholic censuses, often variously annotated later. Small parishes often kept lists of Easter communicants, which was the minimal requirement of attendance. At the parish level, *church notice books* are the equivalent of a parish diary, and there will be *parish magazines*, *annual reports* and magazines from local Catholic organizations. There will usually be a *parish history* which will include several generations of families, and the *church account books* are fruitful sources of local Catholic builders and suppliers. Records of local Catholic homes for the elderly may also be found, either with the home if it still exists, or with the archivist for the religious order that ran it.

Catholic Schools and Orphanages

Once the national hierarchy had been re-established in 1850 Catholic schools and orphanages were set up and their records are often available. In a similar way to the Anglican system some schools were private and fee-paying while others were funded by charity for the poor. Where records survive they will be interesting to the family historian. When looking for records of orphanages and schools try the institution itself, if it still exists, the local archives and the appropriate Catholic archives. Don't be put off by an institution employee's indication that 'there are no records'; they may have been safely deposited in an archives many years before that person joined the staff. For records of children who have been in care there is also a central agency called the *Catholic Child Welfare Council* that can forward your letter to the appropriate organization.

School Admission books will usually give the previous school attended, a typical register appears in the chart below. This is the entry for my grandfather; his family were not Catholic but his mother thought the Catholic school was 'nicer'. From it I learned that he had attended the infants department, (ages 5-7), of the local Servite School, and had transferred to St. Joseph's a month after his 8th birthday.

Catholics were naturally concerned over the religious education of poor Catholic children who were placed in the workhouse, which was very Anglican. They managed to get Creed Registers kept in the workhouses giving the religious affiliation of all children and some of these survive. The principle was established that Catholic children should be transferred to Catholic institutions, however this didn't always happen owing to obstruction or apathy by the authorities. A Catholic Poor Law Board was set up to process the paperwork as most poor parents were illiterate. Where these records survive they can be a mine of genealogical information.

Catholic Industrial (reform) Schools list the name of each child and the court sentencing

them, as well as the names, address, occupation and situation of the parents. There was a Catholic Emigration Society which sent children to Canada, as well as the Westminster Diocesan Education Fund which supported orphans and handicapped children, who are named together with their teachers and pupil teachers. There were a few Catholic teacher training colleges, the most important being Notre Dame, Liverpool for women and Brook Green, Hammersmith, London for men.

Status Animarum

From the 1850s each priest had to send a regular account of his congregation, called the *Status Animarum*, to his Bishop. Many survive, and earlier ones contain much personal detail, although later ones tend to contain just numbers of baptisms, Easter communicants and so forth. Some of these accounts can be quite detailed, especially for families with such problems as attendance, or mixed marriages and a number have been published with the old mission registers by the CRS.

Catholic Wills

Prior to 1858 Catholic wills were probated in normal (Anglican) ecclesiastical courts and are usually indistinguishable from others, as it was illegal to bequeath money for *superstitious uses* (meaning Catholic causes). The government kept tabs on Catholic inheritance and bequests after the Jacobite Rising of 1715 by requiring that all their wills be enrolled in the Close Rolls. Catholics got around this by having a separate *spiritual will* used for supporting chapels, priests or daughters in convents, or to have prayers said. These wills were not officially registered, of-course, but may survive in the receiving institutions. They contain cryptic wording such as *for purposes he knows of or to X who knows my mind*, and the recipients are often found to be a senior Catholic official, or *Mr Dowey*, which refers to the college of Douai, France.

Wills of notable Catholics, which may well mention household members, may have been microfilmed, thus that for Christopher Stonehouse (c1564-1631) of Dunsley, in the parish of Whitby, Yorkshire is on film 0,599,467. The CFHS maintains an index to beneficiaries of Lancashire wills, with 23,000 names at present.

Catholics in Early Non-Catholic Records

Since Catholicism was to varying degrees illegal from 1559 to 1829 the state and state church (Anglican) monitored and tried to suppress it, resulting in a host of records at national and local levels. Gandy (*Basic facts about English Nonconformity for Family Historians*. Federation of Family History Societies, 1998) considers that Williams (*Sources for Recusant History (1559-1791) in English Official Archives*. Recusant History Vol 16 #4, 1983) is the best source for recusant history and Gandy's two 1996 bibliographies (*Catholic Family History: A Bibliography of General Sources*. Self-published and *Catholic Family History: A Bibliography of Local Sources*. Self-published) indicate the vastness of the literature with comprehensive lists for every time period and area.

National Records

Amongst the national records which can be used to trace Catholic families are *Recusant Rolls* from 1591-1691. These are lists of fines and forfeits for non-attendance at the local parish church, and contain large numbers of Catholics as well as other dissenters. They mainly refer to the more prominent offenders, and some are on film, for instance roll 1 (1592-3) is on [FHL film 0599711](#); roll 2 (1593-4) on [FHL film 0599722](#), and rolls 3-4 (1594-6) on [FHL film 0990031](#). In the early taxation records called the *Lay Subsidy Rolls* Catholics were taxed at double the regular rate and can therefore be readily identified.

The *Memoranda Rolls* in series E 368 contain recusant case histories. *State Papers* (SP series) of the 17th century have much family history detail and Shorney (*Protestant Nonconformity and Roman Catholicism. A Guide to Sources in the Public Record Office*. PRO Publications, 1996) should be consulted for more information on the many types and their PRO numbers. He also mentions the *Privy Council* (PC series), *State Papers*, Exchequer (E series) and *Forfeited Estates Commission* (FEC series) records of the 18th century which

can reveal much about individual cases, particularly of the upper classes. The PRO leaflet D66 gives more sources on Catholic Recusants.

It should be noted that there was a great difference between *reputed/suspected/known recusants* and those actually *convicted* in a court such as Quarter sessions. The term *superstitious* is also used for Catholics, as in the *Commission for Superstitious Lands*, an anti-Catholic enquiry in the 1690s.

County and Local Records

The original lists from which the many national surveys etc., such as the Returns of Papists, Oaths of Allegiance, Lists of Recusants, Sacrament Certificates Land Tax, and Registration of Catholic Estates were compiled are with county Quarter Sessions or sometimes Petty or Borough Sessions and most of these are available on film. Some Anglican parishes list their papists regularly in their annual Churchwardens' Presentments particularly in the 16th-17th centuries.

Oaths of Allegiance

These were required at the beginning of each new reign. Catholics had refused to take the Oath of Supremacy for over two centuries, but in 1778 the Catholic Relief Act provided a special oath of loyalty to the crown for them, but lower and middle classes generally felt no need to do this.

Lists of Recusants

It is worth noting that any list of Non-Anglicans can include Catholics and in certain parts of the country, for example Lancashire, these are likely to constitute a sizable number, if not the majority.

Sacrament certificates

Gandy (*Pocket Guides to Family History: Tracing Nonconformist Ancestors*. PRO Publications, 2001) sums these up nicely 'Catholics should not be in them, so appearance is evidence of either apostasy or hypocrisy'!

Land tax

This tax was inaugurated in 1692 and Catholics were charged double until 1829 so can be identified. The returns are with the Quarter Sessions and have largely been filmed.

Papists Estates

During the long period when Catholics were not allowed to own land, many had trusted Protestant friends in whom they vested their land, and some lawyers specialized in this business. However, when he died the nearest Protestant was able to claim the land, which would give rise to court records with much genealogical detail. An example of *an inquisition post mortem* from a manor court, which recognizes the heir to the deceased's estate, is that of Thomas Wiseman of Wimbish, Essex, 1586, on film 0,599,708.

After the 1715 Jacobite Rebellion over 3,000 Catholics from Lancashire alone were involved with the *Forfeited Estates Commission*. Since most were not affluent and would have fallen on poor relief they were not prosecuted.

Until 1778 Catholics could not officially be executors or administrators of wills, nor guardians of children, but sympathetic Protestant friends would often assist in disguising such acts, for example by wording a will so that named executors dispose of estates *as they see fit or according to my mind which they know*.

During the penal period Catholics could not be educated at the universities since this would involve denying their beliefs. Some did go, nonetheless, and many went instead to the Inns of Court on London where the oath was not applied so rigorously.

Catholic Societies

Catholic Archives Society (CAS)

Formed by a group of about 100 archivists responsible for preservation of Catholic diocesan and religious order records in 1980. These archives and archivists are listed in its directory, its journal is *Catholic Archives*, but the society has no records for consultation by genealogists.

Catholic Family History Society (CFHS)

This organization was founded in 1983 and is similar to a county FHS but with special knowledge of Catholic families and Irish families in England, Scotland and Wales. Their journal is the *Catholic Ancestor* and it is this group which family historians will find useful for advice, and to join for general information. They have an index of 14,000 English nuns and a Lancashire Wills Beneficiaries Index with 23,000 people so far listed.

Catholic Record Society (CRS)

'The Catholic Record Society, which was founded in 1904, is the premier Catholic historical society in the United Kingdom and is devoted to the study of Roman Catholicism in the British Isles from the Reformation period to the present day. The Society does not, however, have genealogical interests and cannot help those researching their family trees' (CRS website). The CRS has produced a long run of genealogically important, indexed publications all the contents of which are listed on the CRS website:

- *Monograph Series* in 5 volumes.
- *Occasional Publications—1767 Return of Papists.*
- *Records Series* now up to 78 volumes, the early ones called *Miscellanea*, which include:
 - Transcribed private registers.
 - Lists of Catholic recusants in various counties, for example in the Recusant Rolls and Pipe Rolls.
 - Transcriptions of Hampshire and Isle of Wight Catholic registers up to about 1850.
 - Transcripts of early Lancashire parish registers.
 - Items on the religious orders of Benedictines, Dominicans, Franciscans and Jesuits.
 - Transcripts of PRO records.
 - Diaries and records of the English Catholic schools, colleges and convents on the continent.
 - *Recusant History*, their journal with 26 volumes from 1951 (Volumes 1-3 were published as *Biographical Studies*).

Catholic Publications

Catholic Literature

The written material on the history of Catholicism in England is huge and is ably summarized in Gandy's two invaluable volumes (*Catholic Family History: A Bibliography of General Sources*. Self-published, 1996, *Catholic Family History: A Bibliography of Local Sources*. Self-published, 1996), with a short list of the more important ones (1998). He is certainly the foremost writer on English Catholic family history today and has published a

number of guides to extant records (1994-2) and his short guide to research is authoritative (2001-1). The volumes of the Catholic Record Society are a prime source and there is much biographical material available. Rendal's 1984 lecture on the CRS to the Society of Genealogists is a useful introduction to many kinds of records published by them, including occupational sources.

Catholic Periodicals

The Laity's Directory (1768-1839) and its successor *The Catholic Directory* (1838 onwards) lists names and addresses of all parish priests by diocese, together with details of all the diocesan organizations such as archives, schools, societies and religious orders. There is a national section which covers those organizations organized centrally. Old editions can be very useful in tracing such things as local orphanages, movement of priests, and location of churches.

A full set is housed at the Catholic National Library, and the FHL holds the 1880, 1950, 1964, 1973, and 1978 editions, together with its successor, *The Catholic Directory of England and Wales* from 1986 in [FHL book 942 K22c](#). The obituaries from the Laity's Directory were reprinted in Volume 12 of the CRS Records Series.

Recusant History has been published since 1951 by the Catholic Record Society; the first three volumes are entitled *Bibliographical Studies*. A list of all articles published in *Catholic Ancestor* can be obtained from the secretary of the Catholic FHS which publishes it. Other include *The London Recusant*, and *Catholic Archives* from the CAS which describes archival collections useful for Catholic research, mainly ones in England but some also in Ireland.

The earlier *Miscellanea* publications of the CRS are on several films. As an example of the variety of contents, Vol 17 on [FHL film 0599710](#) contains:

- Records of the English canonesses of the Holy Sepulchre at Liège
- now at New Hall, Essex 1652-1793
- Registers of the English Benedictine nuns of Pontoise,
- now at Teignmouth, Devon 1680-1713
- Official enquiry as to the estate of Robert Charnock of Leyland, Lancashire
- Catholic registers of Harvington Hall,
- Chaddesley-Corbett, Worcestershire 1752-1823
- Catholic registers of Linton upon Ouse, Newton upon Ouse,
- near York 1771-1840
- Catholic registers of Kiddington, Oxfordshire 1788-1840

- Catholic registers of Woolston, Warrington, Lancashire 1771-1834

There have been a number of local Catholic family and local history societies which have published journals that can be found in libraries. Some societies are no longer functioning but back numbers of journals are still be found. Titles to look for include:

- *Essex Recusant*
- *Gloucester and Avon Catholic History*
- *Kent Recusant*
- *London Recusant*
- *Midlands Catholic History*
- *North West Catholic History*
- *Northern Catholic History*
- *South West Catholic History*
- *Staffordshire Catholic History*
- *Worcester Recusant*

Full details of a wide range of other [Catholic journals](#) and a range of Diocesan magazines can be found in Gandy's bibliographies on *General Sources* (1996-2) and *Local Sources* (1996-3). One portal on the net to access current English and Wales Catholic organizations is on their website .

Catholic Newspapers

There have been a number of Catholic newspapers, the three largest ones that still publish are:

- The Universe from 1860.
- The Catholic Herald from 1888 with its many local editions.
- The Tablet from 1840.^[9]

For information on records not available at the Family History Library, [contact the Catholic Record Society](#).

Huguenots

History and Beliefs

The French-speaking Protestants who fled from religious persecution and civil war on the continent are all loosely referred to as Huguenots, however this term properly refers to only those from France, and not to the *Walloon*s from the Low Countries. However, it is often impossible to distinguish the two groups because of the shared language and churches as well as much intermarriage in the early communities in England. Their beliefs were Calvinistic and closest to the English Presbyterian style of church government. Some of the late 17th century Huguenot congregations adopted the Anglican litany translated into French and these were termed *conformist Huguenots*. Others maintained the Calvinistic style they had used in France and have been called *nonconformist Huguenots*, although they should be distinguished from the English Nonconformists.

Walloon

The first wave of many thousands of French-speaking Protestants were Walloon refugees who arrived in England from the Spanish Netherlands (now Belgium and the Netherlands) in 1567, having been forced to flee the suppression of Protestantism by King Philip of Spain's forces led by the Duke of Alva. This group had been in England for over a century before the true Huguenots came and the two groups settled in London and the same south-eastern towns.

Huguenots

The Huguenots, (Protestants from France), first came in 1572 after the Massacre of St. Bartholomew in Paris, and they were largely from the northern provinces of Brittany, Normandy and Picardy and mostly settled in south-eastern areas of England where the French-speaking Walloon communities had already been established. Although there was support for their religious freedom during the reigns of Elizabeth and James I, during that of Charles I and particularly during Archbishop Laud's tenure prior to the Civil War only those born abroad and now living in Canterbury were officially allowed to practise their religion, whilst their children were to attend Anglican services. In response, some moved to Holland, and the majority to the USA, taking their craft skills with them. Far more Huguenots arrived after 1685 when Louis XIV revoked the Edict of Nantes which had given toleration to French Protestants in 1598. About 60,000 came at this time, with two-thirds

of these settling in London. Most of the others went to towns in SE England and some to Bristol, Plymouth and nearby Stonehouse in the south west.

The history of the Huguenots throughout the English-speaking world can be found in Curren-Briggs and Gambier (*Huguenot Ancestry*. Phillimore, 1985). The Huguenots were not of any particular social level. They comprised mainly craftsmen with some nobility and some peasants. In London the upper class families and those who worked in the luxury trades such as goldsmiths, silversmiths, lapidaries, diamond cutters, jewellers, bucklemakers, clock- and watch-makers settled in London's west end around Soho and nearby Westminster parishes. The poorer weavers, and associated tradesmen such as silk throwsters, dyers, thread- and lace makers settled in the east end in Spitalfields and Bethnal Green.

The communities were close-knit and some maintained the French language into the 19th century. Sociological studies show that it takes three generations for immigrants to totally assimilate, and most families had joined the Anglican Church or other Nonconformist groups by at least 1800.

It must also be born in mind that there was a further wave of French refugees, known as the *émigrés*, mainly upper class and Catholic, entering England from 1789-1814 at and after the French Revolution (circa 1789-1795). Lists of the groups of these that came, but with no union index of names, are on [FHL fiche 6035980\(1\)](#). The Hampshire Record Office have recently acquired a series of their letters giving graphic details of their escape and struggles.

Flemish

The Protestant immigrants from Flanders and Brabant spoke Flemish, a Dutch dialect, and can thus easily be confused with Dutch settlers. Edward III (1327-1377) encouraged the Flemish to settle in England, as he valued their silk and other textile skills. Other waves came in 1551 and 1567 fleeing the occupying Catholic Spaniards, as did the Walloons.

They settled primarily in south eastern England, particularly in London, Norwich and Canterbury and were employed especially in silk weaving, the New Draperies and market gardening. In the 17th century more Flemish immigrants arrived with the Dutch to drain the fens of East Anglia (Beharrell).^[10]

Huguenot, Walloon and Flemish Records

The Flemish, Huguenot and Walloon refugees were the only groups allowed to have separate churches before 1642, and this was in order to conduct services in their own languages. The very active Huguenot Society has published and indexed most of the important records of all three groups, and these have also been filmed and extracted onto

the IGI. The Huguenot services and records were, of-course, in French and the most important church was that in Threadneedle Street, London where most refugees gathered when they first arrived. Typically they presented a character reference, as was common in many English Nonconformist groups when moving to another congregation. Should they not be in good standing then a public repentance was made and they were subsequently admitted to membership. These first records are, then, usually in family groups and state where in France the immigrants came from.

Other French churches opened in London to serve the needs of recently arrived Huguenots, and by 1700 there were 23 there, but as families became anglicized they gradually closed. The sole survivor is a French church in Soho Square which is the 'descendant' of the one in Threadneedle Street and holds the archives of several of these London churches. London was by far the most important centre for French-speaking refugees, between one half and three-quarters of the Huguenots locating there. They were concentrated in the two areas mentioned above, Westminster and Spitalfields, and the large number of churches so close together creates a great problem for genealogists since members moved from one to the other quite indiscriminately.

Over 100 immigrant Protestant congregations were established in England during Elizabeth I's reign. The main congregations outside London established in the south-east and have good registers extant:

- Essex—at Colchester and Thorpe-le-Soken.
- Hampshire—at Southampton.
- Kent—at Canterbury, Dover, Faversham and Sandwich. Settlement at Faversham was encouraged because the gunpowder industry needed the superior French expertise.
- Norfolk—at Norwich.
- Suffolk—at Ipswich.
- Sussex—at Rye.
- and in the south west, having few records extant:
- Devon—at Barnstaple, Bideford, Dartmouth, Exeter, Plymouth and Stonehouse.
- Gloucestershire—at Bristol

Some Walloons had their own chapels and all known records have been published by the Huguenot Society, whilst the records of others are in the parish registers. *The Huguenot Library* is a joint one for the *French Hospital* and the *Huguenot Society of London*.

It holds thousands of books, periodicals and transcripts of other manuscripts and a collection of over 900 Huguenot pedigrees and will abstracts. Much material has been microfilmed, for example at the country level on the FamilySearch Catalogue a search for ENGLAND + HUGUENOT produces over 200 items, and there are many more at the county and town levels.

Huguenot, Walloon and Flemish Registers

The French registers are easy to read with the aid of a simple guide such as the *FHL Genealogical Word List - French*. However, the dates and names need to be carefully noted.

- **Dates.** During the 17th century there was a difference of 10 days between French and English dates, and from 1700-1752 the difference was 11 days. This was because France had adopted the new Gregorian calendar in 1582 but England waited until 1752. Thus the English 12th August was 22nd August in France. Also, the year started on 1st January in France and most of Europe whilst England continued to use 25th March until 1752. Thus one has to be careful with dates between January 1st and March 24th in order to assign them to the correct modern-style year. As an example, the French 16 February 1688 would be the English 6 February 1687, and to avoid confusion can be written 6/16 Feb 1687/8. Not all of the Huguenot refugees, or the record keepers in England, can be expected to have sorted these out or bothered to change their birthdays!
- **Names.** Considerable care has to be taken with the interpretation of names as they are rendered in the registers. They were written as they were heard - for example French places and names by Englishmen, and English place names by French speakers. One name may have several variants even in one register, including translations, such as *Happy* from **Lheureux**, or *Jaques du Bois* becoming *James Wood*, and all manner of misspellings, such as *Lacklead* arising from the French *de la Clide*. A useful feature of the Huguenot records is that French women retain their maiden names throughout their lives.

The French churches all have baptism and marriage registers but not burial registers as none had their own burial grounds. Most, if not all by now, have been transcribed and published by the Huguenot Society and the originals filmed. As examples, there are four films, starting at [FHL film 0466707](#), for the London Walloon Church, Threadneedle Street, and several French Spitalfields churches starting in 1687 are filmed and have indexed printouts. The contents of the published registers can be exemplified by the Walloon or Strangers' Church in Canterbury edited by Hovenden on [FHL films 0086956-7](#) containing:

- Baptisms 1581-1837.
- Marriages 1590-1747.
- Deaths 1581-1715.
- Abstracts of marriage contracts 1580-1680.
- Abstracts of wills 1586-1704 and possibly later.
- Abstracts of miscellaneous documents undated and 1586-1683.

- Baptismal register of the Malt House Church 1710-1823 including one marriage 1744.
- Index.

French registers contain more information than typical contemporaneous English ones. In the *Baptisms* the mother's maiden name and names of two godparents (usually relatives) are given on baptisms. Examples from the church in Canterbury quoted above follow in the chart below. *Marriage registers* often state where the bride and groom were born as well as noting fathers' and mothers' names, in addition to the typical information expected in English registers. *Burials* of Huguenots were usually in Anglican churchyards thus they appear in the parish registers of the areas surrounding their own congregations. Some can be found in the early nonconformist cemetery at Bunhill Fields, London.

Other Records of Huguenots

There are three very helpful other records made in the French churches and all have been published by the Huguenot Society and filmed:

Témoignages—Certificates of sound doctrine and good behaviour from their previous congregation presented to the new one. These are the most important of the documents after the registers as they state when the family arrived and from whence. Those for the London Walloon Church, Threadneedle Street 1669-1789 have been published by W. and S. Minet and are also on [FHL film 0466698](#).

Reconnaissances—Profession of Calvinistic faith in lieu of a témoignage which were not able to be presented after the 1685 Revocation of the Edict of Nantes. Some 3,000 of these are available for the prime years of 1686-1688 in the Acts of the Threadneedle Street congregation alone.

Abjurations—These were conversions from Roman Catholicism and were comparatively rare.

A fascinating series of manuscripts reporting on visits during 1879-1883 by church representatives to the lapsed members of their congregations in London's east end has been described by Gandy (1997).

Huguenot Charities

A number of charities were established by Huguenots to assist members in difficulties, especially the nearly destitute late-17th century refugees, by the French Committee from 1681-1704. Records of some have been published by the Huguenot Society in their Quarto Series) or in their annual Proceedings, both of which are on film. The Huguenot Library has much more unpublished charity material as well.

Marmoy's splendid series on the vast records of the *French Protestant Hospital* called *La Providence*, at Rochester in Kent was published in the Quarto Series as volumes 52 and 53. It has extracts relating to all inmates and unsuccessful applicants 1718-1957 as well as for the Coqueau Charity 1745-1901, with details such as appear below.

The *Friendly Benefit Society* of Bethnal Green, Middlesex was one of the Huguenot Friendly Societies whose object was to grant weekly allowances to sick members, an allowance at death of members and their wives, and a retirement pension. An example from the records appears in below.

Court Books of the Weavers' Company

This City of London craft guild had a large French membership heavily concentrated in the Spitalfields area of east London and their records can be very useful, not only for details of their work, but for family relationships.

Huguenot Family Histories, Pedigrees and Probate

There are a huge number of Huguenot family histories and Wagner collected about 900 Huguenot pedigrees, both sources being well represented in the FHL. A large number of Huguenots left wills, many of which have been indexed and abstracted by Wagner and are at the Huguenot Library.

Huguenot Publications

Gwynn's two publications (*Records of Huguenots in the British Isles*, pages 1-9 in Volume F, World Conference on Records and Genealogical Seminar, Salt Lake City, Utah, USA 5-8 August 1969. Genealogical Society of Utah. [FHL fiche 6039361\(1\)](#) and *Huguenot Heritage: The History and Contribution of the Huguenots in Britain*. Routledge) , Currer-Briggs and Gambier (*Huguenot Ancestry*. Phillimore, 1985), and Delaforce (Undated, about 1981. *Family History Research* Vol I "The French Connection". Regency Press, London.) are good places to start, and Kershaw and Pearsall (*Immigrants and Aliens*). *A Guide to Sources on UK immigration and citizenship*. PRO Publications, 2000) have details of the PRO holdings. The Huguenot and Walloon Research Association are about to publish a valuable index to the French Protestant Hospital records and a *Guide to Protestant Ancestry Research*, an article by Tsushima describes their work.

The Huguenot Society of London has lead the way in gathering and publishing records of a particular religious group. The *Proceedings* run from 1885 and their record series (the *Quarto Series*) from 1887 to date, many giving complete transcriptions of archive material, for example the *Returns of Aliens*, *Denizations* and *Naturalizations* and *Oaths of Naturalization* from the PRO, and all of the London French church registers. Both the *Quarto Series* and the *Proceedings* are on film and there is a comprehensive (but not

all-name) index by Marmoy (*General Index to the Proceedings and the Quarto Series of Publications of the Huguenot Society of London, 1885-1985*. Huguenot Society. [FHL book 942.1 C42m](#)). Ramsay-Sharp (*Huguenot Surname Index Quarto Series Volumes 1-40*. Society of Australian Genealogists) has completely surname-indexed volumes 1-40 of the Quarto Series. ^[12]

This Protestant group began in France then spread to England as its members fled persecution. Huguenots began keeping records as early as 1567; however, few pre-1684 records still exist.

After arriving in England many Huguenots changed their names from French to English. For example, the French surname LeBlanc may have changed to White.

Until 1754, Huguenots often recorded their marriages in both Huguenot and Church of England registers. None were recorded in Huguenot registers after that date. The Huguenot Society has transcribed and published most of their original church records. Contact them at:

- [The Huguenot Society](#)
University College London
Gower Street
London WC1E 6BT England

Just about all of the published Huguenot records are held at the [Family History Library](#) and are listed in the library's catalogue under:

- [Huguenot Society of Great Britain and Ireland](#)
- [Huguenot Society of London](#)

BAPTISM

Die 31 Decembris 1894 natus, et die 1 Januarii 1895 baptizatus est *Jacobus Bright*, filius *Jacobi et Mariae Bright* (olim *Saunders*) conjugum:

A me M.Byrne Rect. Miss., [ve/Miss. Apos., ve/Miss. Coad.] Patrinus fuit *Timotheus Russell* Matrina fuit *Maria Ward*

This translates roughly as

On 31 December 1894 was born, and on 1 January 1895 was baptised James BRIGHT, son of James and Mary BRIGHT (formerly SAUNDERS), married: by me M.Byrne Miss. Rect, or Miss. Apos. or Miss. Coad. Godfather was Timothy RUSSELL; Godmother was Mary WARD.

MARRIAGE

Anno 1917 die 31 mensis Julii, Ego *J. Boardman* in Matrimonio conjunxi *Jacobus Bright (Bury)* filium *Jacobi et Mariae Bright et Aliciam Jones (Openshaw Fold)* filiam *Gulielmi et Annae Trickett*.

Praesentibus) *Jacobo Burns (talis loco)*

testibus) *Maria Burns (talis loco)*

J. Boardman Rector Miss, [ve/Miss. Apos. ve/Miss. Coad]

This translates roughly as

On 31 July 1917, J. Boardman, joined in marriage James Bright (of Bury), son of James and Mary Bright, and Alice Jones (of Openshaw Fold) daughter of William and Ann Trickett.

In the Presence) James Burns (of place)

Witnesses) Mary Burns (of place)

J. Boardman Miss. Rect, [or Miss. Apos. or Miss. Coad]

BURIAL (Liber Defunctorum)

Anno 1951 die 26 mensis *Decembris*, in communione S Matris Ecclesia, aetatis 57, anima Deo reddidit *Joanna Smith* filia *Joanni et Mariae Jones*, et conjux *Thomae Smith*, Rdo Dno *Joanne Brady* confessario probate confessa, Sanctissimoque Viatico refecta et sacro Olei unctione roborata per Rdum Dnum *Joanne Brady*; cujus corpus anno 1951 die 31 mensis *Dec.* in coemeterio *publico* apud *Bury* sepultum est.

[*Thoma Connor signature*]

This translates roughly as

On 26 December 1951, in communion with Holy Mother Church, aged 57, returned her soul to God, Jane Smith, daughter of John and Mary Jones, and spouse of Thomas Smith. She

confessed to Rev. Fr. John Brady, an approved confessor, and received the Most Holy Viaticum and was strengthened by anointing with sacred Oil by Rev. Fr. John Brady, whose body on 31 Dec 1951 in the public cemetery in Bury, was buried.

Thomas Connor.

ANNOTATIONS - Examples of Annotations that may be found include,

(privm. domi) Caerem. suppleta sunt d. 20 Augusti a me Henr. F. Roche.	(Private [baptism] at home) Ceremonies supplied 20 August by me Henry F Roche
conditionate	Conditional
conversa ad fidem	Convert to the Faith
Cum dispensatione bannorum	With dispensation of banns
Cum dispensatione mixta religione	With dispensation for mixed religions
Ipse mat. contraxit cum Aliciam JONES filia Gulielmi et Annae TRICKETT die 31 Oct 1927 in eccles Sti. Josephi apud Bury. Praes Test Jacobo BURNS et Maria BURNS (T.F.)	This person contracted marriage with Alice JONES, daughter of William and Ann TRICKETT on 31 Oct 1927 in the church of St Joseph, Bury. Witnesses James BURNS and Mary BURNS (t.f)
Matrimonium contraxit; post matrimonium civile, cum Jacobo Edwin BROOKS, in Ecclesia Stae Walburgae apud Chester, die 13 Decembris 1952	Contracted marriage, following a civil marriage, with James Edwin BROOKS, in the church of St Walburge, Chester, 13 December 1952.

Individual priests will have similar but different annotations, according to the circumstances.

LATIN NAMES

There was no standard list for translating English names into Latin. Each priest had his own versions and they may change with time. The ones below are a rough guide.

Andreas	Andrew	Agneta	Agnes
Carolus	Charles	Anna	Ann, Anna, Anne,
Dionysius	Dennis		Hannah, Nancy
Gulielmus	William	Birgitta	Bridget
Jacobus	James	Joanna	Jane, Joan, Jean, Janet
Joannes	John	Maria	Mary, Marie, Maria
		Ellena }	{Ellen, Eleanor
		Helena }	{Helen, Aileen

Transcribe the entry in Latin **as written**, then match the names to the ones you expect in your family. ONLY use lists as a last resort.

INTERNET

Catholic Family History Society <http://catholicfhs.online/>

English Catholic History site, leading to several related sites -www.catholic-history.org.uk

North West Catholic History Society <https://www.nwcatholichistory.org.uk/>

includes Family History and Recusant History Handbooks

BOOKS

GANDY, M.	CATHOLIC MISSIONS AND REGISTERS 1700-1880 Volume 5 North West England (Revised Edition) 1998
GANDY, M	CATHOLIC PARISHES IN ENGLAND, WALES AND SCOTLAND, AN ATLAS
GANDY, M	CATHOLIC FAMILY HISTORY:A BIBLIOGRAPHY OF GENERAL SOURCES , 1996
GANDY, M	CATHOLIC FAMILY HISTORY:A BIBLIOGRAPHY OF LOCAL SOURCES , 1996
HILTON, J A et al	BISHOP LEYBURN'S CONFIRMATION REGISTER OF 1687 . NORTH WEST CATHOLIC HISTORY SOCIETY, 1997 (Separate Index independently published)
MITCHINSON, A J.	THE RETURN OF THE PAPISTS FOR THE DIOCESE OF CHESTER, 1705 , NORTH WEST CATHOLIC HISTORY SOCIETY 1986
WORRALL, E S.	RETURNS OF PAPISTS, 1767 VOLUMES 1 (Diocese of Chester) AND 2 (rest of England and Wales), CATHOLIC RECORD SOCIETY OCCASIONAL PUBLICATIONS Nos 1 (1980) and 2 (1989) (Vol. 1 has separate index independently published)
HILTON, J A	CATHOLIC LANCASHIRE , PHILLIMORE, 1994
ROWLANDS. MARIE B	CATHOLICS OF TOWN AND PARISH 1558-1778 CATHOLIC RECORD SOCIETY, 1999
CHAPMAN. C R	MARRIAGE LAWS. RITES, RECORDS AND CUSTOMS CHAPTER 5, LOCHIN PUBLISHING, 1997
GANDY, WALLACE	LANCASHIRE ASSOCIATION OATH ROLLS , 1696, SOCIETY OF GENEALOGISTS, 1985

ADDRESSES

CATHOLIC FAMILY HISTORY SOCIETY (North West) Mrs J, SMITH,10 IRVING CLOSE, WOODSMOOR.
STOCKPORT, SK2 7DX

NORTH WEST CATHOLIC HISTORY SOCIETY, (Secretary) Mrs Linda Forster, 1 Rydal Avenue,
Freckleton, Preston, PR4 1DJ

CATHOLIC RECORD SOCIETY, (Hon. Sec): Dr J. E. Kelly, Dept. of Theology and Religion, Durham University,
Abbey House Palace Green, Durham, DH1 3RS

CATHOLIC ARCHIVES SOCIETY, Sec. Ms S MASPERO, 50A GORDON ROAD, FARCHAM, HAMPSHIRE,
PO16 7SP

The web site <http://catholicfhs.online/> includes pages for the above societies.

ENGLISH CATHOLIC HISTORY ASSOCIATION, Mrs A. HODGES, 45 HIGH STREET, STOKE sub
HAMDON, SOMERSET TA14 6PR
www.echa.org.uk

FURTHER READING

M Gandy, *Catholic parishes in England, Wales and Scotland: an atlas* (M Gandy, 1993)

M Gandy, *Catholic Missions and Registers 1700-1880* (6 volumes) (M Gandy, 1998)

M Gandy, *Tracing Catholics* (PRO, 2001)

D Shorney, *Protestant Nonconformity and Roman Catholicism: a guide to sources in the Public Record Office* (PRO, 1996)

Steel, D J, *Sources for Roman Catholic and Jewish Genealogy and Family History* (Society of Genealogists by Phillimore, 1974)

See also the multiple volumes of *Calendar of State Papers, Domestic* published by various publishers including PRO.

WEBSITES

Catholic Websites

General Sources

[Catholic Calendar Page](#)

[Catholic Encyclopa: Ecclesiastical Abbreviations](#)

[Catholic Family History](#)

[Catholic Newspapers Online](#)

[Catholic - Hierarchy](#)

[History of the Papacy](#)

[Local Catholic Church and Family History - Genealogical Research Guide](#)

[Local Catholic Church History and Genealogy Research Guide and Worldwide Directory](#)

Research guide to local Catholic Church archdiocese, diocese and parishes, history, biographies and genealogy information and links worldwide for both Roman and Eastern Rite.

[Roman Catholic Registers and Records](#)

[The Catholic Encyclopedia](#)

[The Catholic Gene ~ Exploring our Catholic family history](#)

[The Catholic Heritage Archive – Find My Past](#)

[The Catholic Record \(Google News Archive\)](#)

[Wikipedia, the free encyclopedia - Calendar of Saints](#)

[Wikipedia, the free encyclopedia - Traditional Catholic Calendar](#)

England & Wales

[Catholic Records Society](#)

[Catholic Recusants](#)

[The Old Roman Catholic Church in Great Britain](#)

[Catholic Family History Society](#)

[Catholic Record Society](#)

American

[Ancestry – U.S. Catholic Sources](#)

[The Catholic Directory](#)

Provides addresses for Catholic churches in the United States organized by state and then alphabetically by city name.

[US Catholic Diocese Addresses](#)

Ireland

[Catholic Parish Registers at the NLI](#)

[Catholic Diocese of Limerick](#)

[Ireland, Catholic Parish Registers, 1655-1915 - Ancestry](#)

[What Church Records are Available on-line - Irish Genealogy](#)

Scotland

[Catholic Church Records - Glasgows Family History](#)

[catholic-heritage.net - Scottish Catholic Heritage at home and abroad](#)

[Catholic Parish Registers | National Records of Scotland](#)

Australia

[The Personal History Index for former child migrants to catholic homes in Australia 1938 - 1965](#)

[Australia and Oceania](#)

[Women of Vision – Nuns in Australia](#)

Canada

[Catholic Church of Montreal](#)
[Local Catholic Church History and Genealogy](#)
[St. Peters Abbey](#)
[The Catholic \(Google News Archive\)](#)

Societies and Groups

[Catholic Family History Society](#)
[Catholic Record Society](#)
[Midland Catholic History Society](#)
[The North West Catholic History Society](#)
[The Postgate Society](#)

<https://catholicfhs.wordpress.com/>
<https://catholicfhs.wordpress.com/tag/lancashire/>
<http://www.catholic-history.org.uk/cfhs/>
http://echoesofliverpool.com/?page_id=56
<http://www.open.ac.uk/Arts/religion-in-london/resource-guides/roman-catholics.htm>

Lancashire Family History & Heraldry Society
Chorley Research Centre at Astley Hall Farmhouse

Opening times

First & Third Saturdays Noon—4:00pm
Monday, Wednesday & Friday 10:00am—4:00pm

Last appointment 3:00pm

Booking advisable—Tel. 01257 231 600 (When centre is open),
Tel 01257 262 028 (When centre is closed)

or

Book in line at - Chorley Family History Research Centre Website – www.cfhrc.com

Research Enquires - chorleyresearch@lfhhs.org.uk

Chorley Branch Website - www.lfhhschorleybranch.com

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