Teens

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age when a highly respected judge said that crime under the age of 15 is a development issue rather than a criminal issue, I agree with him. A lot of these children are victims: they come from chaotic backgrounds and do not have a sense of where they fit in.

But Mrs Yates also believes that society — not just the children’s individual families — is failing them. “When the child has been criminalized, the community’s responsibility for the child, I see, is much more now: what needs to be done in the community. We need to highlight the society that, on the one hand, wants these children locked away — and I understand that, because these children need a lot of support — and on the other side of the same society that says you cannot smoke, you cannot do this, or get married until you’re 18 years old.”

But sentencing a child to a period of custody, she says, “can sometimes offer the opportunity to work therapeutically with the child, and remove a child from whatever negative circumstances may be influencing their behavior. But that can only be effective for serious crimes, I think. Short periods of custody, statistics show, have proved to be relatively ineffective.”

She believes that for the time inmates are inside, it can provide a sense of belonging, although it is up to the child whether to try and turn his or her life around and change. Some make it, some do not. Police are on a high alert for these children "because the community is more aware of the situation.”


d of the “success stories” keep in touch, she says.

"I want them to get used to making a confession”

History BC — Before Crockford

A comprehensive database of the clergy of the Church of England from 1540 to 1835 can now be accessed online. The project directors, Arthur Burns, Kenneth Fincham and Stephen Taylor describe its uses for historians and genealogists.

"HOW MANY clergy were there in 1712? A visit of my parish minister in 1685. How do I find out where he went?" "Maybe your ancestor was a clergyman. How do I discover who ordained him, and when?"

These are kinds of questions frequently asked by those interested in the clergy database of the Church of England. There are also questions to which historians of English religious history need answers on a bigger scale.

The database was set up in October 1999 to record biographical details of all C of E clergy from 1540 to 1835. For the first time before the first regular publication of Churc-

The Clergy of the C of E Database project director: left to right, Dr Kenneth Fincham, Dr Arthur Burns, Dr Kenneth Fincham, and Dr Arthur Burns. The database is now online, making the size of the clerical profession easier to determine than ever before.

Historically, the number of clergy was a matter of speculation. Contemporary estimates varied enormously, from 5,000 to 30,000 in the early 18th century. The accuracy of the database now not only to genealogists and family historians, it is also of great interest to professional historians - and not only those with an interest in the Church of England. The database was used to identify the largest employer of educated men between the 16th and early 19th centuries. Its influence, therefore, was enormous. The Church had, in principle, a resident clergy in all 25,000 of its English and Welsh parishes, where, every Sunday, the whole population was expected to attend to hear him preach.

Universities were primarily clerical seminaries, and most schoolmasters were clerics. A high proportion of the books and pamphlets published, even in the early 19th century, were written by clergy men, who were as active in fields such as science, literature, philosophy, and political and economic theory as they were in theology and morality. Knowledge of the size and composition of the clerical profes-

Continued overleaf
Trace a Reverend relative

Clerical quest above: Patsy Kensit discovered more about her ancestor the Revd James Heyne, a curate in the East End of London, during the BBC programme Who Do You Think You Are?, to be shown on Wednesday 13 August.

Cathedral close to Fountains for the database helped Patsy Kensit to reconstruct her family history for the BCG’s genealogy series Who Do You Think You Are?

Another life history is recounted in the online journal series of the website, where the Texan genealogist Sarah Sewell recoverts the fascinating life of the Cumberland clergyman Samuel Rawley (1757-1809), Vicar of Crewe, Roscommon.

Rawley was unusual among the many non-graduate clergymen serving north-western parishes, because he had been educated at the United States in his childhood.

Returning to England for schooling, Rawley was commissioned in exile by the outbreak of the American Revolution, in which his brother fought for the rebels.

Rawley never left Cumberland again, but remained closely involved in the affairs of his transcription family, reminding us that "inheritance clergy" might not be the backwoodsman they at first appear.

The Clergy of the Church of England Database 1540-1835 seeks to bring together these records online. Generous funding from the Arts and Humanities Research Council and, laterly, the British Academy has supported the collaboration over the past nine years, between King’s College, London, and the University of Reading, to establish the database.

The database dates back to 1540 and includes all clerical appointments, separate licensing books, record employment of curates and schools. The records list clergymen sanctioned for inspection by higher authorities. The problem is that each of the 27 dioceses kept its own records, and they are not scattered in archives across England and Wales.

An enormous amount has already been transcribed. Some 1.5 million records of events in clergymen’s careers have already been collected and uploaded. And, once linked to identifiable people and places, they are made available on the website.

At the time of writing, the "person records" of more than 50,000 individuals are publicly accessible. An upgrade, planned for the autumn, will feature a new grid, presenting the often complex data relating to each individual in a form resembling a modern CV.

This project has been a revela- tion for more than 100 years, when scattered data across the country, testifying to lively public interest in church history, and to surmised potential for further collaborations between university historians and those beyond the academy.

For the three of us, the moment is approaching when we can begin to contemplate writing a book on the development of the clerical profession between the Reformation and the Age of Reform.

This is an exciting prospect. No one before has attempted to write a research-based study of any single profession across three centuries, let alone one as large as the clergy. In addition, working together has forced us to recognise that the assumptions we made about the church in our own particular period of time do not necessarily translate to other periods.

Some 1.5 million records of events in clergymen's careers have already been collected and uploaded.

Tales of the unexpected

There has been a whole host of unexpected and curious findings from this project, which follows is just a small sample.

Beginning with ordinations, it is clear that more than 1,200 clerics were turned away by one bishop as unsuitable. He is often thought to have been more sympathetic to cute bishop than his contemporaries.

In the late 18th century, the life of a well-reputed candidate, often from the West Indies and Ireland, who reckoned that he was entitled to have a house in every state where he lived. But Bishop Berkeley imagined he was entitled to have a house in every state where a Bishop Berkeley had a house. This, too, for ordination, since their religious views were unacceptable to their Bishop in Britain.

Episcopal ordination was banned from 1660 to 1665 as "godly" Puritans overthrew the established Church and abolished both bishops and the Prayer Book. As a result, a handful of bishops kept ordaining quite illegally, a considerable number of candidates (by 1660, more than 700 clergymen).

What is really surprising is that the most active ordainers were the Scottish and Irish bishops: Titus Oates of St Albans, Richard Milner of Kilmore, and Palmer of Ardfert, whose names are scarcely remembered even by 17th-century ecclesiastical historians.

The education of the clergy is another interesting topic. More and more graduates were also taking holy orders and the Reformation. Some colleges, such as St John’s College, Oxford, were founded for this very purpose.

But, after 1700, the trend changed and a significant number of literates, or non-graduates, became clergymen. Moreover, they were not always studia at the bottom of the clerical holding; those with connections, membership of a clerical dynasty, or a personal knowledge of the candidates, could find a comfortable, or even become chaplain to the Prince of Wales. These candidates were often the Crown.

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www.theclergydatabase.org.uk

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