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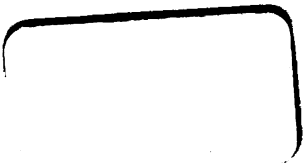
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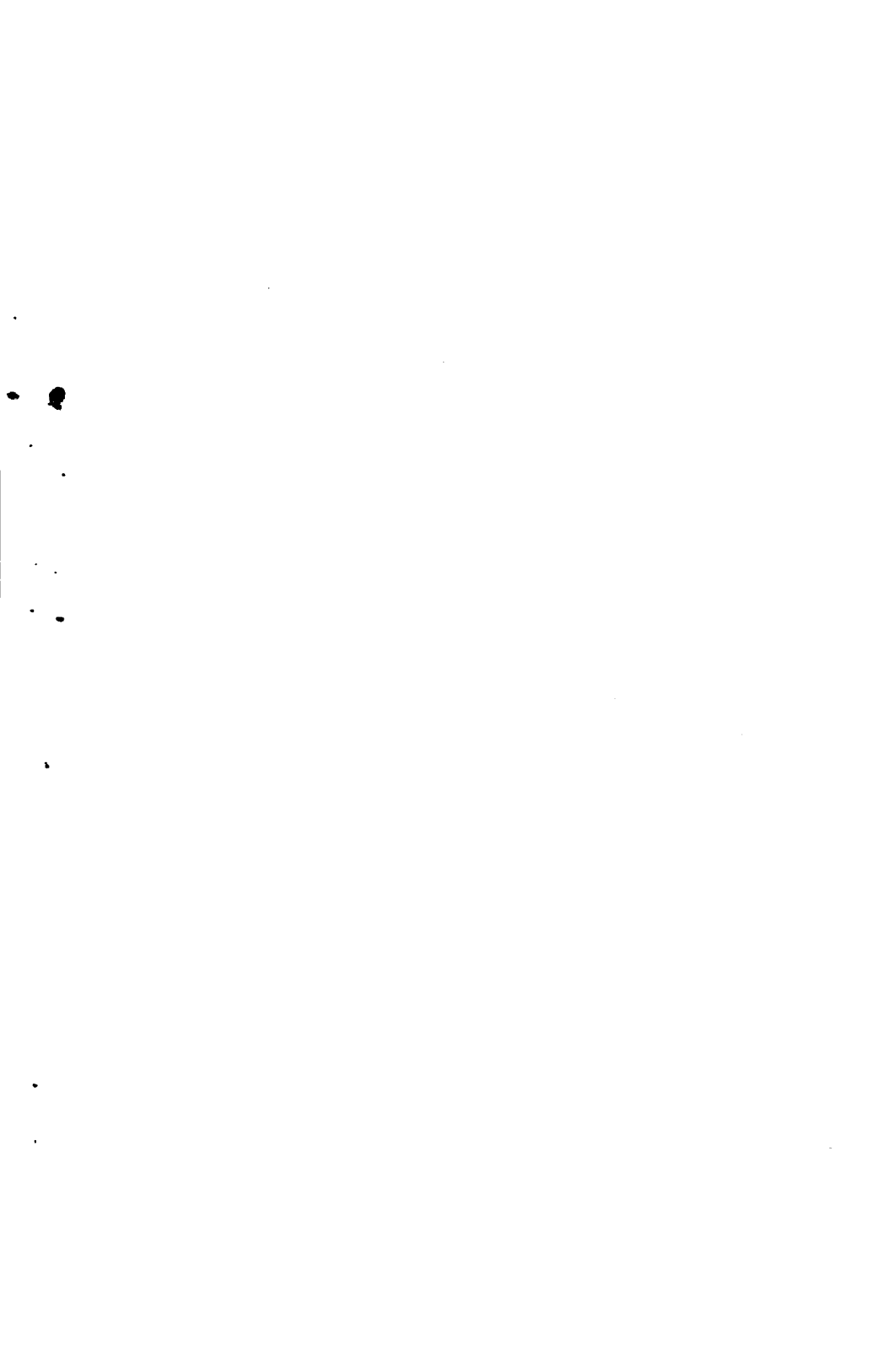
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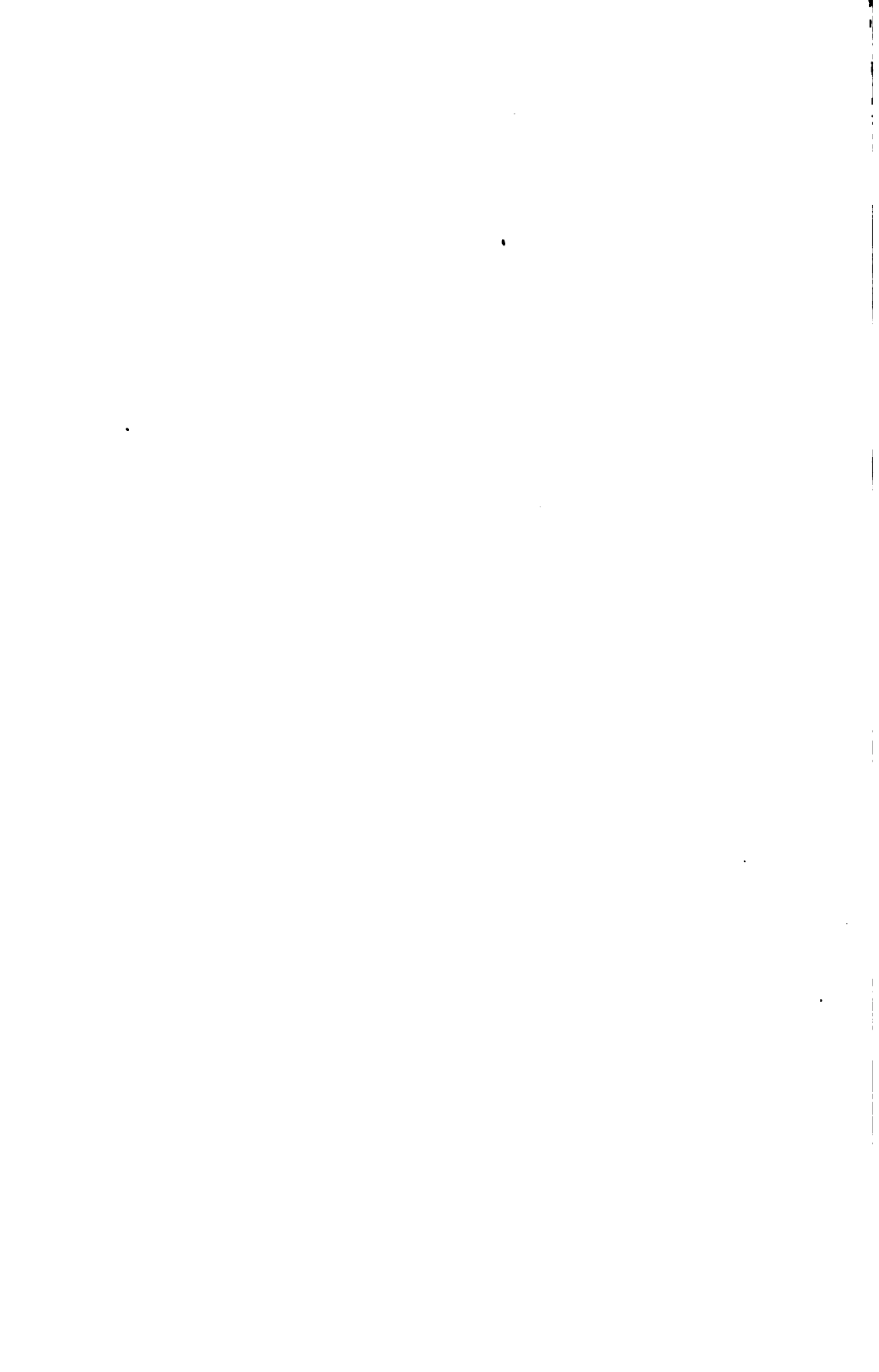
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ARCHAEOLOGIA AELIANA:

OR,

Miscellaneous Tracts

RELATING TO ANTIQUITIES.

PUBLISHED BY THE

SOCIETY OF ANTIQUARIES OF NEWCASTLE UPON TYNE.

VOLUME XV.

(NEW SERIES.)



LONDON AND NEWCASTLE-UPON-TYNE:
ANDREW REID, SONS & Co., PRINTERS AND PUBLISHERS.

M.DCCC.XCII

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CONTRIBUTIONS OF DRAWINGS, PLATES, ETC.

- Lord Armstrong: donation of plates III. and IV.
- Mrs. Bruce: donation of photogravure of the late Rev. Dr. Bruce, V.P., plate XXX. (facing p. 364).
- The Publisher of *The Builder*: permission to use plates IX. and XXVIII., and loan of block, p. 308.
- The late John Clayton, V.P.: donation of plate VI.
- N. G. Clayton: donation of etching of the late J. Clayton, by C. O. Murray, plate XII*b*.
- Mrs. N. G. Clayton: donation of plate VIII.
- D. Embleton, M.D.: blocks, pp. 228, 229, 230, 269, and plate XXIV.
- Miss Embleton: drawing from Corbridge's Plan of Newcastle, plate XXIV.
- W. G. Footitt: permission to use plate XXVIII.
- R. C. Hedley: drawings of British Camps, Plate V.
- C. C. Hodges: photographs for plates XVI., XX., XXI., XXII., XXVII. and XXIX.
- Sheriton Holmes: drawings for plates XV and XIX.
- Proprietors of the *Illustrated London News*: loan of woodcut (Plate XIII).
- J. T. Irving: drawing of chests, pp. 306 and 309.
- W. H. Knowles: drawings for plates XVI*a*, XVII. and XVIII.
- Reid, Sons & Co.: loan of woodcut, p. xxvii.
- Royal Archaeological Institute: loan of woodcuts illustrating Mr. Longstaffe's paper on Norton Church.
- H. F. Morland Simpson: drawing for plate XXV.

ERRATA, ETC.

Page 57, line 27, for 'J. W. Hodgson' read 'J. G. Hodgson.'

Page 164, M. R. Mowat reads the second word on the *patera* from the Tyne
ANEXTLOMARO. See *Proc.* v. p. 186.

REPORTS
OF
The Society of Antiquaries
OF
NEWCASTLE-UPON-TYNE.

ANNUAL MEETING, M.DCCC.XC.

THE Council of the Society of Antiquaries of Newcastle-upon-Tyne, in presenting their seventy-seventh report, have to congratulate the society on the prosperity which continues to mark its course, and on the evident signs of a sustained and increased interest in archaeological science in the counties of Northumberland and Durham. The number of members of the society is now 291, 21 being honorary and 270 ordinary, and of these a very considerable portion are regular attenders of its meetings. Many valuable papers have been read before the society during the course of the past year, several of which have given rise to interesting discussions. The chief works of archaeological exploration during 1889 have been those undertaken by Lord Armstrong at Cartington Castle, and by Sir Wm. Crossman at Holy Island, in both cases under the direction of Mr. Hodges. We are glad to say that both the gentlemen who have furnished the necessary funds and the architect who has superintended the work, are members of the Newcastle Society of Antiquaries. At Cartington Castle, a paved court-yard to the north of the castle, previously unknown, has been cleared out. In this court is a well with a beautifully formed ashlar lining and a raised kerb, as well as a stone trough for watering horses. At Holy Island (where the excavations have been proceeding for several years) the considerable area of the outer court was cleared last year. Though the buildings surrounding it do not possess any architectural beauty, they are of great interest, and bring before us in a very striking manner the domestic, and even the agricultural economy of the monastery of Lindisfarne. There have also been some excavations

of sepulchral mounds on the slopes of Simonside at the expence of Lord Armstrong, and under the direction of Mr. Dixon, of which an interesting account has been rendered to the society.

The subject of the preservation of Ancient Monuments is one which should occupy the attention of every local Society of Antiquaries. As is well-known, an Act of Parliament has been passed, an inspector has been appointed, and certain ancient monuments have been scheduled, but the sum of money annually voted for the inspector's expences is so small that, without energetic co-operation on the part of local archaeologists, there is a danger of the Act becoming almost inoperative. In this connection, we may mention that the inspector, Gen. Pitt Rivers, was present in Newcastle last September, during the visit of the British Association, and paid an interesting but unofficial visit to the camp at Chesters. No part of the Roman Wall and its camps has yet been scheduled as a 'National Monument.'

During the past year the society has lost by death Mr. William Dodd, for many years its faithful and courteous treasurer. He will further be remembered as the compiler of the Index to Brand's *History of Newcastle*, and the useful but tedious work of preparing an index to the *Archaeologia* was also undertaken by him.

The Council think that the efficiency of their body might be increased by a change in the rules which should provide for the yearly retirement of a small number of members who have been least diligent in their attendance during the past year. In order to prevent their thus losing the valuable assistance of some of their eldest members, whose health does not allow of frequent attendance during the winter months, the Council suggest a further alteration of the rules, so as to admit of an increase in the number of vice-presidents.

Lastly, they wish to bring before the society the consideration of the important question of the preparation of a new and complete County History of Northumberland. The *magnum opus* of the Rev. John Hodgson, a work which has been called by a competent authority 'the ideal County History', has long been quoted in book catalogues at a price which is practically prohibitive to all but very wealthy book-buyers. And even Hodgson's History, with all its excellence, embraces not much more than half of the county, and is, of course, in some points rendered obsolete by the additions to our knowledge that have

been made during the last half century. The valuable stores collected by the venerable historian for the completion of his work would, we have reason to believe, be kindly placed by his descendants at the disposal of the society; but we think in the circumstances no mere publication of these 'Mémoires pour servir' would meet the necessities of the case. What is now required is an entirely new history based upon Hodgson, and naming in its title-page its obligations to that monumental work. It can only be the result of combined labour, and for such co-operation the present roll of our members offers almost unequalled advantages. We have still among us the venerable historian of the Roman Wall, and the author of the *History of Darlington* would, we doubt not, lend us his counsel. Many others of our younger members, whose names we will not attempt to enumerate, could, we are persuaded, lend most valuable assistance, and in this way we might hope to produce a new County History, which should maintain the high position taken half a century ago by the vicar of Hartburn's *History of Northumberland*.

ANNUAL MEETING, M.DCCC.XCI.

The year 1890 has been one of melancholy interest to the society of Antiquaries of Newcastle-upon-Tyne, since two of our oldest and most valued members have in the course of it been removed from us by death. By the decease of Mr. John Clayton, at the venerable age of 98, not only has our society lost its oldest vice-president, but the science of archaeology, especially the archaeology of Roman Britain, has lost one of its most persevering and successful votaries. Mr. Charles Roach Smith, whose death we have also to deplore, was, by birth and residence, connected with the South of England, but he took a keen interest in all antiquarian discoveries in our county, and we have reason to believe that he prized his honorary membership in our society.

Reverting to the subject of the lamented death of Mr. Clayton, we may mention that his successor, Mr. N. G. Clayton, is about to build a museum at Chesters, in which the abundant Roman remains there collected will be more satisfactorily housed than has hitherto been the case, and a full catalogue of the contents of the museum is in course of preparation. We have no doubt that the loving care which for

more than half a century has been extended to the great camps and the line of the Wall on the Clayton property will be continued by the present owner.

We regret that we have no great antiquarian discoveries to record in connection with 1890. In the spring of the year there was a considerable find of Roman bronze vessels at Prestwick Carr. Photographs of these vessels and a report of the circumstances in which they were discovered will appear in a future part of the *Archaeologia*. Some additional interest is imparted to this discovery by the fact that Prestwick Carr was, till within the memory of the present generation, covered by a lake which is believed to have been there all through the Middle Ages, and probably also during the Roman occupation of Britain.

The society is indebted to the curators for much successful effort to improve the condition of the Museum, to increase its educational value. The interesting and satisfactory report of those gentlemen is printed at the end hereof; and we would especially direct attention to their request for help towards making the Museum a depository of such articles of furniture and implements of domestic industry as have now been rendered obsolete by the progress of manufacturing art.

Your curators report that satisfactory accessions have been made to the Museum during the past year, all of which have been duly entered and labelled. The following is a list of these additions :—

Jan. 29. From JAMES HALL, Tynemouth—

Two hammer picks and a spike nail, which were found in the San Thiago Mines, at Casa Bianca, Alentejo, Portugal, belonging to Mr. Wall. These tools were discovered in the ancient workings of the Romans (*Proc.* vol. iv. p. 193).

Feb. 12. From W. G. LAWS, City Engineer, Newcastle—

A large stone ball, brought up by the grab at Newcastle Quay, from a depth of 35 to 36 feet below low water spring tides, on the 4th January, 1890. The ball was found about 20 feet in front of an old quay wall, of the date of which there is no record, and about 10 feet behind the present line of quay front, 210 feet east of the 60 ton crane (*ibid.* p. 201).

Feb. 26. From D. D. DIXON, Rothbury—

A square tobacco box of brass, about $2\frac{3}{4}$ inches long by 2 inches wide, dated 1789. Found at Ryehill, near Rothbury (*ibid.* p. 205).

- Mar. 28. From C. L. BELL, Woolsington—
 A mummy hand, brought from Mexico about twenty years ago by Lady Walsham (whose husband was Secretary of Legation), and presented by her to the late Captain Bell (*ibid.* p. 209).
 From Mrs. DODD, Newcastle—
 The knife and shears formerly belonging to the late Emerson Charnley, the Newcastle bookseller, and latterly to the late Mr. Dodd.
 From THOMAS BLANDFORD, Corbridge—
 A riding pillion (*ibid.* p. 209).
- July 30. From J. CHAPMAN, Eales House, Corbridge—
 A large plaster cast of a restoration of the common seal of the burgesses of Corbridge.
 From CHAS. L. BELL, Woolsington—
 Eight bronze vessels of Roman date, being a portion of a find of twelve vessels turned up in ploughing on the site of Prestwick Carr (*ibid.* p. 253).
 From Signora MONTIROLI—
 Coloured drawings by the late Signor Montiroli, showing a supposed restoration of the Arch of Tiberius in Rome (*ibid.* p. 253).
- Aug. 30. From HENRY THOMPSON, Newcastle—
 (i.) Two constables' staves, inscribed 'St. Giles.'
 (ii.) A pair of handcuffs, formerly, with the above, belonging to the parish of St. Giles, Durham.
 From J. GIBSON, Old Castle—
 Two Roman first brass coins, found in the excavations made in pulling down the Back Row, Newcastle. One of the coins is apparently a coin of Commodus.
 From R. Y. GREEN (by desire of his sister, the late A. J. GREEN)—
 Two old tables for the use of the society. One of these, in mahogany, is a *multum in parvo* table.
 From the Rev. CANON TROTTER, late of Alnwick—
 A large collection of rubbings from brasses made by him. (See *Proc.* vol. iv. page 260.)
- Sept. 24. From JOS. ELLIOT, Hightown, Haltwhistle (per Dr. EMBLETON)—
 A circular bronze object, found near Chesterholm (*ibid.* page 269, figure 2).
 From J. N. WILSON, Tynemouth (per C. W. HENZELL)—
 A silver pipe-stopper, found near Tynemouth Castle with coins of Charles I. (since missing), at a depth of 16 feet below the surface (*ibid.* p. 269, fig. 3).
- Oct. 29. From J. T. SOUTHERN, Newcastle—
 Stone celt, from Canada (*ibid.* p. 276, fig. 1).

- Oct. 29. From WALTER C. CORDER, North Shields—
- (i.) A Saxon cinerary urn, 5 inches high, found by the donor in a field called 'the king's burying place,' near Castle Rising, Norfolk; also a bronze *fibula*, much fused (*ibid.* p. 276, fig. 2).
 - (ii.) Fragments of Roman pottery, from the site of the Roman Station, Wallsend.
- From Rev. W. FEATHERSTONHAUGH, Edmundbyers—
A clay pipe stopple, having the orifice moulded on a reed, found at Edmundbyers.
- From CAPT. J. R. CARR-ELLISON—
A cross of sandstone, found near Chew Green, at the head of the River Coquet (*ibid.* p. 277).
- From Miss KAYGILL, as residuary legatee to the late Mrs. Mountain, of Newcastle—
- (i.) A collection of casts in sulphur from medieval seals.
 - (ii.) Miscellaneous plaster casts (*ibid.* p. 278).
- Nov. 26. From T. HALLIDAY—
Earthenware vessels discovered by Captain Tung, of the Imperial Chinese Navy, on the site of an ancient pottery in Corea.
- From JOHN COMMON, Harbottle (per D. D. DIXON)—
- (i.) Light holder, or cresset, used for salmon fishing in Upper Coquet, date 1800 to 1815.
 - (ii.) Salmon leister, of same date.
- From D. D. DIXON, Rothbury—
- (i.) Salmon leister from Upper Coquetdale, found at Windyhaugh, 1860.
 - (ii.) Salmon cleek, from Rothbury.
 - (iii.) Salmon gaff, from Rothbury.
- (The above implements illustrate Mr. Dixon's paper on 'Salmon Poaching in Upper Coquetdale.' See *post.*)
- From TYRIE & GRAHAM, Redheugh, Gateshead—
Medieval grave cover, found near the Stephenson monument, Newcastle, near the site of the chapel of St. Mary the Virgin. (See paper by Mr. Knowles, *post.*)
- From JONATHAN J. WILSON, West Boldon—
- (i.) Half-crown of William and Mary, 1689.
 - (ii.) Small, thick halfpenny of George I., 1718.
- Dec. 17. From ANDREW OLIVER—
Photo-lithographs of rubbings from brasses.
- From Rev. W. B. EAST, Matfen—
MS. catalogue of inscriptions on gravestones in churchyard of St. Andrew's, Newcastle.

A special stand has been provided for the valuable collection of Saxon stones in the possession of the society.

By instruction of the Council your curators arranged for a temporary attendant at the Castle during the fortnight's summer holiday of the warden, Mr. J. Gibson, and they themselves visited the Castle and Black Gate daily during his absence. Your curators record the valuable co-operation which has been rendered them by Mr. Gibson, and they suggest the continuance of an annual holiday.

The services of Mrs. Cutter, attendant at the Black Gate, have been in every way satisfactory.

Your curators suggest the desirability of increasing the attractions of the Museum. Many domestic and other articles, which have, or are about to, become obsolete, are found to excite the greatest interest among a large class of visitors. The spinning wheel, the tinder-box, the link, and the man-trap are instances of items which greatly help to popularise the collection. It is thought that many articles of this class might be added were an appeal specially made for donations.



**THE REPRESENTATIVES OF THE LATE
WITH THE SOCIETY
BALANCE SHEET FOR THE YEAR ENDING**

Balance from previous year—	Expenditure.			Receipts.		
In hands of Treasurer	£	s	d.	£	s.	d.
Do. Secretary	281	7	10½			
	0	8	9½			
<i>Archaeologia Aeliana</i>			48 3 0			81 16 8
<i>Proceedings</i>			58 2 0			
Illustrations			19 6 11			
Castle			70 6 9			93 15 0
Black Gate			39 8 3			20 15 6
Books			16 19 3			28 14 3
Bucks' Views sold ... ..			.....			16 1 0
Sundries			79 8 3			
Secretary (Clerical Assistance)			40 0 0			
Subscriptions ... ..			.....			276 3 0
Balance in Bank	£193	1	5			
Do. Treasurer's hands	12	9	7			
			145 11 0			
			<u>£517 5 5</u>			<u>£517 5 5</u>
'ARCHAEOLOGIA AELIANA'—						
Andrew Reid, Sons & Co., for Printing			45 0 0			
Index to Volume XIII.			3 3 0			
			<u>£48 3 0</u>			
PROCEEDINGS—						
Nicholson, for Printing			54 19 0			
Index			3 3 0			
			<u>£58 2 0</u>			
ILLUSTRATIONS—						
Grigg, Engraving			3 0 0			
Downey & Son, Photographs			1 4 2			
Direct Photo. Engraving Co.			4 9 4			
Cooper, Photos. and Engraving			1 12 6			
Photograph of the Ilkley Stone			0 1 1			
Utting, Electros			0 6 7½			
Waterlow & Sons, Blocks			1 2 5			
Akerman, Photo-Lithographs of Rothbury Camps			4 10 0			
Römmler & Jonas, for Collotypes			1 17 6			
Waterlow & Sons, Blocks			0 9 0			
Ready, for Casts of Seals			0 2 4			
Archaeological Institute, Electros			0 12 0			
			<u>£19 6 11½</u>			
BOOKS—						
Waters, for Binding			5 2 6			
Burns & Oates, for Payne's Records			0 10 7			
G. Bell & Sons, Book on Sundials			0 10 8			
Griffin & Co., Year Book of Societies			0 7 6			
Asher & Co., <i>Antike-Denkmäler, &c.</i>			2 5 0			
Catalogue, Cotton Library			0 7 6			
Thorne, for Corporation Accounts, Bell Collection			0 3 6			
Bull & Auvache, <i>Church of Our Fathers</i>			5 5 0			
Nightingale, <i>Dorset Church Plate</i>			0 6 0			
Douglas & Foulis, <i>Domestic Architecture of Scotland</i>			1 15 0			
Stahlschmidt's <i>Church Bells of Surrey</i>			0 6 0			
BOOKS SOLD ... ..			.....			28 14 3
			<u>£16 19 3</u>			<u>£28 14 3</u>

WILLIAM DODD, TREASURER, IN ACCOUNT
OF ANTIQUARIES.

DECEMBER 31, 1889.

CASTLE—		£	s.	d.	£	s.	d.
Gas, Coals, Firewood, Carriage, &c.	...	4	4	3			
Dotchin, for Broom	...	0	1	9			
Insurance	...	0	7	6			
Rent	...	0	2	6			
Watson, for Plumbing Work	...	0	8	3			
Cartmen	...	0	2	6			
Gibson, Salary	...	65	0	0			
COLLECTIONS AT CASTLE	...				93	15	0
		£70	6	9	£93	15	0
BLACK GATE—							
Gas	...	2	3	8			
Attendant	...	20	16	0			
Water, one year	...	1	0	0			
Rent	...	0	10	0			
Fire Insurance	...	5	5	0			
Moor, for Repairing Locks, &c.	...	1	14	0			
Harris, for Repairs to Building	...	4	7	7			
Rent, half-year	...	0	10	0			
Carrying Coal	...	0	2	0			
Insurance	...	3	0	0			
COLLECTIONS AT BLACK GATE	...				20	15	6
		£39	8	3	£20	15	6
SUNDRIES—							
Cash Book	...	0	1	0			
Harleian Society Subscription	...	1	1	0			
Hardy & Co., for Frames	...	1	7	3			
Potts, for Table	...	0	16	5			
Bainbridge & Co., Matting	...	1	0	0			
Halliday, Gas Stove	...	2	3	0			
Postage, Carriage, Cartage, &c.	...	6	5	9½			
Surtees Society Subscription	...	1	1	0			
Sundries paid to Secretary	...	5	6	4			
Reporting at Two Meetings	...	0	14	0			
Secretary's Expences to London	...	3	10	0			
Expences of Lanchester Meeting	...	0	5	0			
Do. York Meeting	...	2	1	6			
Do. Haughton-le-Skerne	...	0	5	0			
Dotchin, Sundries	...	0	10	4			
Moses & Co., Serge	...	0	1	9½			
Subscription, Thornton Brass Cleaning	...	1	1	0			
Cheque Book	...	0	2	6			
Carver & Co., Carriage of Papers from Seaton Sluice	...	2	10	0			
Ormerod & Son, Casting Bell Inscriptions	...	0	7	5			
Income Tax	...	0	8	6			
Lambert, for Printing Bucks' Views	...	14	7	6			
Postage and Sundries	...	4	18	5			
Treasurer's (Mr. Dodd) Percentage on Collection of Subscriptions, 5 per cent. on £275 2s. 0d.	...	13	15	0			
Nicholson, General Printing	...	15	8	6			
BUCKS' VIEWS SOLD	...				16	1	0
		£79	8	3	£16	1	0

**SHERITON HOLMES, TREASURER, IN ACCOUNT WITH THE
Dr. BALANCE SHEET FOR THE YEAR**

	£	s.	d.	£	s.	d.
Balance on Jan. 1, 1891				185	1	0
Members' Subscriptions				271	19	0
BOOKS SOLD—						
At the Castle	19	12	0			
Thompson, G. H., for <i>Archaeologia Aeliana</i> ...	8	17	6			
Reavell, Geo., Jun., for <i>Proceedings</i>	0	1	1			
Boyd, Miss, for <i>Archaeologia Aeliana</i>	3	7	6			
Forster	1	4	6			
Asher & Co., for <i>Archaeologia Aeliana</i>	1	2	6			
Balance from the Longstaffe Portrait Fund ...	2	8	6			
Haynes, H. W., for <i>Account of Roman Wall Pilgrimage</i>	0	2	6			
Allgood, Miss, for <i>Bucks' Views of Northumberland & Durham</i>	1	1	0			
Lady Carlisle, for do.	1	1	0			
Chancellor Ferguson, for <i>Lapidarium Septentrionale</i> ...	7	7	0			
Forster, for <i>Archaeologia Aeliana</i>	0	10	0			
Calvert, Rev. T., for do.	2	17	6			
				49	12	7
CASTLE RECEIPTS—						
Collections	101	18	0			
Pharmaceutical Society, for Admissions	1	1	0			
Accountants' do. for do.	1	1	0			
				104	0	0
BLACK GATE RECEIPTS—						
Collections				20	10	3
Carried forward ...				£581	2	10

SOCIETY OF ANTIQUARIES, NEWCASTLE UPON TYNE.

ENDING DECEMBER, 1890.

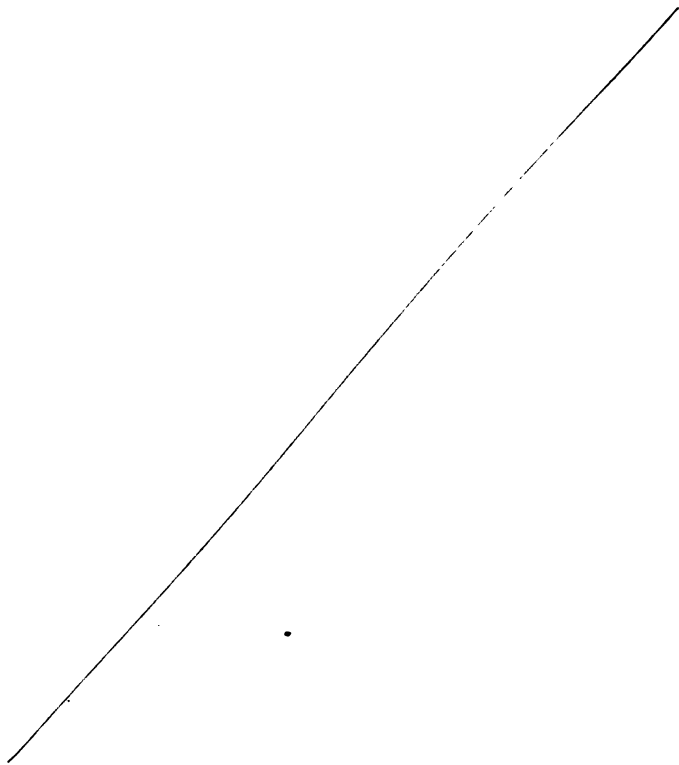
Cr.

BOOKS BOUGHT—		£ s. d.	£ s. d.
Beavis & Stewart— <i>Lost Towns of the Humber</i> ...		0 2 9	
<i>Modern Method of Illustrating Books</i> ...		0 3 6	
Gomme's <i>Local Institutions</i> ...		0 3 6	
<i>First Newcastle Directory</i> ...		0 10 6	
Murray's <i>Dictionary</i> , parts 4 and 5 ...		0 19 0	
Gomme's <i>Village Community</i> ...		0 2 9	
Asher & Co.—German Arch. Inst. Publications ...		6 10 3	
Downing—Foster's <i>Durham Visitations</i> ...		0 9 11	
Page— <i>Hull Quarterly and East Riding Portfolio</i> ...		1 1 0	
Griffin & Co.— <i>The Year Book of Societies</i> ...		0 7 6	
Reader—Raven's <i>Bells of Cambridgeshire</i> ...		0 7 9	
Jackson— <i>Heraldry of York Minster</i> , by the Dean of York ...		2 2 0	
Thorne—North's <i>Church Bells of Leicestershire</i> ...		1 0 0	
Do. <i>Church Bells of Rutlandshire</i> ...		0 15 0	
Thorp—North's <i>Church Bells of Northamptonshire</i> ...		0 16 6	
Elliot & Stock—Ferguson's <i>Cumberland</i> ...		0 6 6	
Brown & Brown—Hunter's copy of Bourne's <i>History of Newcastle</i> ...		6 12 0	
Hitchman—Leland's <i>Itinerary</i> ...		5 5 0	
<i>Collectanea Archaeologica</i> ...		1 10 0	
Camden's <i>Britannia</i> ...		0 7 6	
Do. do. (another edition) ...		0 16 0	
Sothern & Co.—Ellacombe's <i>Bells of the Church</i> ...		1 10 0	
North's <i>Church Bells of Lincolnshire</i> ...		1 18 0	
Scott's <i>Antiquarian Gleanings</i> ...		1 5 0	
Waters, for Mounting the Corbridge Map ...		1 0 0	
			36 1 11
CASTLE EXPENDITURE—			
Salaries ...		67 10 0	
Gas ...		0 16 8	
Land Tax ...		1 9 0	
Rent ...		0 2 6	
Insurance ...		3 7 6	
Income Tax ...		0 7 6	
Coal, Wood, and Sundries ...		2 10 6	
Repairs ...		2 11 9	
Cost of laying in Water Pipes ...		4 6 8	
			83 2 1
BLACK GATE EXPENDITURE—			
Salaries ...		22 16 0	
Water ...		1 0 0	
Gas ...		1 13 0	
Rent ...		1 0 0	
Repairs ...		6 8 10	
Furniture ...		3 13 0	
Coal, &c. ...		2 10 9	
			39 1 7
Carried forward ...			£158 5 7

SHERITON HOLMES, TREASURER, IN ACCOUNT

Dr.

Brought forward	...	...	...	£	s.	d.
				581	2	10



£581 2 10

Capital Account.

Invested in the Post Office Savings Bank	...	...	...	...	£	s.	d.
Invested in the Purchase of £24 2½ per cent. Consols	...	...	...	...	5	8	11
					23	1	7

£28 10 6

Examined with the Books and found correct,

MABERLY PHILLIPS, }
 WM. W. TOMLINSON, } AUDITORS.

January 21st, 1891.

WITH THE SOCIETY OF ANTIQUARIES.

		Gr.		
		£	s.	d.
	Brought forward ...	158	5	7
MUSEUM—				
	Removal of the Rye Hill Stone		0	10 0
'ARCHAEOLOGIA AELIANA'—				
	Reid, for Printing	77	0	3
PROCEEDINGS—				
	Nicholson, for Printing	33	8	6
ILLUSTRATIONS—				
	Typo Etching Co.		1	10 0
	Akerman		9	5 0
	Römmler & Jonas	24	8	6
	J. P. Gibson (photographs)		0	4 2
	Direct Photo. Engraving Co.		6	16 8
	Meisenbach Co.		1	18 3
	Sprague & Co.		7	16 0
	Fleming (Photographer)		3	3 6
	Bacon (Photographer)		1	1 0
		56	3	1
SUNDRIES—				
	Nicholson, for General Printing	27	15	6
	Reid, for do.		8	0 2
	Waters, for Binding		4	15 0
	Subscription to Harleian Society		1	1 0
	Mawson, Swan, & Morgan, Sundries		1	19 10
	Do. do. Gauging Roman Vessels		0	1 6
	Gibson, for Postage		6	5 3
	Walker for Brass Rubbing		0	10 0
	Treasurer for Postage		3	4 6
	Cheque Book		0	2 6
	Journal, Advertisement		0	2 6
	Cards for Library Catalogue, and Curators... ..		2	0 2
	Secretary, for Postages, &c.		9	18 8
	Do. for Index, Proceedings		3	3 0
		68	19	7
	Secretary's Allowance for Clerical Assistance		40	0 0
	Balance	146	15	10
		£581	2	10

THE TREASURER'S REPORT

FOR THE YEAR ENDING DEC. 31, 1890.

THE accounts show a balance for the year, income over expenditure, of £11 14s. 10d. The amount received having been £446 1s. 10d.; and the amount expended £434 7s.

The receipts and expenditure upon the Castle and Black Gate show almost identical results with the year 1889.

The surplus on the Castle in

1890 being	£20 17 11	and in 1889	£22 8 3
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The deficit on the Black Gate

in 1890 being	18 11 4	and in 1889	18 12 9
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Credit balance, 1889	<u>£2 6 7</u>	1890	<u>£3 15 6</u>
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The receipts from members' subscriptions show £5 4s. less than the previous year, but the arrears collected in 1889 would more than wipe out the difference.

The printing of the *Archaeologia* has cost £29 more than the previous year, and the *Proceedings* £25 less. There is an additional expenditure on Illustrations of £37; and £10 more under the head of sundries. About £5 more has been received from the sale of publications, and £19 more expended in the purchase of books.

The capital arising from the compounding of annual subscriptions and from entrance fees has been invested in the Post Office Savings Bank and in 2½ per cent. Consols.

The credit balance on revenue account is	£146 15 10
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And on capital account	28 10 6
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Total balance	<u>£175 6 4</u>
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SHERITON HOLMES,
Hon. Treasurer.

STATUTES OF THE SOCIETY OF ANTIQUARIES OF
NEWCASTLE-UPON-TYNE, AS AMENDED AT
THE ANNUAL MEETING OF THE SOCIETY ON
THE 28TH JANUARY, 1891.

I.—This Society, under the style and title of ‘THE SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE,’ shall consist of ordinary members and honorary members. Constitution of the Society.

II.—Candidates for election as ordinary members shall be proposed in writing by three ordinary members at a general meeting, and be elected or rejected by the majority of votes of ordinary members at that meeting, unless a ballot shall be demanded by any member, which in that case shall take place at the next meeting, and at such ballot three-fourths of the votes shall be necessary in order to the candidate’s election. The election of honorary members shall be conducted in like manner. Election of Members.

III.—The ordinary members shall continue to be members so long as they shall conform to these statutes, and all future statutes, rules, and ordinances, and shall pay an annual subscription of one guinea. The subscription shall be due on election, and afterwards annually in the month of January in every year. Any member who shall pay to the Society twelve guineas in addition to his current year’s subscription shall be discharged from all future payments. A member elected at or after the meeting in October shall be exempt from a further payment for the then next year, but shall not be entitled to the publications for the current year. If the subscription of any ordinary member shall have remained unpaid a whole year the Council may remove the name of such person from the list of members, and he shall thereupon cease to be a member, but shall remain liable to pay the subscription in arrear, and he shall not be eligible for re-election until the same shall have been paid. Obligations of Members.

Officers of
the Society.

IV.—The officers of the Society shall consist of a patron, a president, vice-presidents (not to exceed twelve in number), a treasurer, two secretaries, twelve other members (who, with the president, vice-presidents, treasurer, and secretaries, shall constitute the Council), an editor, a librarian, two curators, and two auditors. These several officers shall be elected annually, except the patron, who shall be elected for life.

Election of
Officers.

V.—The election of officers shall be out of the class of ordinary members. Any ordinary member may nominate any ordinary member or members (subject to statute VI) (not exceeding the required number) to fill the respective offices. Every nomination must be signed by the person nominating, and sent to the Castle of Newcastle-upon-Tyne, addressed to the secretaries, who shall cause it to be immediately inserted on a sheet-list of nominations, which shall be exhibited in the library of the Castle, and notice shall forthwith be given to the person so nominated. Any person nominated may, by notice in writing, signify to the secretaries his refusal to serve, or if nominated to more than one office, may in like manner, signify for which office or offices he declines to stand; and every nomination so disclaimed shall be void. The list of nominations shall be finally adjusted and closed ten days before the Annual Meeting, or before a Special Meeting to be held within one month thereafter. If the number of persons nominated for any office be the same as the number to be elected the person or persons nominated shall be deemed elected, and shall be so declared by the chairman at such Annual or Special Meeting. If the number of persons nominated for any office exceed the number to be elected then the officer or officers to be elected shall be elected from the persons nominated and from them only; and for that purpose a printed copy of the list of nominations and one voting paper only shall be furnished to each ordinary member with the notice convening the Annual or Special Meeting. If the number of persons nominated for any office be less than the number to be elected, or if there be no nomination, then the election to that office shall be from the ordinary members generally. Whether the election be from a

list of nominations, or from the ordinary members generally, each voter must deliver his voting paper in person, signed by him, at the Annual or Special Meeting. The chairman shall appoint scrutineers, and the scrutiny shall commence on the conclusion of the other business of the Annual or Special Meeting, or at such earlier time as the chairman may direct, if the other business shall not have terminated within one hour after the commencement of the Annual or Special Meeting. No voting paper shall be received after the commencement of the scrutiny.

VI.—Those of the ‘twelve other members’ (see statute IV), of the Council who have not attended one-third of the meetings of the Council during the preceding year, shall not be eligible for election for the then next year.

Members not
eligible for
Council.

VII.—A general meeting of the members of the Society shall be held on the last Wednesday of every month, in the Castle of Newcastle-upon-Tyne. The meeting in January shall be the Annual Meeting, and shall be held at one o'clock in the afternoon, and the meeting in each other month shall be held at seven o'clock in the evening. But the Society or the Council may from time to time appoint any other place or day or hour for any of the meetings of the Society. The presence of seven ordinary members shall be necessary in order to constitute the Annual Meeting, and the presence of five ordinary members shall be necessary in order to constitute any other meeting. A Special General Meeting may be convened by the Council if, and when, they may deem it expedient.

Meetings of
the Society.

VIII.—The ordinary members only shall be interested in the property of the Society. The interest of each member therein shall continue so long only as he shall remain a member, and the property shall never be sold or otherwise disposed of (except in the case of duplicates hereinafter mentioned) so long as there remain seven members; but should the number of members be reduced below seven and so remain for twelve calendar months then next following, the Society shall be *ipso facto* dissolved, and after satisfaction of all its debts and liabilities the property

Property of
the Society.

of the Society shall be delivered unto and become the property of the Literary and Philosophical Society of Newcastle-upon-Tyne, if that Society be then in existence and willing to receive the same ; and should that Society not be in existence and willing to receive the same, then the same shall be delivered to and become the property of the Mayor, Aldermen, and Citizens, of Newcastle-upon-Tyne.

Reading of
Papers.

IX.—All papers shall be read in the order in which they are received by the Society. A paper may be read by the author, or by any other member of the Society whom he may desire to read it, or by either of the secretaries ; but any paper which is to be read by the secretaries shall be sent to them a week previous to its being laid before the Society.

Publications
of Society.

X.—The Council shall be entrusted with the duty and charge of selecting and illustrating papers for the publications of the Society (other than the *Proceedings*).

Removal of
Members.

XI.—That the Society, at any ordinary meeting, shall have power to remove any member from the list of members. The voting to be by ballot and to be determined by at least four-fifths of the members present and voting, provided, nevertheless, that no such removal shall take place unless notice thereof shall have been given at the next preceding ordinary meeting.

Donations to
the Society.

XII.—All donations to the Society shall be presented through the Council, and a book shall be kept in which shall be regularly recorded their nature, the place and time of their discovery, and the donors' names. All duplicates of coins, books, and other objects, shall be at the disposal of the Council for the benefit of the Society.

Duplicates.

Members en-
titled to pub-
lications.

XIII.—Every ordinary member, not being in arrear of his annual subscription, shall be entitled to such publications of the Society as may be printed for the year of his first subscription and thereafter if in print ; and he may purchase any of the previous publications of which copies remain, at such prices as shall be from time to time fixed by the Council.

XIV.—Each member shall be entitled to the use of the Society's library, subject to the condition (which applies to all privileges of membership) that his subscription for the current year be paid. Not more than three volumes at a time shall be taken out by any member. Books may be retained for a month, and if this time be exceeded, a fine of one shilling per week shall be payable for each volume retained beyond the time. All books must, for the purpose of examination, be returned to the library on the Wednesday preceding the Annual Meeting under a fine of 2s. 6d.; and they shall remain in the library until after that meeting. Manuscripts, and works of special value, shall not circulate without the leave of the Council. The Council may mitigate or remit fines in particular cases.

The use of
the library.

XV.—These statutes, and any statutes which hereafter may be made or passed, may be repealed or altered, and new, or altered statutes, may be made or passed at any Annual Meeting, provided notice of such repeal or alteration, and of the proposed new or altered statutes, be given in writing at the next preceding monthly meeting.

Repeal or
alteration of
Statutes.



OFFICERS FOR M.DCCC.XC.

Patron.

HIS GRACE THE DUKE OF NORTHUMBERLAND.

President.

THE RIGHT HONOURABLE THE EARL OF RAVENSWORTH.

Vice-Presidents.

JOHN CLAYTON, F.S.A. (Deceased.)
THE REV. JAMES RAINE, M.A.
WILLIAM WOODMAN.
THE REV. J. COLLINGWOOD BRUCE, LL.D., D.C.L., F.S.A.
WILLIAM HILTON DYER LONGSTAFFE.
THE REV. EDWARD HUSSEY ADAMSON.
THE REV. WILLIAM GREENWELL, D.C.L., F.R.S., F.S.A., &c.
RICHARD CAIL.
JOHN CROSSE BROOKS.
ALEXANDER SHANNAN STEVENSON, F.S.A. Scot.
JOHN PHILIPSON.
ROBERT RICHARDSON DEES.

Secretaries.

THOMAS HODGKIN, D.C.L., F.S.A.
ROBERT BLAIR, F.S.A.

Treasurer.

SHERITON HOLMES.

Editor.

ROBERT BLAIR.

Librarian.

WILLIAM LYALL.

Curators.

CHARLES JAMES SPENCE.
RICHARD OLIVER HESLOP.

Auditors.

MABERLY PHILLIPS.
W. W. TOMLINSON.

Council.

CADWALLADER JOHN BATES, M.A.
SHERITON HOLMES.
CHARLES JAMES SPENCE.
RICHARD OLIVER HESLOP.
HORATIO A. ADAMSON.
ROBERT YEOMAN GREEN.
WILLIAM NICHOLAS STRANGWAYS.
DENNIS EMBLETON, M.D.
JOHN VESSEY GREGORY.
THE REV. ANTHONY JOHNSON.
CHARLES CLEMENT HODGES.
JOHN ROBERTS BOYLE, F.S.A.

OFFICERS FOR M.DCCC.XCI.

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JOHN CROSSE BROOKS.

RICHARD CAIL.

ROBERT RICHARDSON DEES.

THE REV. WILLIAM GREENWELL, D.C.L., F.R.S., F.S.A., &c.

WILLIAM HILTON DYER LONGSTAFFE.

JOHN PHILIPSON.

THE REV. JAMES RAINE, M.A.

ALEXANDER SHANNAN STEVENSON, F.S.A. Scot.

WILLIAM WOODMAN.

Secretaries.

THOMAS HODGKIN, D.C.L., F.S.A.

ROBERT BLAIR, F.S.A.

Treasurer.

SHERITON HOLMES.

Editor.

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MABERLY PHILLIPS.

W. W. TOMLINSON.

Council.

DENNIS EMBLETON, M.D.

RICHARD OLIVER HESLOP.

HORATIO A. ADAMSON.

CHARLES JAMES SPENCE.

W. H. KNOWLES.

JOHN ROBERTS BOYLE, F.S.A.

JOHN VESSEY GREGORY.

CHARLES CLEMENT HODGES.

ROBERT CECIL HEDLEY.

RICHARD WELFORD.

BENJAMIN BARKUS.

ROBERT YEOMAN GREEN.

HONORARY MEMBERS OF THE SOCIETY.

	ELECTED.
His Excellency John Sigismund von Mösting, Copenhagen	3 Feb., 1840
Sir Charles Newton, M.A.	5 Sept., 1841
Ferdinand Denis, Keeper of the Library of St. Geneviève, at Paris	3 Feb., 1851
Sir Charles Anderson, Bart., Lea Hall, Gainsborough	" "
Daniel Wilson, LL.D., Principal of the University of Toronto	" "
Aquilla Smith, M.D., Dublin	14 April, 1855
The Duca di Brolo	5 April, 1865
*Professor Emil Hübner, LL.D., Ahornstrasse 4, Berlin	27 June, 1883
Professor Mommsen, Berlin	" "
*Professor George Stephens, Copenhagen	" "
Dr. Hans Hildebrand, Royal Antiquary of Sweden, Stockholm	" "
*A. W. Franks, Keeper of British Antiquities in the British Museum	" "
Ernest Chantre, Lyons... ..	" "
*A. von Cohansen, Wiesbaden	31 Dec., 1883
*Ellen King Ware (Mrs.), The Abbey, Carlisle	30 June, 1886
*Gerrit Assis Hulsebos, Lit. Hum. Doct., &c., Utrecht, Holland	" "
*Edwin Charles Clark, LL.D., F.S.A., &c., Cambridge	" "
*David Mackinlay, 6 Great Western Terrace, Glasgow	" "
*Pitt-Rivers, General, Rushmore, Salisbury	25 Jan., 1888

In addition to the Honorary Members whose names are marked with an asterisk, the *Proceedings* of the Society are sent to the following:—

Dr. Berlanga, Malaga, Spain.
 The British Museum, London.
 The Cambridge Antiquarian Society.
 Prof. Ad. de Ceuleneer, Rue de la Liève 9, Ghent, Belgium.
 The Rev. Dr. Cox, Barton-le-Street Rectory, Malton.
 W. J. Cripps, Sandgate, Kent, and Cirencester.
 Dr. J. Evans, Pres. S. A., Nash Mills, Hemel Hempstead.
 J. Hardy, Sec. Berw. Nat. Club, Oldcambus, Cockburnspath, N.B.
 Literary and Philosophical Society, Newcastle.
 Robert Mowat, Rue des Feuillantines 10, Paris.
 The Rev. Henry Whitehead, Lanercost Priory, Carlisle.
 T. M. Fallow, Coatham, Redcar.

ORDINARY MEMBERS OF THE SOCIETY.

ELECTED PRIOR TO 1883.

- Adamson, Rev. Edward Hussey, Felling, Gateshead.
Adamson, William, Cullercoats.
Adamson, Horatio A., North Shields.
Bruce, Rev. John Collingwood, LL.D., D.C.L., F.S.A., Newcastle.
Brown, Ralph, Newcastle.
Brooks, John Crosse, 14 Lovaine Place, Newcastle.
Booth, John, Shotley Bridge.
Brown, Rev. Dixon, Unthank Hall, Haltwhistle.
Blair, Robert, F.S.A., South Shields.
Boyd, Miss Julia, Gainford, Darlington.
Barnes, John Wheeldon, F.S.A., Durham.
Browne, Sir Benjamin Chapman, Westacres, Benwell, Newcastle.
Bates, Cadwallader John, M.A., Heddon Banks, Wylam.
Barkus, Benjamin, M.D., 50 Jesmond Road, Newcastle.
Cail, Richard, Beaconsfield, Low Fell, Gateshead.
Calvert, Rev. Thomas, 15 Albany Villas, Hove, Brighton.
Carr, Rev. Henry Byne, Whickham, R.S.O.
Coppin, John, Bingfield House, Corbridge.
Carr, W. J., Printing Court Buildings, Newcastle.
Carr, Rev. T. W., Barming Rectory, Maidstone, Kent.
Dees, Robert Richardson, Newcastle.
Elliott, George, 47 Rosedale Terrace, Newcastle.
Edwards, Harry Smith, Byethorn, Corbridge.
Fenwick, George A., Newcastle.
Fenwick, John George, Moorlands, Newcastle.
Gibb, Dr., Westgate Street, Newcastle.
Glendenning, William, 39 Jesmond Road, Newcastle.
Greenwell, Rev. William, M.A., D.C.L., F.R.S., F.S.A., Hon. F.S.A. Scot., Durham.
Gregory, John Vessey, 10 Framlington Place, Newcastle.
Gibson, Thomas George, Newcastle.
Hall, Rev. George Rome, F.S.A., Birtley Vicarage, Wark-on-Tyne.
Hodgkin, Thomas, D.C.L., F.S.A., Benwelldene, Newcastle.
Hoyle, William Aubone, Normount, Newcastle.

- Hooppell, Rev. Robert Eli, M.A., LL.D., D.C.L., F.R.A.S., Byers Green, Spennymoor.
- Holmes, Sheriton, Moor View House, Newcastle.
- Hunter, J. J., Whickham, R.S.O.
- Hodges, Charles Clement, Sele House, Hexham.
- Hopper, John, Grey Street, Newcastle.
- Haythornthwaite, Rev. Edward, Vicar of Felling, Gateshead.
- Johnson, Robert James, Minster Court, York.
- Johnson, Rev. Anthony, Healey Vicarage, Riding Mill.
- Longstaffe, William Hilton Dyer, 3 Catherine Terrace, Gateshead.
- McDowell, Dr., T. W., The Asylum, Morpeth.
- Martin, N. H., F.L.S., Mosley Street, Newcastle.
- Northbourne, Lord, Betteshanger, Kent.
- Northumberland, The Duke of, Alnwick Castle, Northumberland.
- Nelson, Thomas, 9 Windsor Terrace, Newcastle.
- Oswald, Septimus, Newcastle.
- Philipson, John, Victoria Square, Newcastle.
- Proud, John, Bishop Auckland.
- Pickering, William, Killingworth, Newcastle.
- Philipson, George Hare, M.A., M.D., Eldon Square, Newcastle.
- Pease, John William, Pendower, Benwell, Newcastle.
- Pybus, Robert, 42 Mosley Street, Newcastle.
- Raine, Rev. Canon, York.
- Ravensworth, The Earl of, Ravensworth Castle, Gateshead.
- Ridley, Sir M. W., Bart., M.P., Blagdon, Northumberland.
- Riddell, Sir Walter B., Bart., 65 Eaton Place, London, S.W.
- Rogers, Rev. Percy, M.A., Rector of Simonburn, Humshaugh-on-Tyne.
- Robinson, William Harris, 20 Osborne Avenue, Newcastle.
- Redmayne, R. Norman, 27 Grey Street, Newcastle.
- Swithinbank, George E., The Hawthorns, Caterham Valley, Surrey.
- *Spence, Charles James, South Preston Lodge, North Shields.
- Swinburne, Sir John, Bart., M.P., Capheaton, Northumberland.
- Stevenson, Alexander Shannan, F.S.A. Scot., Tynemouth.
- Swan, Henry F., Beaufront Castle, Hexham, Northumberland.
- Strangeways, William Nicholas, Lea Hurst, Newbould Lane, Sheffield.
- Stephens, Rev. Thomas, Horsley Vicarage, Otterburn, R.S.O.

Steavenson, A. L., Holliwell Hall, Durham.
 Taylor, Hugh, 57 Gracechurch Street, London.
 Thompson, Henry, St. Nicholas's Chambers, Newcastle.
 Woodman, William, East Riding, Morpeth.
 Welford, Richard, Thornfield Villa, Gosforth, Newcastle.

ELECTED IN 1883.

Adamson, Rev. Cuthbert E., Westoe, South Shields.
 Boyle, John Roberts, F.S.A., Low Fell, Gateshead.
 Bowden, Thomas, 42 Mosley Street, Newcastle.
 Bosanquet, Charles B. P., Rock, Alnwick, Northumberland.
 Boutflower, Rev. D. S., Newbottle Vicarage, Fence Houses.
 Brown, J. W., 24 Percy Gardens, Tynemouth.
 Clephan, Robert Coltman, Southdene Tower, Saltwell, Gateshead.
 Dixon, John A., 14 West Street, Gateshead.
 Franklin, The Rev. Canon R. J., St. Mary's Cathedral, Newcastle.
 Greenwell, Francis John, 120 Ryehill, Newcastle.
 Green, Robert Yeoman, 11 Lovaine Crescent, Newcastle
 Heslop, Richard Oliver, 12 Princes Buildings, Akenside Hill, Newcastle.
 Hicks, William Searle, Grainger Street, Newcastle.
 Hume, Geo. H., M.D., Ellison Place, Newcastle.
 Hall, John, Ellison Place, Newcastle.
 Hall, James, Tynemouth.
 Joicey, James, M.P., Longhirst, Morpeth.
 Johnson, Rev. John, Hutton Rudby Vicarage, Yarm.
 Lloyd, The Rev. Arthur T., D.D., Vicar of Newcastle.
 Morton, Henry Thomas, Fenton, Wooler.
 Moore, Joseph Mason, Harton, South Shields.
 Morrow, T. R., 2 St. Andrew's Villas, Watford, Herts.
 Mackey, Matthew, Lily Avenue, West Jesmond, Newcastle.
 Mason, Rev. H. B., Ninebanks Vicarage, West Allendale, Northumberland.
 Motum, Hill, Town Hall, Newcastle.
 Nicholson, George, Barrington Street, South Shields.
 Newcastle, The Bishop of, Benwell Tower, Newcastle.
 Nelson, Ralph, North Bondgate, Bishop Auckland.
 Ormond, Richard, 3 Bellegrave Terrace, Newcastle.

Robinson, Alfred J., 90 Ryehill, Newcastle.
 Redpath, Robert, Linden Terrace, Newcastle.
 Rogerson, John, Croxdale Hall, Durham.
 Reid, William Bruce, Cross House, Upper Claremont, Newcastle.
 Robson, Arnold H., Esplanade, Sunderland.
 Sheppee, Lieutenant-Colonel, Picketree House, Chester-le-Street.
 South Shields Public Library (Thomas Pyke, Librarian).
 Spencer, J. W., Millfield, Newburn-on-Tyne.
 Steel, Thomas, 51 John Street, Sunderland.
 Tennent, James, Low Fell, Gateshead.
 Usher, Robert Thomas J., Orchard House, Jesmond, Newcastle.
 Young, J. R., 20 Windsor Terrace, Newcastle.

ELECTED IN 1884.

Armstrong, T. J., 14 Hawthorn Terrace, Newcastle.
 Briggs, Miss, Hylton Castle, Sunderland.
 Bruce, Gainsford, Q.C., M.P., 2 Harcourt Buildings, Temple, London.
 Burton, S. B., Ridley Villas, Newcastle.
 Dickenson, Isaac G., Portland House, Jesmond Road, Newcastle.
 Dickinson, John, Park House, Sunderland.
 Dunn, William H., 5 St. Nicholas's Buildings, Gateshead.
 Dixon, David Dippie, Rothbury.
 Dixon, Rev. Canon, Vicar of Warkworth.
 Dotchin, J. A., 65 Grey Street, Newcastle.
 Emley, Fred., Ellison Place, Newcastle.
 Ellison, J. R. Carr-, Hedgeley, Alnwick, Northumberland.
 Ferguson, Richard S., F.S.A., Chancellor of Carlisle, Lowther Street,
 Carlisle.
 Gibson, J. Pattison, Hexham.
 Goddard, F. R., St. Nicholas's Chambers, Newcastle.
 Henzell, Charles William, Tynemouth.
 Harrison, Miss Winifred A., { Howdon Dene, Corbridge-on-Tyne.
 Harrison, Miss Grace, }
 Hodgson, J. G., Windsor Terrace, Newcastle.
 Kirkley, James, South Shields.
 Knowles, W. H., Victoria Buildings, Grainger Street West, Newcastle.
 Marshall, Frank, 32, Grainger Street, Newcastle.

Mackey, Matthew, 8 Milton Street, Shieldfield, Newcastle.
 Maling, Christopher Thompson, Ellison Place, Newcastle.
 Newcastle Public Library (W. J. Haggerston, Librarian).
 Peile, George, Greenwood, Shotley Bridge.
 Parkin, J. S., New Square, Lincoln's Inn, London, W.C.
 Phillips, Maberly, 12 Grafton Road, Whitley, Newcastle.
 Robinson, John, 7 Choppington Street, Newcastle.
 Swaby, Rev. Dr. W. P., Vicar of St. Mark's, Millfield, Sunderland.
 Schaeffer, Anton Georg, 4 Benton Terrace, Newcastle.
 Taylor, Rev. W., Catholic Church, Whittingham, Alnwick.
 Tweddell, George, Grainger Ville, Newcastle.
 Waddington, Thomas, Eslington Villa, Gateshead.

ELECTED IN 1885.

Adams, W. E., 32 Holly Avenue, Newcastle.
 Adie, George, 2 Hutton Terrace, Newcastle.
 Allgood, Anne Jane (Miss), Hermitage, Hexham.
 Armstrong, Lord, Cragside, Rothbury.
 Burn, John Henry, Jun., Beaconsfield, Cullercoats.
 Carlisle, the Earl of, Naworth Castle, Brampton.
 Charlton, W. L., Reenes, Bellingham, North Tyne.
 Chetham's Library, Hunt's Bank, Manchester (Walter T. Browne,
 Librarian).
 Farrow, Rev. John Ellis, Felling-on-Tyne.
 Liverpool Free Library (P. Cowell, Librarian).
 Lynn, J. R. D., Eslington House, Jesmond Road, Newcastle.
 Norman, William, 29 Clayton Street East, Newcastle.
 Stephenson, Thomas, 3 Framlington Place, Newcastle.
 Wilson, John, Archbold House, Newcastle.

ELECTED IN 1886.

Allgood, Robert Lancelot, Nunwick, Humshaugh-on-Tyne.
 Corder, Percy, Mosley Street, Newcastle.
 Embleton, Dennis, M.D., 19 Claremont Place, Newcastle.
 Featherstonhaugh, Rev. Walker, Edmundbyers, Blackhill.
 Gooderham, Rev. A., 6 Granville Road, Newcastle.
 Goodger, C. W. S., 20 Percy Gardens, Tynemouth.

Graham, John, Findon Cottage, Sacriston, Durham.
 Hedley, Robert Cecil, Cheviott, Corbridge.
 Huddart, Rev. G. A. W., LL.D., Kirklington Rectory, Bedale.
 Irving, George, 1 Portland Terrace, West Jesmond, Newcastle.
 Lilburn, Charles, 170 High Street West, Sunderland.
 Murray, William, M.D., 34 Clayton Street West, Newcastle.
 Reid, Andrew, Akenside Hill, Newcastle.
 Rich, F. W., Eldon Square, Newcastle.
 Richmond, Rev. Henry James, Sherburn Vicarage, co. Durham.
 Scott, Walter, Grainger Street, Newcastle.
 Wilkinson, Auburn, M.D., Holly House, Tynemouth.
 Wright, Joseph, Jun., Museum, Barras Bridge, Newcastle.

ELECTED IN 1887.

Cackett, James Thoburn, 24 Grainger Street, Newcastle.
 Challoner, John Dixon, 56 Dean Street, Newcastle.
 Charlton, William Oswald, Hesleyside, Bellingham.
 Cowen, Joseph, Stella Hall, Blyadon.
 Dendy, Frederick Walter, Newcastle.
 Evans, Joseph John Ogilvie, 1 Orchard Gardens, Teignmouth.
 Forster, John, 26 Side, Newcastle.
 Halliday, Thomas, Myrtle Cottage, Low Fell, Gateshead.
 Hodgson, William, Elmcroft, Darlington.
 Lockhart, Henry F., Hexham.
 Medd, Rev. Augustus Octavius, Rector of Rothbury.
 Reavell, George, Jun., Alnwick.
 Richmond, Rev. George Edward, Vicarage, Wylam.
 Riddell, Francis Henry, Cheeseburn Grange, near Newcastle.
 Ryott, William S., Collingwood Street, Newcastle.
 Straker, Joseph Henry, Stagshaw House, Corbridge.
 Tarver, J. V., Eskdale Tower, Eskdale Terrace, Newcastle.
 Walker, Charles, Clifton Road, Newcastle.
 Watson, Joseph Henry, Percy Park, Tynemouth.
 Watson, Thomas Carrick, 21 Blckett Street, Newcastle.

ELECTED IN 1888.

- Blindell, Wm. A., Wester Hall, Humshaugh-on-Tyne.
 Bolam, R. G., Berwick-upon-Tweed.
 Boyd, George Fenwick, Whitley, Newcastle.
 Burton, W. S., 9 Normanby Terrace, Gateshead.
 Charlewood, H. C., 2 Bentinck Terrace, Newcastle.
 Cowen, J. A., Blaydon Burn, Newcastle.
 Crossman, Sir William, K.C.M.G., M.P., Cheswick House, Beal.
 East, John Goethe, 26 Side, Newcastle.
 Grace, Herbert Wylam, Hallgarth Hall, Winlaton.
 Hindmarsh, William Thomas, Alnbank, Alnwick.
 Hoyle, Percy S., Collingwood Street, Newcastle.
 Hunter, Ed., 8 Wentworth Place, Newcastle.
 Losh, J., 269 Westgate Road, Newcastle.
 Macarthy, George Eugene, Ashfield House, Elswick Road, Newcastle.
 Mayo, William Swatling, Riding Mill-on-Tyne.
 Plummer, Arthur, 2 Easington Terrace, Jesmond, Newcastle.
 Reed, The Rev. George, Ridley, Bardon Mill.
 Richardson, R. Morris, 80 Fern Avenue, Newcastle.
 Sanderson, Richard B., Warren House, Belford.
 Scott, Walter, Holly House, Sunderland.
 Shewbrooks, Edward, 23 Easington Terrace, Newcastle.
 Simpson, J. B., Hedgefield House, Blaydon-on-Tyne.
 Slater, The Rev. Henry, The Glebe, Riding Mill-on-Tyne.
 The Edward Pease Public Library, Darlington (T. H. Everett,
 Librarian).
 Thompson, Geo. H., Bailiffgate, Alnwick.
 Thorpe, R. Swarley, Devonshire Terrace, Newcastle.
 Todd, J. Stanley, 39 Dockwray Square, North Shields.
 Tomlinson, W. W., Victoria Villas, Whitley, Newcastle.

ELECTED IN 1889.

- Armstrong-Watson, W. A., Craggside, Rothbury.
 Bell, Charles L., Woolsington, Newcastle.
 Burnet, The Rev. W. R., Vicar of Kelloe, Coxhoe, Durham.
 Culley, The Rev. M., Coupland Castle, and Amble, Northumberland.
 Harvey, W. J., Heathell, Melbourne Grove, Champion Hill, London,
 S.E.

- *Haverfield, F. J., Lancing College, Shoreham, Sussex.
 Oliver, Prof. Thomas, M.D., 12 Eldon Square, Newcastle.
 Park, A. D., Bigg Market, Newcastle.
 Ridley, John Philipson, Rothbury.
 Sisson, R. W., 52 Westgate Road, Newcastle.
 Vick, R. W., Strathmore House, West Hartlepool.
 Wheler, E. G., Swansfield, Alnwick.

ELECTED IN 1890.

- Clayton, Nathaniel George, Chesters, Humshaugh-on-Tyne.
 Forster, William, Houghton Hall, Carlisle.
 Hodgson, John Crawford, Low Buston, Lesbury.
 Laing, Dr., Blyth.
 Taylor, J. W., 33 Westgate Road, Newcastle.
 Wallace, Henry, Trench Hall, near Gateshead.

ELECTED IN 1891.

- Jan. 28. The Melbourne Public Library (c/o Edward A. Petherick;
 33 Paternoster Row, London, E.C.)
 Allan, Thomas, Blackett Street, Newcastle.
 Steel, The Rev. James, Vicarage, Heworth.
 Haggie, Robert Hood, Blythswood, Osborne Road, Newcastle.
 Thorne, Thomas, Blackett Street, Newcastle.
- Feb. 18. Ord, John R., Haughton Hall, Darlington.
 Pease, Howard, Enfield Lodge, Newcastle.
 Rome, George Robert, 14 Eldon Place, Newcastle.
- Mar. 25. Dick, John, Newcastle upon Tyne.
 Henzell, Richard William, 16 Campbell Street, Newcastle.
 Maudlen, William, Gosforth, Newcastle.
 Nisbett, Edward, 13 The Crescent, Gateshead.
 Walker, The Rev. John, Whalton Vicarage, Morpeth.

* Compounded for subscriptions.

- Apr. 29. Reynolds, Charles H., Millbrook, Walker.
- May 27. Atkinson, Rev. J. C., D.C.L., Danby Parsonage, Grosmont,
Yorkshire.
Dale, John Brodrick, Cleadon Meadows, Sunderland.
Sutton, Charles W., Chief Librarian, Public Free Library,
King Street, Manchester.
- July 29. Bell, John E., The Cedars, Osborne Road, Newcastle.
Bond, William Bownas, Blackett Street, Newcastle.
*Brown, A. H., Callaly Castle, Whittingham, R.S.O.
Mulcaster, Henry, Bishopside, Cattqn Road, Allendale.
Richardson, Frank, South Ashfield, Newcastle.
Sydney, Martin William, Blyth.
- Aug. 26. Mitcalfe, John Stanley, Percy Park, Tynemouth.
Reid, George, Leazes House, Newcastle.
Williamson, Thomas, jun., Widdrington Terrace, North
Shields.
- Sept. 30. Bateson, Edward, 24 Grey Street, Newcastle.
Burman, C. Clark, L.R.C.P.S. Ed., 12 Bondgate Without,
Alnwick.
Newby, J. E., Binchester Hall, Bishop Auckland.
Scott, John David, Osborne Terrace, Newcastle.
Winter, John Martin, 17 Percy Gardens, Tynemouth.
- Oct. 28. Branford, William E., 90 Grey Street, Newcastle.
Carr, R. Storer, Riding Mill.
Donald, Colin Dunlop, 172 St. Vincent Street, Glasgow.
Greene, Charles R., Hill Croft, Low Fell, Gateshead.
Heslop, George Christopher, 135 Park Road, Newcastle.
Holmes, Ralph Sheriton, Moor View House, Newcastle.
Humble, Stephen John, Ravenswood, Low Fell, Gateshead.
- Nov. 18. Deacon, Thomas John Fuller, 10 Claremont Place, Newcastle.
Smith, William, Gunnerton, Wark-on-Tyne.
- Dec. 23. Braithwaite, John, Greenfield Terrace, Gosforth, Newcastle.
Brown, The Rev. William, Old Elvet, Durham.
Rutherford, John V. W., Eldon Square, Newcastle.

* Compounded for subscriptions.

ELECTED IN 1892.

- Jan. 27. Carr, Frank Joseph, The Willows, Walker.
Simpson, H. F. Morland, M.A., Fettes College, Edinburgh.
Sutherland, Charles James, M.D., Frederick Street, South Shields.
- Feb. 24. Brown, George F., 17 Fawcett Street, Sunderland.
Charlton, Oswin J., Caius College, Cambridge.
- Mar. 30. Armstrong, William Irving, South Park, Hexham.
Blenkinsopp, Thomas, 3 High Swinburne Place, Newcastle.
Campbell, John McLeod, Scotswood House, Scotswood.
Pattison, John, Colbeck Terrace, Tynemouth.
Riddell, Edward Francis, Cheeseburn Grange, Newcastle.
- Apr. 27. Bell, Thomas James, Old Hall, Cleadon, Sunderland.
Dickinson, George, Dawson Place, Allendale Town.
Francis, William, 20 Collingwood Street, Newcastle.
Taylor, Thomas, Chipchase Castle, Wark-on-Tyne.
- May 25. Bowes, John Bosworth, 18 Hawthorn Street, Newcastle.
Coates, Henry Buckton, Barras Bridge, Newcastle.
- June 29. Bolam, John, Bilton, Northumberland.
Hopper, Charles, Monkend, Croft, Darlington.
Jones, Rev. W. M. O'Brady, St. Luke's Vicarage, Wallsend.
Rees, John, 5 Jesmond High Terrace, Newcastle.
Ridley, Thomas Dawson, Willimoteswick, Coatham, Redcar.
Thomson, James, jun., Elswick Ordnance Works, Newcastle.
- July 27. Carse, J. T., Amble, Northumberland.
Hassell, Clement, 13 Percy Gardens, Tynemouth.

HONORARY MEMBERS.

(Continued from page xxx.)

- 1855.
- Jan. 3. Howard, J. J., L.L.D., F.S.A., Hon. Treasurer, Harleian Society.
- 1892.
- Jan. 27. Evans, Sir John, K.C.B., D.C.L., F.R.S., F.S.A., President of the Numismatic Society, &c., Nash Mills, Hemel Hempstead.
- May 25. Zangemeister, Professor Karl, Heidelberg.

SOCIETIES WITH WHICH PUBLICATIONS ARE
EXCHANGED.

- Antiquaries of London, The Society of, Burlington House, London
(*Assistant Secretary*, W. H. St. John Hope, M.A.)
- Antiquaries of Scotland, The Society of (Dr. J. Anderson, Museum,
Edinburgh).
- Royal Archaeological Institute of Great Britain and Ireland, The
(Hellier Gosselin, *Secretary*, Oxford Mansion, Oxford Street,
London, W.C.)
- Royal Society of Antiquaries of Ireland, The (Robert Cochrane, c/o
University Press, Trinity College, Dublin).
- Royal Irish Academy, The
- Royal Society of Northern Antiquities of Copenhagen, The
- Royal University of Norway, The, Christiania.
- Berwickshire Naturalists' Club, The (*Secretary and Editor*, James
Hardy, LL.D., Oldcambus, Cockburnspath).
- Bristol and Gloucester Archaeological Society, The (The Rev. W.
Bazeley, Matson Rectory, Gloucester).
- British Archaeological Association, The (*Secretaries*, W. de Gray Birch,
F.S.A., British Museum, and E. P. Loftus Brock, F.S.A., 36
Great Russell Street, London, W.C.)
- Cambridge Antiquarian Society, The
- Canadian Institute of Toronto, The
- Cumberland and Westmorland Antiquarian and Archaeological Society,
The (*President and Editor*, Chancellor Ferguson, F.S.A., Lowther
Street, Carlisle).
- Derbyshire Archaeological Society, The (*Editor*, The Rev. Dr. Cox,
F.S.A., Barton-le-Street Rectory, Malton, Yorks.)
- Folk Lore Society, The (J. J. Foster, 36 Alma Square, St. John's
Wood, London, S.W., *Hon. Sec.*)
- Lancashire and Cheshire Historic Society, The (*Hon. Secretary and
Editor*, R. D. Radcliffe, Esq., M.A., F.S.A., Darley, Old Swan,
Liverpool).
- London and Middlesex Archaeological Society, The
- Manx Society, The

Nassau Association for the Study of Archaeology and History, The
(Verein für nassauische Alterthumskunde und Geschichte
forschung).

Numismatic Society of London, The, 4 St. Martin's Place, Trafalgar
Square, London (*Secretaries*, H. A. Grueber and B. V. Head).

Peabody Museum, The Trustees of the, Harvard University, U.S.A.

Powys-land Club, The (*Editor*, Morris C. Jones, F.S.A., Gungrog Hall,
Welshpool).

Shropshire Archaeological and Natural History Society, The (*Secretary*,
Francis Goyne, Shrewsbury).

Smithsonian Institution, The, Washington, U.S.A.

Société d'Archéologie de Bruxelles, La (rue des Palais 63, Bruxelles).

Somersetshire Archaeological and Natural History Society, The
(*Curator*, William Bidgood, Taunton Castle).

Surrey Archaeological Society, The (*Secretary*, Mill Stephenson, 8
Danes Inn, Strand, London, W.C.).

Sussex Archaeological Society, The (*Hon. Librarian and Curator*, C.
T. Phillips, The Castle, Lewes).

Thuringian Historical and Archaeological Society, The (Der Verein
für Thüringische Geschichte und Alterthumskunde) Jena (Pro-
fessor Dr. D. Schäfer, Jena).

Trier Archaeological Society, The, Trier, Germany.

Wiltshire Archaeological Society, The

Yorkshire Topographical and Archaeological Association, The (*Hon.*
Secretary, G. W. Tomlinson, Wood Field, Huddersfield).



Inscription above doorway of pele at Hepple Woodhouses, near Rothbury.

R E P O R T S
OF
The Society of Antiquaries
OF
NEWCASTLE UPON TYNE.

ANNUAL MEETING, M.DCCC.XCII.

THE year 1891 has not been marked by many important events in the history of the Society of Antiquaries of Newcastle upon Tyne, although the number of the members has increased, and the interest of the meetings has been well maintained.

It will probably be hereafter remembered chiefly as the year in which the first volume of the work on *The Border Holds of Northumberland*, by one of the vice-presidents, Mr. Cadwallader J. Bates, reached completion. We are convinced that this survey of the mediæval fortresses of our county will—to use an expression which has lately been worn somewhat threadbare—be regarded as an ‘epoch-making’ work. No previous enquirer has devoted anything like so much time or labour to the subject as Mr. Bates, and his determination to take as little as possible on trust from previous historians, and to verify everything for himself, must inevitably cause his book to take high rank as a historical authority.

In the month of August the Royal Archaeological Institute held its yearly meeting at Edinburgh, this being, we believe, the second time that it had crossed the border. Several members attended the meeting, and much enjoyed the well-planned and instructive excursions which, as usual, formed its chief feature. Perhaps the most interesting of these was that which had for its object the remains, important though scanty, of the Wall of Antoninus Pius,

from Forth to Clyde. The Glasgow Archaeological Society has been for the last two years engaged in a series of systematic excavations of this great work, which has thrown much light on the mode of its construction. One of the foremost in this band of enquirers, Mr. G. Neilson, has recently visited our own mural barrier, and in a little essay, entitled *Per Lineam Valli*, has suggested a new theory of the purpose of the *Vallum*, which is at any rate worthy of serious consideration. It is, of course, impossible here to summarize his arguments, however briefly; but it may be stated that while he agrees with Hodgson and Bruce in looking upon the *Vallum* and *Murus* as nearly contemporaneous erections, he differs from them as to the quarter from which the assailants of the *Vallum* were looked for. They hold that it was intended as a rampart against a southern foe; he believes that *Vallum* and *Murus* alike were intended in the first instance to guard against barbarians from the north. In answer to the question why two such lines of defence should be constructed, he makes the ingenious suggestion that the *Vallum* was a provisional, perhaps hasty, work, intended to guard the quarries wherein the Roman legionaries or the natives whom they employed in the task were hewing out the stones with which the ultimate line of defence, the *Murus*, was to be built. When this was finished he suggests that the *Vallum* was then turned into a defence against the south.

It is no business of this society to pronounce either for or against this cleverly argued proposition, but it may be said that any careful and scholarly attempt (such as this) to explain the perplexing phenomena of the Roman works between Tyne and Solway is welcomed.

The society has to record this year (1891) three very successful country meetings, one at Norham, Flodden, etc.; a second at Brinkburn priory; and the last at Callaly castle. We congratulate the archaeologists of Northumberland on the presence in the county of so noteworthy a collection of antiquities as that which is now housed at the residence of Major A. H. Browne at Callaly.

Your curators regret that the additions to the society's museum have been few in number in the past year. The following list comprises all the items received:—

1891.

- Feb. 25. From P. C. TROTTER, West Wylam—
A large stone axe-hammer, found by him at West Wylam (*Proc.* vol. v. p. 10).
From Mr. C. C. HODGES, Hexham—
The mouth and handle of a green-glazed vessel of medieval pottery, found at York (*ibid.* p. 10).
From Mr. WILLIAM ANGUS, Westgate Road, Newcastle—
A bronze bowl, found in an excavation behind his premises in Westgate, Newcastle (*ibid.* p. 10).
From the COMMITTEE OF THE CO-OPERATIVE WHOLESALE SOCIETY, Limited, Newcastle—
Four iron cannon balls, found in the excavation made for the society's new premises in Thornton Street, Newcastle, in 1885. They are cast to fit calibres of 10 inches, 8½ inches, and two 6 inches, respectively (*ibid.* p. 10).
- May 27. From ALDERMAN CAIL—
A blunderbuss, with brass barrel, as carried by the guard of a mail coach (*ibid.* p. 34).
From Mrs. NAYLOR, Tynemouth—
A mahogany pitch-pipe, from St. Bees Church, Cumberland (*ibid.* p. 34).
From Mr. ROBERT C. CLEPHAN—
Coins brought by the donor from Egypt in 1890. Seven third brass of Constantine the Great, Constantine II., and Crispus. Fourteen brass coins of Ptolemies, Probus, Diocletian, and Maximian (*ibid.* p. 34).
- July 29. From Mr. GEO. W. S. BREWER, Hetton Downs, Fence Houses—
A knife-box lid, xvij. century work (*ibid.* p. 74).
From Mr. JAMES THOMPSON, Shawdon, Alnwick—
(i.) Two wrought-iron "bake-sticks."
(ii.) A toasting branks.
(iii.) A large iron three-pronged fork, found on the garden wall of a cottage at Lorbottle (*ibid.* p. 74).
- Aug. 26. From Messrs. DINNING & COOKE, Newcastle—
A metal casting from Shortflatt Tower, being the back of a fire grate, showing a decorative design composed of the royal arms, with fleurs de lis, the initials R.H., and the date 1631 (*ibid.* p. 74).
- Sept. 30. From the Rev. W. FEATHERSTONHAUGH, Edmundbyers—
Two "jack-necks" or ridge-tiles of sandstone (*ibid.* p. 97).
From Mr. ROBERT C. CLEPHAN—
(i.) Photograph of Roman remains, Leicester.
(ii.) A pair of steel candle-snuffers (*ibid.* p. 98).

The conditions under which the contents of the society's collection are exhibited at the Black Gate museum are unfavourable for the proper classification and arrangement of the various objects. In the absence of sufficient light and of convenient space it is impossible to arrange the museum so as to do justice to the valuable character of its contents, to render it fully available to the student of archaeology, and to make it popularly attractive. To these causes may be largely ascribed the very few and casual visits paid to the Black Gate museum; for, whilst the visitors to the Norman keep continually increase in number, few are disposed to turn aside to visit the museum itself.

Your curators have to recognize the valuable services of Mr. J. Gibson, the custodian of the keep, to whose interest and vigilance in the affairs of the society they are indebted. They also report the satisfactory services of Mrs. Cutler, the attendant at the Black Gate.

It is again desirable to urge the members of the society to assist in obtaining increased donations for the museum. The acquisitions of private collectors are of mere personal interest and are liable to dispersal and loss. The museum of the society is of invaluable public service, and affords an absolutely safe and permanent resting place for relics of our past history. This consideration should lead to a largely increased bestowal of the more valuable remains of antiquity now practically lying hid and lost to the community.

The auditors thus reported:—

We have examined the books and vouchers of the society, and find the same correct. The books are kept in a most careful and precise manner, and contain a record of cash received and paid by the treasurer, members' subscriptions, sale of publications, and the admission fees at the Castle and Black Gate.

Last year your auditors suggested that the accounts of your society were incomplete without a stock account of the various publications issued and held by your society, and your auditors regret that this suggestion has not been acted upon, especially as your librarian recently made out a statement of the publications on hand.

Your auditors take this opportunity of stating that to their mind no audit of the society will be complete that does not include a stock account of the publications, and also a report from your librarian upon the valuable books in the library of your society.

The treasurer then read his report for the year ending December 31st, 1891, as follows:—

The income for the past year has been £532 4s., of which £297 has been from members' subscriptions, and £59 from the sale of quarto parts of the *Archaeologia Aeliana* containing Mr. Bates's valuable papers upon *The Border Holds of Northumberland*.

The expenditure has been £501 13s. 5d., which leaves a balance of £30 10s. 7d. in favour of the society.

The returns for the Castle and Black Gate are more favourable than the previous year, the receipts from these sources having been £134 16s. 9d., and the expenditure £106 1s. 5d., thus leaving a credit balance of £28 15s. 4d. for the year against £2 6s. 7d. for the year previous.

The cost of printing the *Archaeologia Aeliana* is considerably in advance of last year. This arises in a great measure from the expence incurred in the printing of *The Border Holds*. But it scarcely admits of doubt that this and any further cost under this head will be much more than recouped to the society by the sale of the work when it is published in a separate form. The printing of the *Proceedings* has cost £11 more than last year, and there are slight increases under the heads of illustrations and sundries. £14 less has been expended in the purchase of books, and the sale of the society's publications has been £100 against £50 for the preceding year, of which £59 is due to the sale of the quarto volume of *The Border Holds*.

The balance brought forward from 1891 on revenue account is £177 6s. 4½d., and the capital account* shows a balance of £43 16s. 2d., of which £42 18s. 5d. is invested in 2½ per cent. Consols through the Post Office Savings Bank.

The list of ordinary members shows an increase of 31 for the year. The number at the commencement of 1891 having been 252, and at the commencement of this year 283. There were 45 new members enrolled during the year, but there have been losses from deaths and resignations of 8 and 6 respectively. There are at present three life members, one of whom has compounded during the year.

* Compositions for subscriptions.

SHERITON HOLMES, TREASURER, IN ACCOUNT WITH THE
BALANCE SHEET FOR THE

Dr.				Cr.	
		£	s. d.	£	s. d.
Balance from the previous year	...			146	15 10
MEMBERS' SUBSCRIPTIONS	...			297	0 0
BOOKS SOLD AT THE CASTLE	...	41	0 9		
14 quarto copies of vol. i. of <i>Border Holds</i> @ £4 4s. each	...	58	16 0		
				99	16 9
CASTLE RECEIPTS	...			109	15 0
BLACK GATE RECEIPTS	...			25	1 9
B. C. Clephan in repayment for plan of Karnak temple	...			0	10 6
				£678	19 10

Dr.				Cr.	
		£	s. d.	£	s. d.
BOOKS BOUGHT, ETC.—					
Foster's <i>Northumberland Visitations</i>	...	1	1 6		
Atkinson's <i>Moorland Parish</i>	...	0	8 6		
Raven's <i>Bells of Suffolk</i>	...	0	16 6		
<i>Year Book of Societies</i>	...	0	7 6		
Transactions of the Imperial German Archaeological Institute	...	5	10 0		
<i>Ephemeris Epigraphica</i> , vol. 8, part 1	...	0	7 5		
<i>English Goldsmiths</i>	...	0	5 0		
Evans's <i>Stone Implements</i>	...	1	5 0		
<i>Archaeologia Aeliana</i> , part 34	...	1	10 0		
De Gray Birch's <i>Cartul. Sawonioum</i> , parts 26-27	...	0	5 4		
Turner's <i>Domestic Architecture of the Middle Ages</i>	...	2	14 0		
<i>Journal of the Brit. Arch. Assoc.</i> , vol. 22	...	0	18 0		
Hope's <i>Lepers in England</i>	...	0	1 1		
Sir R. Burton's <i>Book of the Sword</i>	...	1	4 0		
Map of Bourne's <i>History of Newcastle</i> (the original copper)	...	2	10 0		
Books, binding	...	3	3 6		
				22	7 4
CASTLE EXPENDITURE—					
Wages of attendant	...	65	0 0		
Rent	...	0	2 6		
Water	...	0	6 0		
Gas...	...	0	13 0		
Insurance	...	0	7 6		
Screen for warder's room	...	4	5 0		
Carpet, etc., for do.	...	1	4 9½		
Coal, candles, and sundries	...	4	0 3		
				75	19 0½
BLACK GATE EXPENDITURE—					
Wages of attendant	...	20	16 0		
Rent	...	1	0 0		
Water	...	1	0 0		
Gas	...	1	6 3		
Insurance	...	2	15 0		
Repairs	...	1	13 2		
Sundries, Coal, &c.	...	1	12 0		
				30	2 5
Carried forward	...			128	8 9½

SOCIETY OF ANTIQUARIES, NEWCASTLE-UPON-TYNE.
YEAR ENDING 31st DECEMBER, 1891.

	£	s.	d.	£	s.	d.
Brought forward				128	8	9½
<i>Archæologia Æliana</i> —						
Reid & Co., for printing				155	15	8
PROCEEDINGS—						
Nicholson, for printing				44	5	0
ILLUSTRATIONS—						
Downey for photographs	0	2	0			
Sprague & Co.	4	15	6			
Mawson & Co.	0	2	6			
Hodges, photographs	2	3	0			
Sampson & Co.	0	3	6			
Delgana	0	3	0			
Direct Photo-Engraving Co.	20	3	2			
Römmler & Jonas	22	17	0			
Akerman	9	15	0			
Meisenbach Co.	1	2	4			
				61	7	0
SUNDRIES—						
Nicholson, for general printing	29	0	6			
Reid, for do. do.	12	3	6			
Postage	23	6	9			
Subscription to Harleian Society	1	1	0			
" to Surtees Society, 1890-1891	2	2	0			
Advertisement in <i>Chronicle</i>	0	3	0			
Cheque book	0	5	0			
Removal of old fireplace back to Castle	0	1	0			
Reporter, notes of MS. documents in Hunter's copy of Bourns's <i>Newcastle</i>	1	10	0			
Lee, for lime-light lantern to illustrate Mr. Gibson's lecture on the Roman Wall	1	10	0			
Commission on Scotch cheque	0	0	6			
Secretary's expences	0	13	9			
				71	17	0
Secretary's allowance for clerical assistance				40	0	0
Balance in the Bank	170	2	4			
" in the Treasurer's hands	7	4	0½			
				177	6	4½
				£678	19	10

Account of Capital.

	£	s.	d.
1892.			
Jan. 1.—Invested in 2½ per cent. Consols	42	18	5
Balance in Post Office Savings Bank	0	14	6
" 5.—Dividend on 2½ per cent. Stock	0	3	3
	£43	16	2

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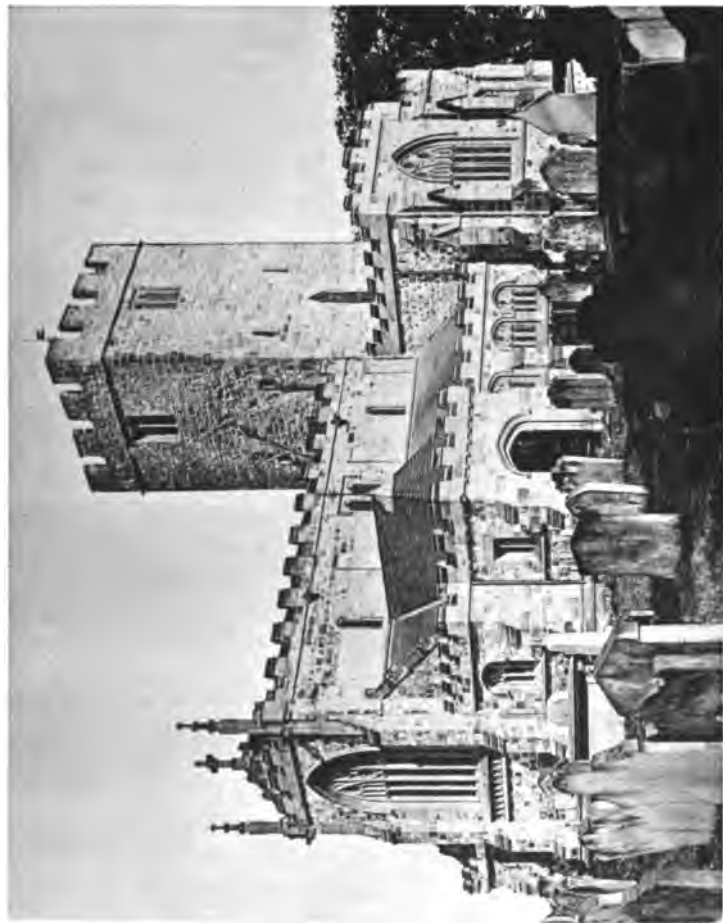
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NORTON CHURCH, CO. DURHAM.
from the South West.

ARCHAEOLOGIA AELIANA.

I.—NORTON.

By W. H. D. LONGSTAFFE, VICE-PRESIDENT.

[Read in Norton church on the 23rd September, 1889.]

THE lower portion of the tower of this church, along with its transepts, constitutes a very important piece of evidence in the history of northern architecture. As far as I am aware they are almost, if not quite, unique as far as the diocese of Durham is concerned. It is touching to consider how these venerable works of the later Saxon period survived all surrounding changes down to our own century, making a picturesque and interesting break in the church between the varying chancel and nave.

It is satisfactory when documentary light can be thrown on stones and mortar, however clearly their style may date them. The first mention of Norton is in the fine manuscript known as the *Durham Book of Life*, which lay on the high altar of the Cathedral for the reception of the names of benefactors: 'Here giveth Northman Earl unto Saint Cuthbert Ediscum [Escombe, where there is a Saxon chapel] and all that thereunto serveth and one-fourth of an acre at Foregenne. And I, Ulfcytel, Osulf's son, give *Northtun* by metes, and with men, unto Saint Cuthbert, and all that thereunto serveth, with sac and with soken, and any one who this perverts, may be ashired from God's deed and from all sanctuary.'

Now, Escombe had previously belonged to the church of Durham, and had with other townships been lent or leased by bishop Aldhun and the whole congregation of Saint Cuthbert to three earls, of whom Northman the restorer of it was one. Bishop Aldhun died in 1018, and if we allow about ten years for Northman's possession we shall approximate the time when he restored Escombe, and Ulfcytel, by his gift of Norton, sundered it from Hartness, of which Billingham was a member.

A shire, in the north of England, perhaps all over England, was any assemblage of places ashired, or cut off, or bounded out from the adjacent county. Every county was a shire, though every shire was not a county. In after times we find the mills of Nortonsire in one record to correspond with those of Norton, Stockton, and Hartburn in another. We may therefore conclude that Ulfcytel's metes, sac, and soken, comprehended the whole of the ancient parish of Norton, except, perhaps, Blakeston. Stockton parish is of modern Parliamentary origin, and Norton church is the mother church.

The Saxon buildings in the north of England are, as a rule, of the quaint but artistic and well-wrought style of Saints Wilfrid and Benedict Biscop, such as we have in churches at Jarrow and Monkwearmouth, or of the succeeding type known to us by towers at Ovingham, Monkwearmouth, Corbridge, and Billingham. A later and coarser style is principally known by southern examples, one of the most important of them being the tower of Deerhurst church, to which, on the evidence of an inscribed stone, we may safely give the date of 1056.

In the Deerhurst tower we find triangular-headed windows, more ornamented than is usual. At Norton we find such windows, without ornament, above the arches opening from the tower into the transept and chancel. I infer that a church was built soon after Ulfcytel's grant, or, in other words, soon after 1030, some 859 years ago. How the north transept of so early a date (the Blakeston porch) became attached to the manor of Blakeston, and when the south transept (Pity porch) received an effigy of Our Lady, I never expect to know. But, in the language of the inscription over the remains of Shakspeare, 'Blest be the man that spares these stones.'

We do not at present see the south transept quite as Edward Blore saw it. We must thank him for drawing Norton church, and for personally engraving Surtees's pretty plate of 1823, of which a reproduction is given in the opposite plate. We gather from it and from Hogg's lithograph, the hiding of the quoins by buttresses and tampering with the window, Pity porch greatly resembled Blakeston porch which has been more fortunate than itself. The walls in proportion are high, like those of Saxon and early Norman buildings generally. The roofs are low, and according to Hutchinson's more



NORRON CHURCH (about 1823) FROM THE S. E.
(Reduced from the Engraving by E. Blore in *Surtree's Durham.*)



homely engraving, had been covered by some sort of tiling, which had disappeared between 1785 and 1823. The corner quoin-stones are massive and singular, the other masonry being of small stones. The extent of the Saxon tower is shown in Blore's plate, his drawing having been made before the rough-casting took place. The weird quoins distinguished it, and above it, as at present, rose the Perpendicular and thinner superstructure which gives dignity to the whole. Neither the window of Pity porch as engraved nor the late window of Blakeston porch seem to represent the original lights which were perhaps much smaller. That of Pity porch appears to have been surmounted by some strip work, probably Saxon.

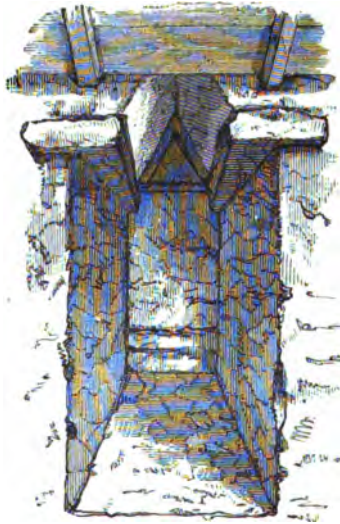
Only the arches of the transepts remain in their original rude state. A triangular-headed window exists above each of them, and also above the remodelled opening into the chancel. The next story of the tower is lighted by mere slits, some of them being very near to the angles of the building. Then the ancient tower ends, the change of masonry being detected, even when the rough-cast existed, by a slight hitch in the outline.

A portion of a Saxon cross was worked into the west end of the nave and is now in the porch, and another sculptured stone, of which the date is in dispute, was built into the modern

part of the south transept, and is, I believe, still to be seen. It resembles the central portion of a stone found at Wearmouth, and the drawings of schoolboys with compasses on their slates.

As to the reasons for a cruciform Saxon church at Norton we have no information, but the plan is found elsewhere at an early period, and I decline to express any opinion that it originally betokened any cathedral, monastic, or collegiate status.

In 1073 or 1074 some Mercian monks arrived in the north who placed a new roof on Wearmouth church, and had a large gift of land



from the bishop to enable them to restore the monastic buildings and rebuild the church at Jarrow. Very interesting remains of their early Norman work remain there. In 1083 they were removed to Durham, and in 1093 the foundation stone of Durham cathedral was laid. The style is Norman, rather more advanced than one would expect.

To make room for them at Durham, the old congregation of St. Cuthbert was ejected from church and home. It consisted of secular priests, married, and transmitting their benefices to their heirs. This constitution was by no means peculiar to Durham, and against its violent destruction the old secular clergy struggled as bravely as copyholders and leaseholders have struggled against ecclesiastical usurpation in recent years. For 150 years at least, they kept their ground elsewhere against the innovations directed against them. But in Durham they were removed to the churches of Darlington, Auckland, and Norton, under what conditions we know not; and they and their children were ignored at Darlington before the time when bishop Pudsey built the beautiful church there, with the intention of restoring in it the old order of secular canons of Durham. It is a curious subject of enquiry whether bishop Pudsey the father of Henry de Pudsey by Lady Adelidis de Percy meant married or single canons. As contradictory matters of fact Henry Pudsey inherited Percy in Normandy, and the subsequent prebendaries of Darlington were bachelors.

Although the old gifts to St. Cuthbert were enjoyed by the bishop and congregation, bishop William de St. Carileph, sole Ecclesiastical Commissioner of his day for his own diocese, affected, during the post-Conquest period, to set apart estates which were asserted to belong respectively to the bishop and the cathedral body. His acts were the prelude to a long struggle between his successors and the corporation aggregate. An early dispute arose as to Blakeston. Bishop Flambard professed to restore it to the convent on a deathbed repentance, but as a matter of fact it remained beneficially with his relations and their grantees at a quit rent.

Flambard was connected with Norton in another and a curious way. He obtained from Henry I. the grant of a market there on Sunday, and the pond was, and perhaps may be still, called Cross Dyke. Plainly he had no faith in any palatine rights in Norton as to markets.

We have no further mention of the place until the great episcopal

survey of bishop Pudsey in Henry II.'s time, called Boldon Buke. We there find Norton or Northton (the name is spelled both ways), and the other townships in Nortonshire forming part of the Boldon system of tenure which is only found along the east coast of Durham. The old service of cornage, a money payment in respect of cattle, was however excepted, for want of pasture. This does not mean that the tenants had no cattle, for they rendered certain cows for the bishop's support, but, apparently, that they did not possess rights in common pastures belonging to him. The bishop's hall at Stockton is mentioned, and this is interesting in connection with Norton church, because the fragments lately existing of Stockton manor-house, conserved in the last remaining portion of that house—castle as it has latterly been called—were of the same date as the nave of Norton church. The work, which included the nutmeg ornament looked like that common in the north from about 1170 to 1195, good bold Transitional Norman, fast floating into the Pointed style. I am happy to say that, in spite of the Stocktonians, some other fragments of their 'castle' exist, and, further, that from certain remains in my possession I am enabled to state that the Norton aisles also exhibited the Transitional volute in common with the nave. On one of the piers this volute is presented, as you will observe, in a striking and attractive form. The old Saxon nave had, probably, no aisles. The new arrangement occasioned the breaking of a small archway from the south aisle into Pity porch and a window in the east side of that transept. As the rude Saxon arches of the tower would form a curious vista from the handsome nave, they were thoroughly altered, and furnished with mouldings corresponding with those of the pointed arches in the nave, but were left in their circular form. A new font, strongly resembling those of Billingham and Stainton, was provided. The remains of it are now in the churchyard on the south side of the church.

The rebuilding of the chancel came next. As the tooth and nail-head ornaments found in it occur in north country architecture from the first to the last of the Early English style, it is not very easy to assign an exact date during the thirteenth century to it. One is pleased to find that the builders, intentionally or negligently, left indications of the Saxon chancel which was narrower than the present one.

The church was now collegiate, for in 1228 archbishop Gray appointed master H. Devon to a prebend in it which belonged to William Cantans, on the presentation of king Henry III., the see of Durham being vacant. Judging from the unpleasant effect of the restored east end of Easington church (which also has a robust Transitional nave) in such an approximation to the style of Henry III.'s time as *temp.* Victoria can make, I do not think that we need regret the subsequent disappearance of the lancet lights which at this time were made the termination of the chancel. The single sedile¹ is an unusual feature, *so* unusual that at one time I had a



misgiving that it was a doorway transferred from the outside during the subsequent reparations of the Perpendicular period. Its freedom from weathering was opposed to that theory, and all doubt on the subject has been removed by the existence of a similar object in the Early English style at the Saxon chapel on Dover castle hill.

Both the nave and the chancel had high pitched roofs, and these with some sort of pyramid or spire of wood and lead, which doubtless surmounted the old low Saxon tower, must, with the intersection of the higher walls and low pitched roofs of the venerable

¹ There is a single sedile on the south side of the chancel of Hedon church, Holderness. See *Proc.* iv.—ED.

Saxon transepts, have presented a picturesque effect, hardly equal, however, to that of the edifice in its later state. A judgment, of course, must not be formed from the high-pitched unbattlemented roofs of deal and horizontal rows of Welsh slate, which now disfigure the country. A really good roof of high, but not too high, pitch, when covered with lead having bold vertical ribs, and furnished with a pierced parapet or battlement is not an unpleasing object, though it is only adapted to towers built in accordance. Speaking generally, I must say that Perpendicular towers were admirably designed or adapted whether the adjoining roofs were high or low. The architects of the Early English period could not, in the infancy of the Pointed style, reach perfection. Still, their achievements at Norton were, in all likelihood, very good; and let us bless them and their successors of the fifteenth century for leaving us the transept walls with their original heights and roofs, however different those heights and roofs may have been from the notions of the thirteenth century.

The arrangement by which the Saxon triangular-headed windows opened into the interior of the church would probably be utilized in some way for purposes of ritual. The tradition used to be that the rood-loft had been, where the old organ gallery lately was, above the tower arch. This certainly was the case at Jarrow, where the early Norman arches are very low; and it is curious to find even the lofty church at Darlington provided with a second tier of arches in the central tower opening to the interior of the church.

There are no works at Norton of the Decorated style prevalent in the fourteenth century, except a noble effigy, removed from Blakeston porch. Mr. Raymond, the curate in whose time it was removed to the east end of the church, had heard that it had not always lain under the arch leading into Blakeston porch, close to the base of a parclose screen where we remember it being, but had been brought from some other part of the church. I am inclined to think that this notion had arisen from some removal of it in the porch itself, possibly when the gallery stairs were erected. Both Hutchinson (1794) and Surtees speak of it as somewhere in the porch, and in accordance with its position there is the clumsy insertion on the shield of the quartered coat which vested in the Blakeston family during the sixteenth century. That the effigy, whether originally within the porch or not, was believed

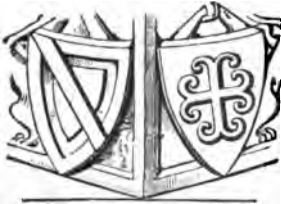
by the uncritical Blakeston, who inherited the quarterings from his mother Bowes, and sold the estate in 1615, or by the Davisons, later owners, to have been one of the Blakestons of Blakeston, must, I suppose,



be accepted. It is very similar to the effigy in Bedale church, of the great Brian fitz-Alan who died in 1301, and it is particularly interesting from the circumstance that it presents the artist's mark, an I and three links or annulets interlaced. On the base of a contemporary image found at Hartlepool, probably by the same John Chain or John Lock, are four links interlaced.



There are two original coats of arms behind the canopy, one apparently that of John Lythegrenes, a great man in bishop Bek's time, and a trustee for him in his purchase of Evenwood, or of Ralph de Langton, of Wynyard; the other that of the barons Bek, who were lords of Redmarshall, or of the Fulthorps, lords of Grindon, or of the Carrows, lords of what is now Seaton Carew. The de Parks did not finally part



with the manor of Blakeston until 1849. They were a thriftless lot, and might go to the expense of such a fine monument, in which case these small shields only refer to allied families; but I am more inclined to suppose that the effigy is that of some greater person, one very intimately connected with the family of Bek.

From whatever cause, whether rot in the ends of timbers, or shortcomings in acoustics or comfort, high-pitched roofs became unfashionable, and mostly disappeared all over. The Early English fabric itself of the chancel of Norton also fell into decay. The eight prebendaries who had the great tithes, and whose sacramental attire and tasselled tippet may be studied at Billingham, and unsacramental vestments at West Tanfield, on the respective brasses at these places, scandalously neglected to uphold this chancel. In 1410 cardinal Langley ordered them to repair it, but in vain, or to no permanent purpose, for eighty-six years afterwards, in 1496, bishop Fox had to sequester their incomes for the purpose of rebuilding it, assigning as a reason that 'the canons, prebendaries of the same church, had permitted the chancel of the

said collegiate church, which had been decently and richly constructed for the praise and worship of God, to fall into ruin and desolation, as well in the roof, main walls, and windows, as in divers other respects.'

The extensive Perpendicular alterations in the chancel are evidently of that period. Nature, 'slowly true, has lain her colours on' them. The work is of a quiet and not undignified character, and it harmonizes admirably with the reverend remains alongside. The nave also received a flat roof during the Perpendicular period, and the tower was heightened by a superstructure of thinner masonry than the walls beneath, the surplus thickness of the latter serving as a support for the great beams of the bell frames. These alterations most likely preceded those of the chancel. The octagonal churchyard cross rising from a square base also looked like a Perpendicular shaft. It lay on the wall of the churchyard until the recent enlargement of the burial ground.

These old countrified churches, in their present state, are useful studies, and it is difficult to over-estimate their value in creating and keeping on foot local veneration and sentiment, such important hand-maids to religion. Little remains to be said of later changes in the church, and the tale is not the most cheering.

The sweeping away at the Reformation of the prebends which were held by pluralists, which must, one would think from the treatment of the chancel, have been mere sinecures, did not mend matters. In 1579, soon after the lay rectory commenced, the chancel was again in decay, though, judging from present appearances, there can hardly have been any decay of main walls or timbers.

We have, I believe, no pre-Reformation evidences on the Tees, such as we have on the Tyne, of the ancient modes of appropriation of seats according to good morals. But, after the Reformation, in 1635, the archdeacon allotted the seats in the church of Norton, and the parishioners were to be placed 'in decent manner according to their ranks degrees and qualities.' The vicar and churchwardens place Mr. Davison of Blakiston 'in the seat next unto the chancel on the north side where he useth to sit, and for his servants and tenants to sit in the north-porch, which is called by the name of Blaixton-porch. As for men servants which cannot read, we appoint them for to sit in the south porch, called by the name of Pettie-porch. And as for women servants, for to be placed to kneel down in the middle ally, near the font.'

When Hutchinson's third volume was published in 1794, all the windows in the nave had become 'flat-topped.' An early lithograph 'drawn by John Hogg, printed by Hullmandel,' shows them in that ugly plight. Its real interest for us is in exhibiting the west side of Pity porch with the same archaic characteristics as the other parts of the transepts. How we dwell upon the most miserable evidences of destroyed portions of the holy and beautiful temples of our fathers which we, after the destruction, cannot recall! For their age made them beautiful, and their beauty made them holy. They were works of men 'cunning' (as our authorised version has it) according to their lights, and Nature had been 'slowly true' to them, as she is to everything.

In spite of any compromise in 1635, made during archbishop Laud's sway (when the law and the practice of the Church of England never as yet resuscitated by Low Church, or High Church, or Broad Church, were fading away, and the black gown, insisted upon by Laud, was irretrievably accepted in such benefices as would afford one, until, in our own time, by a curious poetical retribution, it became the shibboleth of his enemies), in spite of any intermediate attempts at 'redistribution of seats' (as politicians say), the inevitable crisis came. Landowners were no longer little sovereigns, delighting in the happiness of their sub-feudatories. They now affected to treat their native land as mere material for speculation. The doctrine that a landowner in increasing his income must provide church accommodation for the contributors to it, had become an obsolete one. Norton church had been built for, and, in the ordinary course of events, by a certain number of persons, whose dwellings, each surrounded by the residue of its toft, and its pretty croft behind, can only be realized by a visit to certain villages in the counties bounding that called Durham. Statutes had been enacted, but, in spite of Acts of Parliament, both tofts and crofts were sacrificed to the crowding of increased population. Some of them, most of them, were built upon. The owners, whether of the tofts and crofts, or of the adjacent lands which ought to have been parcelled out into more of them, had no right to complain if a seat calculated to hold some five people would not hold fifty. Their predecessors in title could only have subscribed for an edifice adapted for the five.

The crisis at Norton occurred, or was hindered, in 1823, when the following changes in the fabric took place. The aisles were extended to a line flush with the ends of the transepts. A medieval architect would, under the circumstances, very likely, have taken a similar course, or he might have converted one of the aisles into a second nave, or given double aisles as in the glorious church of Kendal, or have lengthened the nave. But his workmen would have carved the mullions and the foliation of the windows by their eye, and not by rule and compass. And the result would have been irregularities, such as we find in the leaves of a tree, and in anything produced by God or photographed, and not drawn by man. It is, of course, as impossible to reproduce medieval work as to produce a MS. which could pass for a genuine holograph of Shakespeare, or as it is for us to reproduce the handwriting of our ancestors, even of those nearest to ourselves. None of us can reproduce that of a father, grandfather, or great grandfather. And, in 1823, such reproductions were quite as hopeless as they are now. Moreover, the stone used seems to have been very ill-adapted to receive Nature's slow colouring.

In addition to this enlargement, galleries were resorted to, and, one way and another, extra accommodation (much more than sufficient ten years afterwards, as I most certainly remember) was obtained. Some 350 sittings were to be free and unappropriated for ever, meaning, I suppose, whether the parish contained 3, 300, 3,000, or 3,000,000 inhabitants. The rights of the persons for whom the church was erected were respected in a way, but they must have been badly advised when they accepted the substitution for their ancient usages. Pews seem to have been set out with regard to properties, but *in form*, I believe, they were set out to persons. The individual might sell his house and retain the pew, according to the arrangement. He might leave the parish and lock up his pew. And what was the unlucky purchaser to do if he wished to go to a church on Sunday? Well, he might go into the free seats intended for the 3, 300, 3,000, or 3,000,000 people as of right; but if he were of the nervous tribe to which the same chair in the same place, the same bed in the same room, the same room or the same house was of consequence, he would be in evil plight.

At the alteration of 1823 the old font was turned out, and a new basin placed in the sedile.

Into more recent changes it is hardly worth while entering at large. The objectionable substitution for one of bishop Fox's windows in the chancel was, I believe, made in 1853. A font (modern) has again been placed at the west end of the church.

As to other ritualistic arrangements, I have been in most of the churches of the county, and I think I may safely say that in none of them have I observed either rubric or canon observed by High, or Low, or Broad Church during any hour, day, or year of my existence. I therefore pass over such subjects, having already said elsewhere as much upon them as I care to say on such unimportant matters.

No critical works on Durham churches have been produced, but it is singular that illustrations of Norton should be absent from such works on Durham as we have, Hutchinson's and Surtees's excepted.

In conclusion, I would venture to express my utter abhorrence of doctrines which would compel us either to investigate and conserve titles derived from the Ancient Britons, or to resort to modern communism as we now see it ecclesiastically exemplified in its worst phase. Surely there must be some honest man in this England, if we would but make up our mind to revert to it. 'The glory of children are their fathers,' but, 'Boast not the virtues of your ancestors; they are *their* possessions, none of *yours*.' Ancient rights, institutions, and memorials must be conserved until they have lost all their use. It will be very long indeed before a gray church has lost its use.

The above paper must have been written some years ago, but I need only add a postscript. As to the supposed piscina found, I can offer no opinion, not having seen it, or a photograph of it. There is one interesting circumstance which must not be overlooked. Built into the east side of the south porch you will observe the remnant of a female effigy, wanting the head, in very low relief, discovered during the alteration of the church in 1875-6. It is remarkable that like as the male effigy is almost identical with that of Brian Fitz-Alan, so this female effigy at Norton is almost identical with that of Lady Fitz-Alan at Bedale, as if the widows had some favourite sculptor as their spouses had had.

It will have been observed that even in Saxon times Norton was understood to be the town north of some other *tun*. The importance of Stockton as a tidal outlet must have been perceived at an early period, and yet I am by no means certain that it was the South-town or Sutton alluded to. Its chapel of St. Thomas has a late dedication, and there is a remarkable hitch in the centre of Norton, as if two villas had met and, in their respective progresses, one southward, the other northward, had intentionally or clumsily preserved a sort of bound. At the sign of the 'Highland Lad' (whoever he might be) the western side of the village retreats and the eastern one comes forward.

The woodcuts used in illustrating this paper have been kindly lent by the Royal Archaeological Institute. They appeared originally in the *Arch. Journal*. There was a beautiful little Perpendicular boss of wood in the Tower, but it has disappeared during the divers troubles of this church.



CROSS, COLPITTS'S FARM, NORTON.

II.—ON MARRIED AND HEREDITARY PRIESTS.

BY W. H. D. LONGSTAFFE, VICE-PRESIDENT.

[Read on the 30th October, 1889.]

MANY years ago I ventured to place in the *Archæologia Aeliana* (vol. iv. [N.S.] p. 11) a paper entitled 'The Hereditary Sacerdotage of Hexham.' It was confessedly of a very local nature, and may well be supplemented.

So far as the north is concerned, I may draw more prominent attention than I did at the time to chapter 45 of Symeon's *History of the Church of Durham*. The subject is a married priest with a church not far from Durham, to which a large assembly came early in the morning to hold some law pleadings, prior to which they wished mass to be said. According to custom the priest put a portion of the Lord's Body into the chalice, and it and the wine were sorely changed. I need not enter into details. The story is pre-Conquestal, and was vouched by the presbyter and his son.

What has brought the subject again before me is the fifty-sixth volume of the publications of the Surtees Society, *Archbishop Gray's Register*, edited by canon Raine, in which is seen how hardly clerical matrimony expired in Yorkshire. I shall pick out the items presently, but before doing so would, as to this subject generally, refer to the Church History of Lamb's 'dear, fine, silly old angel' Fuller. His book III. cent. xii. gives a most graphic account of the opposition both in the north and the south to Anselm's Constitutions. It is with the north that we have to do at present. Plain it is, however, St. Peter's example, rather than that of St. Paul, was rife over the kingdom, and was not confined to the lands connected with Iona.

In reverting to the subject of hereditary sacerdotage, I may quote from Raine *secundus* in his preface to *Archbishop Gray's Register*:— 'Clerical celibacy in the North seems to have been the exception for a long while after the Norman Conquest. This may be traced in many ways. Aldune, bishop of Durham, had a daughter, Ecgfrida, who actually received as a dowry three of the manors belonging to the see. Ranulf Flambard, another bishop of the same diocese, had a son bearing his name who became archdeacon of Durham. Geoffrey

Rufus, his successor, had a daughter. A fourth, Hugh de Puiset, had a wife, Adeliza de Percy. And so it was at York. Thomas, the second Norman archbishop, nephew of Thomas the first, was a son of Sampson, who became bishop of Worcester. Thurstan was a son of a prebendary of St. Paul's; and there is a person towards the end of the 12th century who witnesses several charters as *Willelmus filius Archiepiscopi*, who probably had archbishop Roger for his sire. With such examples among the rulers of the church, we may expect to find a similar laxity, to say the least, among the clergy beneath them. The old canons of Durham, who were displaced by William of St. Carileph, were all married men, as Symeon affirms. So were the reformed canons of York. In a remarkable letter which Gerard of York wrote to his brother archbishop, Anselm of Canterbury, he complains bitterly of the officers of his cathedral because they would not give up their wives. This is printed in a very rare volume of letters on clerical celibacy, published at London in 1569.'

Now the York evidence is this. As late as 1221, more than a century after the time of Anselm, pope Honorius III. wrote to archbishop Gray desiring him to remove far from their livings the married clergy and all who had succeeded their fathers in their churches. Similar letters were sent in 1222 to the bishops of Lincoln and Worcester. Gray's Register for the exact period is lost. We find, in 1225, one rector escaping by stating that his father was farmer of the church and not rector. In 1227 we have a son deposed, but the tithes of a chapelry in the parish given to him for his support during his life, to which in 1229 the tithes of two places seem to have been added, unless they were covered by the former grant. The successor himself was a removed rector. In 1226, on the representation of a clergyman that his father's marriage was a lawful one, the pope suspended his ejection until another suitable living was provided for him. This was accomplished in 1228, but it was not until 1229 that his old living was filled up, and then the words 'salva pensione' are added. Baine remarks that there seems to have been a doubt as to the validity of title of the new incumbents of such livings. The inheritance, be it remarked, rather than the validity of marriages, seems to have been principally aimed at. With regard to validity, the marriage of Hugh Puiset, better known as bishop Pudsey, with Adelidis de Perci, con-

ferred on their son Henry the *caput baroniae* in Normandy, *Perci* itself. It may be that Hugh, as treasurer of York, was not necessarily a priest in his earlier days. Called nephew and cousin by kings of England, his marriage with even a Percy was not uncomplimentary to the lady. Another instance of a stranger being admitted and the son opposing occurs, and here again certain tithes were settled as provision.

Upon the whole it would appear that, while the system of inheritance was doomed, the change was carried out with some tenderness on the part of both pope and archbishop. The entries are certainly of an extraordinarily late date. Fuller brings the stiffness of the Norfolk priests down to the time of bishop Herbert Losinga, who died in 1119, observing that he 'needed not to be so fierce and furious against them, if remembering his own extraction, being the son of an abbot. These married priests traversed their cause with Scripture and Reason, and desired but justice to be done unto them. But Justice made more use of her sword than of her ballance in this case, not weighing their arguments, but peremptorily and powerfully enjoying them to forgo their wives, notwithstanding that there were in England, at this time, many married priests, signal for sanctity and abilities. Amongst the many eminent married priests, flourishing for learning and piety, one Ealphegus was now living, or but newly dead. His residence was at Plymouth in Devonshire. Mr. Cambden saith he was *eruditus et conjugatus*, but the word *conjugatus* is by the Index Expurgatorius commanded to be deleted.—Bishops, archbishops, and cardinal, all of them almost tired out with the stubbornness of the recusant clergie; the King at last took his turn to reduce them. William Corbel, Archbishop of Canterbury, [who died in 1136] willingly resigned the work into the King's hand, hoping he would use some exemplary severity against them; but all ended in a money matter; the King taking a fine of married priests . . . who bought that which was their own before.' Fuller's marginal date, 1126, seems to be probable, and thus between this turmoil in the time of Henry I. and that during Gray's prelacy in the reign of Henry III. a full century elapsed, a troublous one, during which it would seem that the old parsons had peace.

Not being at all versed in patristic lore, I am unable to opine when the non-matrimonial notion obtruded itself into church discip-

line. Doctrine it could not affect. In Sir Harris Nicolas's very useful *Chronological List of Councils*, we gather that in A.D. 389 the children of Marcellus, bishop of Apamea, were forbidden to revenge his death. This was at a council at Antioch, where the disciples had first been called Christians. Three councils, held in 485, 495, and 499 were in favour of the marriage of priests and monks. It must, however, be observed that the first of these councils was held at Seleucia, in Persia, and that a second council was held there in the same year 485, wherein the decision of the previous council was condemned. But Seleucia was represented in the confirming council of 495, and that of 499 was of Persia. Of the doings in a great number of other councils I am ignorant. They dealt with discipline and marriages generally. Of the real Christianization of England we know little. Colman from Iona, as to the Easter question, quoted St. John the Evangelist in vain against St. Peter, whose keys the Northumbrian king was afraid to face.

III.—ON QUARTER SESSIONS ORDERS RELATING TO THE PLAGUE IN THE COUNTY OF DURHAM IN 1665.

Communicated to the Society by HENRY BARNES, M.D., F.R.S.E.,
of Carlisle, through R. S. FERGUSON, F.S.A., Chancellor of
Carlisle, on the 18th December, 1889.

THE subject of the local prevalence of the plague is one of great interest. In the course of an investigation into the local visitations of the disease in Cumberland and Westmorland I have found some original notices of orders emanating from the justices assembled in Quarter Sessions for the county of Durham, which, I think, may be acceptable to your society. By 1° Jac. I., c. 31 (*vide Statutes of the Realm*, vol. iv., p. 1060), entitled 'An Acte for the charitable Reliefe and orderinge of psons infected with the Plague,' powers were given to mayors and justices of the peace not merely to assess the inhabitants for the relief of infected persons, but infected persons were compelled by force to keep within their houses, and any one who 'shall contrarie to such Cōmandment wilfullie and contemptuously goe abroade, and shall converse in companie, havinge any infectious sore upon hym uncured, that then such person and persons shalbe taken deemed and adjudged as a Felon, and to suffer Paines of Death as in case of Felonie.' Powers were also given by the said Act to appoint searchers, watchmen, examiners, keepers and buriers. In *Quarter Sessions from Queen Elizabeth to Queen Anne*, by A. H. A. Hamilton, published in 1878, some references will be found to orders made at Quarter Sessions by the justices. At p. 90 it is stated 'If the country was tolerably free from the scourge of war during the reign of James I. it was by no means exempt from pestilence and famine. Many applications were made on account of towns and villages. At the beginning of the reign there was an outbreak in Exeter and various parts of the country. In 1624-5 there was a terrible outbreak at Exeter, and the city was left almost destitute of inhabitants. The county justices held their sessions at Crediton,

and ordered that any persons who went into Exeter or any other infected place, or into the company of any person coming from such places, should be shut up in their houses for the space of one month.' At p. 106 it is reported that plague was prevalent at Plymouth and other towns in Devonshire; strict watches were appointed at the entrance of towns and on bridges, power being given to guards to shoot infected persons, if they intruded themselves into any company. Any one entertaining infected persons, their houses were to be shut up forthwith. In the Dean and Chapter library at Carlisle there is a volume of pamphlets (Tracts, vol. viii., s. ii., 22) containing much interesting information bearing upon the diffusion of the plague. Bound up with the pamphlets are a number of proclamations and orders, and at the end of the volume are three sheets containing orders of Quarter Sessions at Durham. The Chapter have kindly allowed me to copy them and make any use of them I think fit. The notices are numbered 7, 8, and 9, but I think these numbers are merely instructions to the binder, as antecedent numbers are attached to sheets of printed proclamations and orders bound up in the same volume. I have numbered the notices 1, 2, and 3 in the order in which they have been placed in the book. The other orders and proclamations have no local reference. The title page of one of the pamphlets (No. 5) has a written note upon it which seems to mean that the tract had been prepared for Dr. Thomas Smyth. The title of the tract is *A Brief Treatise of the Nature, Causes, Signs, Preservation from, and Cure of the Pestilence. Collected by W. Kemp, Mr. of Arts.* After the author's name is written 'For Dr. Thomas Smyth.' Bishop Smith was one of the founders of the Dean and Chapter Library at Carlisle. He was a prebend in Durham Cathedral at the date mentioned in the notices. The signatures on the second and third of the series of papers appear to be original signatures. I am indebted to chancellor Ferguson, F.S.A., of Carlisle, for identifying some of the names of those who sign the papers. He informs me that John Sudbury was dean of Durham; Isaac Basire, archdeacon of Northumberland; Denis Granville, archdeacon of Durham, afterwards dean; and Joseph Naylor was canon of the second stall at Durham (see Willis's *Diocese of Durham* and *Diocese of Durham* in S.P.C.K. series, p. 281 and 285). All the justices except the mayor appear

to have been ecclesiastics. The orders and regulations are such as appear to be contemplated by the Act quoted at the beginning of the paper, and I hope may be of interest to the members of the Society.

(No. 1.)

In plena Sessione pacis tent' apud Dunelm' p. com' Dunelm' duodecimo die
Julii Anno R. R. Caroli s'odi nunc Angl' & c xvij^o

fforasmuch as this Co't doth take notice of ye great increase of ye plague in & about ye City of London & Suburbs thereof & y^e approaching thereof in sev'all places nigh this County ye Infeccon whereof if not timely & carefully p'vented may be of dangerous consequence to sev'all places in the County Therefore yt all due & Circumspect care may be used for ye Avoiding of ye same The Rt Woth his Ma^{ties} Justices att this gen'all Q'tr Sessions of ye peace assembled doe thinke fitt & soe ord^r yt all & ev'y p'son & p'sons in ye sev'all port townes & other townes & places in this County doe punctually & carefully observe ye ord's hereund' menconed

- ffirst That noe Shipp from London or Yarmouth yt shall come to any port towne wthin this County be suffered to Land men or goods out of their Shippes nor any p'sons p'mitted to goe aboard such Vessell, till ye Quarentine be p'formed.
- 2^{dly} That such Shippes as shall come to any port haven or other place wthin this County to receive Coales may have ye Coales cast unto them by ye Keelmen from ye Keeles not suffering either p'son or goods to passe out of ye said Shippes.
- 3^{dly} That ye Burg's of such townes be ord'd to set sufficient watches of able men to see ye same duely putt in execucon both day & night
- 4^{thly} That Watches be alsoe appointed att Stockton, Yarum, Darlington, Sheriebriggs (? Pierse bridge), Bern'dcastle, & Neesham carefully to p'vent any trauellers from London to be lodged or received into any ye sd places
- 5^{thly} That if any p'sons traueilling from either of ye sd places doe either forcibly or by stealth come into any ye places abovemenconed or any other p't of ye County yt ye watches doe secure them in safe hold & give notice thereof to ye next Justice of Peace to receive ord's how to dispose of them.
- 6^{thly} That all Keep's of Innes or Alchouses doe give notice for ye next watch appointed for this Service of what Trauellers or Strangers come to any of their houses to examine them from whence they come.
- 7^{thly} That if any ye said places cannot maintain a constant watch early & late yt ord^r be taken for ye p'ts adjacent to contribute their assistance for gen'all p'servacon
- 8^{thly} That each Justice of Peace residing neare any of ye said places doe take p'ticular care yt these ord's be duely observed

And all & eu'y p'son & p'sons are hereby required to see yt these ord's be observed upon paine & penalty to be inflicted upon them by Law.

(No. 2.)

Dunelm' Whereas wee have received c'taine informacon that the towne of Sunderland by the Sea in this countie is dangerously infected with the Plague and that divers p'sons Inhabitants there doe come from thence to the towne of & other places within this Countie and that severall p'sons of the said towne and other places adjacent doe goe to Sunderland aforesaid to the great hazard of the further spreadinge of the said Infecon for the due and tymely p'vencon whereof we his Ma^{ties} Justices of the peace within the Countie aforesaid whose names are hereunder written do hereby in his Ma^{ties} name straitely charge and require all and every the householders and Inhabitants whomesoever within the said town^{shipp} of & p'cincts thereof by themselves or other able men in their steads (well armed) doe in their courses keepe and hold sufficient Watch and Ward by day and night with such competent number of men as or any two or more of them shall from tyme to tyme approve of, order or direct The said Watch and Ward to be soe kept in all publiq' passages and places convenient within the said p'cincts, And that the p'son and p'sons soe from tyme to tyme appointed to keepe such Watch shall not depart off the said service or dutye till hee and they be releived by others appointed for that purpose And that all p'sons conc'ned doe observe such rules and direcons as are herewith sent or shall at any tyme hereafter be directed by any two of his Ma^{ties} Justices within this Countie And wee doe hereby further require all Constables and other his Ma^{ties} officers whatsoever that they & every of them doe from tyme to tyme see to the due and strict observance of this warrant & all other the ord's and direcons aforesaid and this shall be their sufficient warrant in that behalte wherein they may not fayle upon the utmost paynes and p'ills that may be inflicted upon them by Law Given at Durham under o' hands and scales the xviith day of July Anno R. R. Caroli nunc Anglie etc s'cdi decimo septimo 1665

JO. SUDBURY

To all & every Constables

JOS: NAYLOB

& other his Ma^{ties}

ISAAC BASIRE

officers & ministers

DENIS GRENVILE

& others whome it may concerne

JON. STOKELD Maior

(No. 3.)

ORDERS and Instruccons to be observed for the keeping of due watch and ward within and about the city of Durham as also in Elvet Crosgate Fframwelgate the two Balyes and Gilligate

First That noe person whatsoever Inhabiting or coming from the towne of Sunderland or other places suspected to be infected with the Plague be permitted to come into the Citie Suburburbs (*etc*) or other places above-mentioned

- 2^{dly} That if any person shall adventure to goe from the said Citie suburbs or other places aforesaid to the said towne of Sunderland such person shall not be admitted to retorne backe to any of the said places And if hee doe retorne backe his house to be shut upp.
- 3^{dly} That the said watchmen doe examine all strangers coming from any place to the said Citie and suburbs to hinder them from entering in to the same unles they bring sufficient Testimoniall from whence they come And that the place be free from Infection.
- 4^{thly} That the said Watch doe take care that noe sturdy or wandring begger be admitted to come in to the said Citie & suburbs but be wholly kept out from soe doing And if any wandring begger be now in any of the said places that the said watch with the assistance of the Constables there cause such beggers forthwith to depart from thence to repare to the places of their last settlement or otherwise to be punished according to law.
- 5^{thly} That noe Inkeeper Alehousekeeper or Victualler doe receive into their houses any traeller whatsoever unles such Inkeeper Alehousekeeper or Victualler shall be admitted so to doe by one of his Ma^{ties} Justices for this Countye
- 6^{thly} That all the Inhabitants keepe their severall dwellinghouses stables and all other places about there dwellinghouses clean and sweet and their fronts swept and cleansed from all filth and other noysom rubbish & Excrements And the Constables to enter into the severall houses and places to see this performed.
- 7^{thly} That the Maior for the Citie of Durham take care for to see the bridges and streets within the said City cleansed and that noe Butchers be suffered to kill any meat in the streete or in there shopps but upon their backsides and that noe Tallow Chanlers doe rend or melt any tallow in any place within the said Citie
- 8^{thly} That ye ffreehold's and other able men of every towne doe take care yt some two off them doe goe about ev'ry night in ye night time to see yt watch be duely kept And where they find any default to make complit thereof to ye next Justice of Peace to ye end ye offender may be punished
- 9^{thly} That the Constables of every p'ish towne doe send to ev'ry towneshipp w^{thin} ye p'ish a copy of these ord's as alsoe a copy of ye warrt hereunto annexed.

JO. SUDBURY
 JOS: NAYLOR
 ISAAC BASIRE
 DENIS GRENVILE

IV.—NOTES ON THE DISCOVERY OF BRITISH BURIALS ON THE SIMONSDALE HILLS, PARISH OF ROTHBURY, IN UPPER COQUETDALE, NORTHUMBERLAND.

BY D. D. DIXON.

[Read on the 27th November, 1889.]

THE valley of Upper Coquetdale, Northumberland, is remarkably rich in pre-historic remains. Traces of its early occupants are seen in the camps and earthworks, the hut circles and burial mounds, which are found thickly scattered over the wide stretches of moorland, and capping the ridges of the hills on both sides of the river Coquet, between Rothbury and Alwinton. These remains have not been passed by unnoticed. Some years ago they attracted the attention of one of our members, canon Greenwell, an eminent authority on the subject, who then made a series of successful excavations in the parishes of Alwinton and Rothbury, all of which are duly recorded.¹ During the early part of June, 1889, a workman employed on lord Armstrong's estate at Great Tosson brought to me a package carefully wrapped up in his red pocket handkerchief; on opening out the package I was agreeably surprised to find that it contained fragments of a British cinerary urn, which had been discovered on the hill that afternoon whilst he and his companion were trenching the ground for the purpose of planting trees. He informed me that on attempting to dig into a mound they came upon a large slab of the local freestone, and having—like most countrymen—an idea there was something valuable or wonderful to be found underneath they proceeded to dig a trench right through the centre of the mound, when unfortunately the spade of one of them struck the urn and broke it. However, they had the good sense to know that their discovery was of some interest, so carefully gathering up the broken urn and its scattered contents they brought it to me. I immediately sent the fragments to lord Armstrong with an account of how and where they had been found, at the same time asking his lordship's permission to instruct the workmen to be somewhat careful when excavating any more of the numerous mounds with which that part of the hill where

¹ *British Barrows*, Greenwell and Rolleston, pp. 91, 422, 428, 476, 477.

they were then working is thickly studded. Lord Armstrong at once took a kindly interest in the matter, and on Whit Tuesday—accompanied by his agent, Mr. W. Bertram, and myself—proceeded to Simonside, and marked several mounds which were thought likely to contain burials. At the same time his lordship placed at our disposal a gang of intelligent workmen, whose interest in the proceedings well fitted them for the work, and in whose watchfulness and care in dealing with the contents of the various mounds we had the greatest confidence.

Most of the burials were found on the 'Spital hill,' whose relative position to the British camp on the adjacent hill, 'Tosson burgh,' is fully explained by Mr. Hedley.² Therefore I shall only endeavour to describe the sites of the burials, their character and contents, and the circumstances attending their excavation. The 'Spital hill' is one of the northern outliers of the Simonside range, about two miles south-west from Rothbury, and rises to the south of Great Tosson in three distinct shoulders or ridges, the summit of each ridge being a level plateau of some acres in extent, heather-clad, like the whole of the Kyloe range of hills, and bestrewn with slabs and boulders of rough sandstone, a formation known amongst geologists as 'Simonside grits.' The lower ridge is between the 700 and 800 feet contour lines on the Ordnance map, the second ridge between the 800 and 900, while the third or highest is between the 900 and 1,000 feet lines. On the summit stands a large and conspicuous pile of stones commonly known as 'Willie's cairn.' About a mile southwards from this cairn are the rugged peaks of Simonside proper, rising some 1,400 feet above the level of the sea, a well known landmark throughout the whole county of Northumberland.

NO. 1.—BURIAL AFTER CREMATION.

This—the accidental discovery of the burial already referred to—occurred on the second ridge or plateau between the 800 and 900 contour lines. The cairn containing the burial was 20 feet in diameter, 3 feet high, formed of earth and stones overgrown with heather, and devoid of any particular method in the arrangement of the stones, several of which were very large. At or near the centre,

² 'Notes on Burgh Hill Camp,' by Mr. R. C. Hedley, a paper read at the meeting of the Society on the 27th November, 1889, for which see *post*.

in a cavity, not a properly stone-lined cist, a little below the natural surface of the ground, a small cinerary urn was discovered standing upright, protected by a circle of stones set on edge around it, with a larger slab placed on the top. A considerable quantity of calcined stones and charcoal were also found in the cairn on the same level as the interment. The urn contained burnt bones, but it was unfortunately so much broken by the spade of one of the workmen that it was scarcely possible to piece the fragments together. There was only one burial in this cairn.

NO. 2.—BURIAL BY INHUMATION.

About 200 yards west of burial No. 1, on the north-western verge of the same ridge, there is a large cairn or mound of an irregular form, composed of an admixture of earth and stones. On its south-western margin, at a depth of 3 feet from the surface of the mound, the excavators struck upon a large slab of freestone, measuring 4 feet 8 inches by 1 foot 10 inches. Beneath this slab was found a perfect and well-shaped cist or stone-lined grave, which lay nearly due E. and W., and was formed of four clean level side stones. In length, the south side measured 3 feet 4 inches, and the north side 3 feet 2 inches; in width, 1 foot 10 inches at the west end, and 2 feet 1 inch at the east end, and was 20 inches deep. The cist was clear of any intrusive sand or soil, and on a level bed of the native peat earth lay the remains of a body on its left side, the head in the north-west corner of the cist. After removing the skeleton, the soil forming the floor of the grave was taken carefully out and put through a sieve, but neither flint, sherd, nor any other relic was found associated with this burial. We did not disturb this mound further, but it has every appearance of containing more burials.

The following description of the remains found in this cist has been kindly furnished me by Dr. Barrow of Rothbury :—

The remains consist of the right half of skull with portion of the left side; entire articulation of both sides at base; a hole at the side of skull, perhaps due to a blow on the head, which may have been the cause of death. Piece of right upper jaw containing five teeth, viz.:—three molars and two bi-cuspids, also a portion of left lower jaw containing one molar tooth; teeth all in good

state of preservation. Right collar bone, portion of right scapula or shoulder blade, upper half of right humerus, lower portion of left humerus. Nine vertebrae, more or less entire. Four pieces of ribs, top and bottom ribs almost entire. Pelvis nearly entire, in three pieces, viz., main part of sacrum, entire left pelvic bone, and large part of right pelvic bone. Entire right femur, 16 inches long. Right tibia or shin bone, $13\frac{1}{2}$ inches long. Portion of left femur and left tibia, also portions of shafts of small bones of legs and arms. The remains are those of a male adult, probably between 25 and 40 years of age, about 5 feet 2 inches or 5 feet 4 inches in height.'

The skull is distinctly brachy-cephalic or round-headed, belonging to a race who are generally supposed to have supplanted the older dolicho-cephalic or long-headed race of people in Britain.³

NO. 3.—PROBABLE BURIAL BY INHUMATION.

On the first or lower ridge, between the 700 and 800 feet contour lines, 300 yards south-west from burial No. 2, beneath a mound of small dimensions, a cist was found of an irregular shape formed of five slabs of very unequal sizes. The cist lay N.N.E. and S.W. by W., measured 3 feet 6 inches extreme length, 20 inches in width, and 18 inches deep. Nothing whatever was found in this cist, probably it had contained a burial by inhumation, but owing to its defective architecture, if I may so term it, allowing the free admission of air, the body deposited therein would quickly moulder away. There was only one burial in this mound.

NO. 4.—BURIAL BY INHUMATION.

This cist, the smallest of the series, being only 15 inches square and 18 inches deep, was found beneath a scarcely perceptible mound of earth and stones, situated about 100 yards N.E. from the circular enclosures known as the 'Aad Stells,' called in the 'order of the marches made by Lord Wharton, in 1549' 'the Stell-ende.' The cist contained only a small fragment of bone, but quite sufficient to prove that a burial had taken place. This mound contained only one burial.

³ As regards the age of these mounds, see Canon Greenwell's remarks, *Proceedings* iv. p. 173.

No. 5.—BURIALS AFTER CREMATION.

In a mound situated on the north-eastern border of the upper ridge, between the 900 and 1,000 feet contour lines, were found the fragments of two small urns, probably of the food vessel type, accompanying a deposit of charcoal and bones. The urns were unfortunately so much decayed that they went to pieces immediately on being handled. Neither cists nor cinerary urn were found in this cairn.

No. 6.—BURIAL BY INHUMATION.

About 100 yards west of burial No. 5, on the same ridge, and about 200 yards east from 'Willie's Cairn,' underneath a mound of earth and stones, a cist of unusual shape was discovered, empty. The peculiarity of its form, as well as an uncommon arrangement of seven thin slabs of stone, each $2\frac{1}{2}$ inches thick, placed along the edges, and across the corners of the cist below the cover, as if to give the cover a perfectly level bed, is worthy of attention. The direction of the cist is N.W. and S.E. The space available lengthwise to contain the body of a person would be about 3 feet 6 inches, although the full length from the extreme point to the base is 4 feet 4 inches. The width at the base is $20\frac{1}{2}$ inches, and the depth 17 inches. The slab cover measured 3 feet 9 inches by 2 feet 8 inches, and 3 inches thick.

No. 7.—BURIALS AFTER CREMATION AND BY INHUMATION.

About 120 yards south from 'Willie's Cairn,' between the 900 and 1,000 feet contour lines, a larger cairn than any of the preceding was opened. It was composed of stone and a small admixture of earth, measured 26 feet in diameter, about 6 feet in height, and contained three burials, viz., two cists and a cinerary urn, besides two smaller urns. The central cist, which doubtless contained the primary burial, lay E. and W., was 3 feet long and 2 feet deep beneath the natural surface of the ground, rudely lined with stones, and had three covering slabs, but contained no burial remains; but in the second cist, which was 5 feet S.S.W. from the central one, having a direction S.W. and N.E., and measuring 3 feet 3 inches long, 20 inches wide, 19 inches deep, with two covering slabs, there was found a large

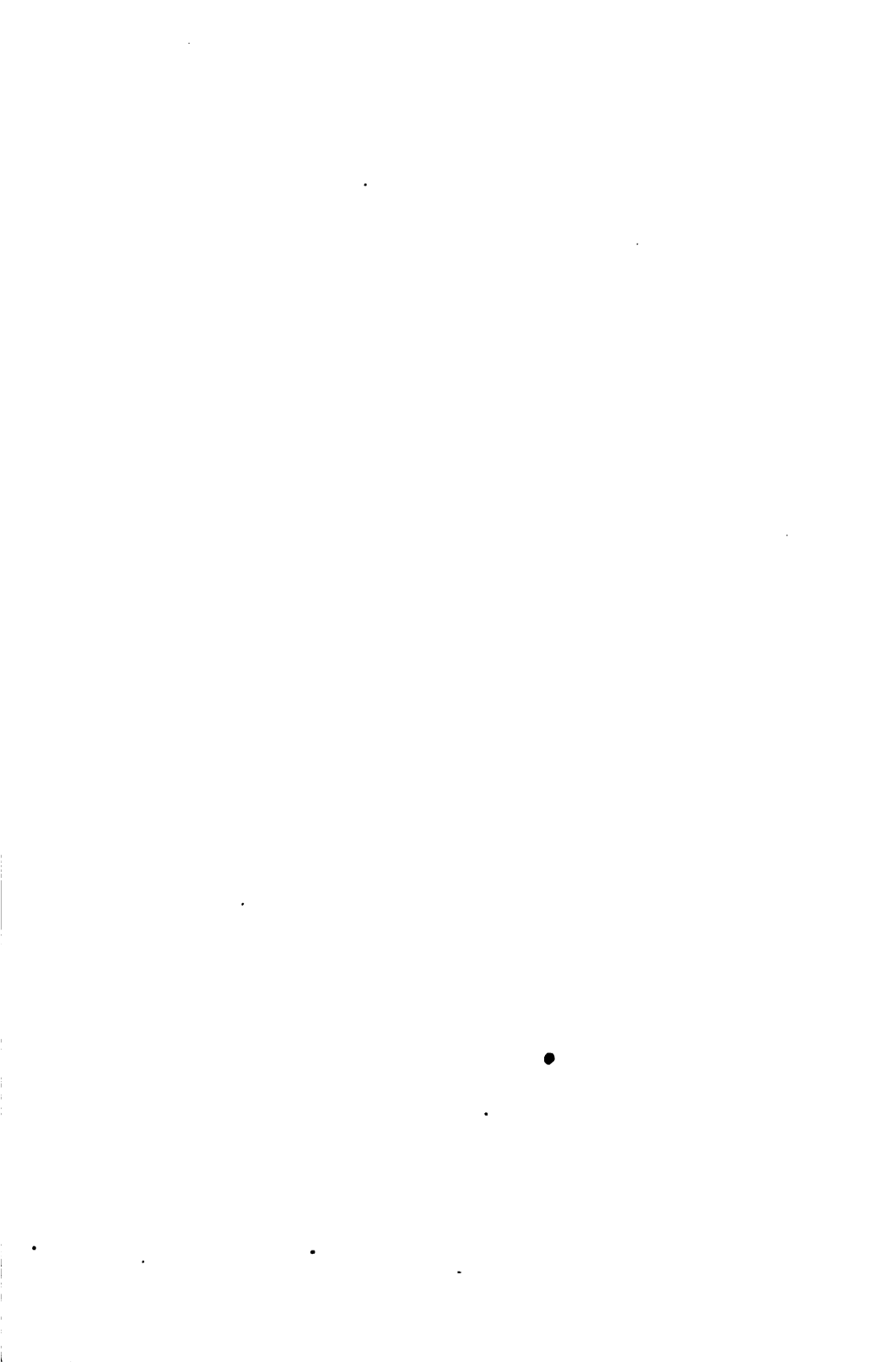
deposit of calcined bones and ashes, evidently the remains of several burnt bodies in a fragmentary condition, placed in the cist after cremation. Judging from the reddened appearance of the closely surrounding stones and soil, it is probable that the bodies were burnt on the site of the burial. There were no flints nor implements of any kind found amongst the contents of this cist. In the same cairn, at a distance of 4 feet east of the central cist, the cinerary urn (plate III.) was found standing on the natural surface of the ground, placed in an inverted position on a flat stone yet *in situ*. This stone showed no traces of having been through fire; therefore in this case the body or bodies had not been burnt on the place of interment, but the contents of the urn showed that the funeral pyre had been on a spot not far off, the bones and ashes within the urn being mixed with the native peat soil and pieces of local sandstone. Eighteen inches south of this cinerary urn a smaller urn was found, and about 3 feet S.E. of the central cist a second was found. Both were standing upright, and on the same level as the larger one, and both were evidently of the ordinary food vessel type. One only has been preserved (plate IV., fig. 1), which measures $5\frac{1}{2}$ inches high, 5 inches diameter at top, and $5\frac{1}{2}$ inches diameter at widest part. It exhibits no attempt at ornamentation, but has had two handles on the rim; portion of one handle, or ear, yet remains. A few weeks after its exhumation, the cinerary urn (plate III.) was emptied of its contents in the presence of lord Armstrong and party at Craggside, when a flint implement, which may be a knife, was found near the top. The flint is 3 inches long and $1\frac{1}{2}$ inches wide. One side is very neatly flaked; the other side is flat, just as the piece has been split off the block or core. Further down, near the centre of the urn, which was quite full of burnt bones, pieces of sandstone and peat soil, were found several sherds of pottery, probably of another urn, all of which had apparently been gathered up in a promiscuous manner and thrust into the urn. The urn bears the usual characteristic scorings of the British sepulchral urn. The overhanging rim, $2\frac{1}{4}$ inches deep, is ornamented with alternate series of vertical and horizontal lines; below the rim, for a space of 3 inches, the urn is covered with a zigzag pattern. It is generally thought that these ornamentations have been done with a twisted thong, and the spiral marks in each line have every appearance of such a process. A



ANCIENT BRITISH URN FROM SIMONSHILL, ROTHBURY.

In the Museum of the Society, the gift of Lord Armstrong.

(This plate presented by Lord Armstrong).



notched stick has also been a theory advanced by others, which, too, seems feasible. The more scanty ornamentation of the lower portion of the urn has probably been done with a pointed piece of wood or bone. It is quite evident that our British ancestors had regard to the due proportions and graceful outline of their cinerary urns. Canon Greenwell, at pages 66 and 67 of his *British Barrows*, respecting the size of sepulchral urns, says :—‘The cinerary urns, those vessels which contain a deposit of burnt bones, are of different sizes, and vary to some extent in shape. They range in height from 5 or 6 inches to about 3 feet, the breadth at the widest part being usually about the same as the height.’ This urn, as well as the smaller one, is quite in accordance with that rule. It measures exactly 12 inches in diameter at the widest part, and its height when first removed from its original position in the cairn was 12 inches; diameter at the top, $9\frac{1}{2}$ inches.

NO. 8.—BURIAL AFTER CREMATION.

At the bottom of a slope, 15 yards on the right hand side of an old hill road leading out of Coquetdale by way of Chesterhope, and the ‘neck of Simonside,’ thence over the fells into Redewater, between the 900 feet and 1,000 feet contour lines, two-thirds of a mile S.W. of a large rock called ‘Little Church,’ there is a stone cairn of goodly dimensions. On the north side of the cairn stands a large block of freestone, as if to mark the spot more surely. Beneath the centre of the cairn a cist was discovered, 3 feet long, 19 inches wide, and 18 inches deep, having a direction S.E. and N.W., nothing was found in this cist, but at a distance of 12 feet S.W. from this central cist, almost on the margin of the cairn, a small rudely formed chamber 18 inches square was discovered which contained portion of a skull, and a few fragments of bone which bear clear traces of cremation.

NO. 9.—CAIRN ON RAVENSHEUGH.

On the summit of a ridge on Ravensheugh, one of the loftiest of the Simonside range, at an elevation of about 1,300 feet stands a huge cairn of stones, 53 feet by 40 feet in diameter, situated near the edge of the hill 269 yards N.E. from a large stone called ‘The Main Stone,’ and about one mile N.E. from a spot known as ‘The Jabel Trews.’ This cairn which forms quite a little hump in the outline of the hill,

easily seen from any part of the highway between Rothbury and Hepple, was thought to contain a burial, therefore Mr. W. Bertram, the Rev. Brice Smith of Rothbury, and myself, with a gang of four workmen, climbed the hill one hot afternoon in August last, when after three hours' hard digging we found the cairn fruitless.

NO. 10.—PROBABLE BURIAL BY INHUMATION.

Having been informed by Mr. Geo. Turnbull, the farmer at Great Tossion, that there was a very large cairn on the northern slopes of Ravenshengeh, just below 'Kate and Geordy' (two standing stones known by these names), we, under his guidance, proceeded to the spot, where we found the cairn, an enormous pile of stones, in a recess in the hillside (at an elevation of about 1,000 feet), situated on a knoll or projecting ridge, having a steep declivity in front and at the east side, with the hill rising behind and on the west side. The cairn measured 27 feet from E. to W., and 30 feet from N. to S. The four men, after digging at this cairn for a day and a half, when at a depth of 10 feet from the surface or apex of the mound, came upon a very rudely built cist formed of four rough slabs of freestone, and a cover of irregular shape and colossal proportions. The cist was lying N.W. by S.E., and was found in the S.E. quarter of the cairn, but the superincumbent weight of stones had completely thrust the side stones forming the cist, which were standing on the natural surface of the ground, out of their original position. The cist was entirely filled up with sand and bracken roots, which Mr. Hedley and myself removed most carefully and examined most minutely, but *found nothing*. The base of the cairn consisted of a number of large rock boulders, such as would be readily found on the hillside close at hand. These were placed in a somewhat systematic manner around the base, and formed the first layer or foundation. Near to the centre of the cairn a pit-marked stone was found (plate IV., fig. 2). My own opinion is that the hollow markings on this stone are distinctly artificial (although there was a difference of opinion amongst the excavators on that point). They are very similar to the markings on the rocks at Lordenshaw's camp, two miles distant. On the possible meaning of such stones found in burial cairns and barrows, I shall again quote canon Greenwell, who, in reference to a barrow



1.



2.

(1) ANCIENT BRITISH URN, AND (2) CUP-MARKED STONE
FROM SIMONSHILL, ROTHBURY.

The urn, the gift of Lord Armstrong, is in the Museum of the Society.

(This plate presented by Lord Armstrong).



excavated in the North Riding of Yorkshire, says:—‘A remarkable feature in this barrow was the very large number of stones (more than twenty) of various sizes, from 5 inches to 18 inches square, and of different and irregular shapes, on which pit or cup-markings had been formed. These hollows were both circular and oval, and differed in size from 1 inch in diameter to 3 inches, and their depth was about 2 inches. . . .’ He then goes on to say:—‘It is not easy to attribute any special purpose to these stones or to their markings. . . . On the whole I prefer to regard them as symbolic representations: though as to what their significancy may be I confess myself unable to offer anything more than conjecture. . . . The tau symbol of Egypt, the pine-cone of Assyria, the triangular-shaped stone of India, the cross of Christianity, outward expressions of that which has been in almost every religion its most sacred belief, may well have been, however different in form, yet the same in essence with these mysterious pits and circles.’—*British Barrows*, pp. 342, 343.

Several eminent authorities on barrows and their contents aver that when a cist is found empty in the centre of a cairn, under circumstances such as I have related, there has been no burial, and ‘these empty barrows have been spoken of as cenotaphs, monuments raised to commemorate but not to contain the dead.’ I myself scarcely think it likely that so much care would be taken in the formation of a cist to be simply covered up without containing a burial.⁴ At all events, whether cenotaph or burial mound, the site of this more than ordinary cairn has for pleasantness of situation been well chosen. Standing as it does in a sheltered rocky defile, under the shadow of the lofty crags of Ravensheugh, the peaceful valley of Chesterhope stretching along the foot of the hill close in front, with Chesterhopeburn winding its way by Wolfershiel and the Twizel around the base of the Burgh hill, while beyond is the rippling Coquet, and in the distant north are seen the round-topped hills of the Cheviots.

⁴ ‘Speaking of burials he would like to mention a word or two upon the question of cenotaphs. Up to the time he published *British Barrows*, he came to the conclusion that there were no such things as cenotaphs, but he had since altered his opinion. He opened a barrow last year in the East Riding of Yorkshire, the largest in that part of the country, and whilst finding bones of animals in good preservation, there were no signs of a body having occupied the grave. The grave had never been disturbed from the time the mound was erected.’—Canon Greenwell’s address in *Proceedings* iv. p. 174.

In conclusion I have a very pleasing duty to perform, and it is this: Lord Armstrong, besides placing at our service a number of his workmen, whenever we required them, in carrying out the recent explorations, has also, with that readiness to assist in the furtherance of all pursuits of an intellectual or scientific nature, which has ever been a characteristic of his lordship, decided to present these British remains, fragmentary though they be, to the Newcastle Society of Antiquaries to be placed in their Black Gate Museum. Therefore on behalf of lord Armstrong I have much pleasure in asking your acceptance of these Northumbrian pre-historic remains.

V.—THE PRE-HISTORIC CAMPS OF NORTHUMBERLAND.¹

BURGH HILL CAMP; BY R. C. HEDLEY.

[Read on the 27th November, 1889.]

THE Burgh (pronounced 'Bruff') hill is a quarter of a mile west from Great Tosson near Rothbury. Its verdure makes the hill a land-mark on account of the contrast its colour affords to that of the surrounding heather and gray rocks. The hill² itself is steep on its north side, and midway on the slope is a terrace. On the west and east sides the slope of the hill is gradual, on the south side it is severed by a narrow and shallow ravine from a rocky and heath-covered plateau extending to Spital hill, on which is the burial ground described by Mr. Dixon.³

The Burgh hill camp occupies the summit of the hill. It is roughly oval, lying N.W. and S.E. by N.E. and S.W., and is 348 feet by 168 feet, and contains 1·07 acres. The rampart has been thrown up partly from the inside of the camp and partly from the outside. In places it almost appears to have a ditch both inside and outside.⁴ The rampart on the north side is now very ruinous, and seems never to have been of large size. The natural strength of this side would render much artificial protection unnecessary. From the south-east corner the defences round the south and south-west sides consist of a rampart and ditch, both much altered by time and cultivation. In its highest part the rampart is now nine feet high from the bottom of the ditch. The defences would in all probability be further strengthened by a stockade on the top of the rampart, and the description of a **Maori pah**, given in the subjoined note, may serve as an illustration of a British camp when completed.⁵

¹ Continued from the *Archæologia Aeliana*, vol. xiii. p. 233.

² This hill is freestone, not basaltic as described in the *Archæologia Aeliana*, vol. xiii. p. 227.

³ See p. 24.

⁴ Dr. Wilson also (*Prehistoric Annals*, vol. i. p. 324) follows Sir R. C. Hoare in considering the position of the ditch as being a mark distinguishing military from religious works in North America. But Catlin expressly tells us that, in the Mandan village which he describes, the ditch was on the inner side of the embankment, and the warriors were thus sheltered while they shot their arrows through the stockade.—Lubbock's *Prehistoric Times*, p. 209.

⁵ The villages of the New Zealanders are all fortified. They chose the strongest natural situations, and fortified them with palisades about ten feet high. The weaker sides are also defended by a double ditch, the innermost of

There appears to have been an entrance to the camp on the east side, as the ditch ends abruptly there. Another entrance is at the west end, and a third seems to have existed near the centre of the south side.

In the narrow ravine to the south of the camp, there is a rampart, or what seems to be one, raised in the centre of the depression, and with an opening through it opposite to what was probably the south gateway. This mound or rampart extends along the entire south face of the camp, disappearing opposite its west end, but continued for 150 yards east of the camp; here, however, it may be natural, as it is difficult to recognize in this and other hollows to the east of the camp anything artificial. A ditch, however, which runs across the slope of the hill from north to south, and about 100 yards east of the camp, is probably a portion of the defences, and this ditch may have led to Mackenzie estimating the area of Burgh hill camp as seven acres one rood and ten poles.⁶ This ditch cannot be traced in accordance with the lines of the plan given by Mackenzie. He says his sketch is from a 'drawing,' and there can be less hesitation in rejecting his area of the camp, on account of the manifest inaccuracy of the sketch,⁷ and the fact that he claims to point out the 'British' roads in all their ramifications.⁸ It must be admitted, however, that the ditches and mounds to the east of the camp, and on the face of the hill, eighty yards south of it, are very puzzling, and but for their absolute want of connection and continuity might well claim to be artificial; some of them have probably been formed by the traffic to and from the camp,

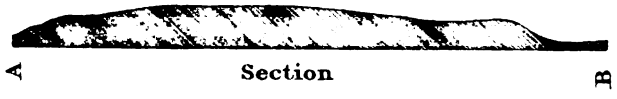
which has a bank and an additional palisade. The stakes are driven obliquely into the ground, so that they project over the ditch, which from the bottom to the top or crown of the bank is four and twenty feet. Close within the innermost palisade is a stage twenty feet high, forty feet long, and six feet broad; it is supported by strong posts, and is intended as a station for those who defend the place, from which they may annoy the assailants by darts and stones, heaps of which lay ready for use. Another stage of the same kind commands the steep avenue from the back, and stands also within the palisade.'—*Captain Cook's First Voyage*, p. 343.

'There is little doubt that most of the encircling walls of the fortified enclosures were surmounted by some sort of stockade, the remains of which have been occasionally noticed.'—'The Mound Builders,' Nadailac's *Pre-historic America*, p. 98.

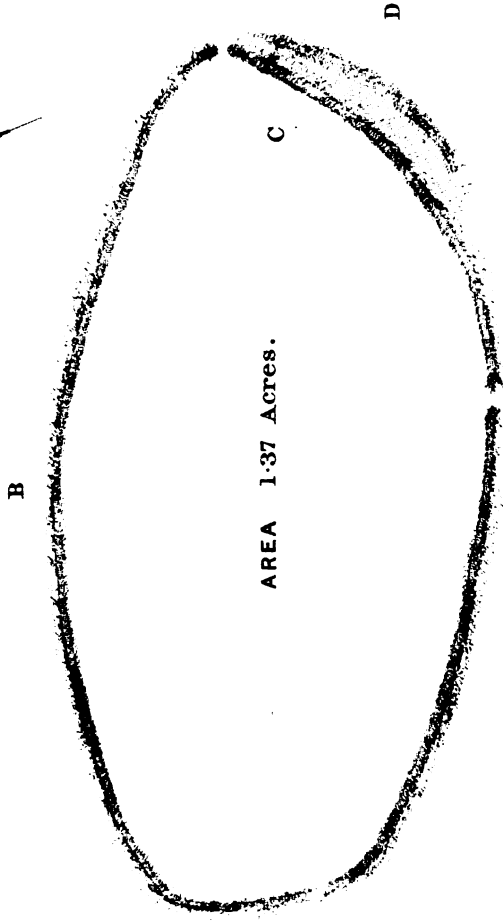
⁶ *View of Northumberland*, vol. ii. p. 80.

⁷ The plans given in Mackenzie's *View of Northumberland*, vol. ii. pp. 48 and 77, of Harehaugh hill and Hetchester camps, are utterly absurd, and bear not the slightest pretence to accuracy.

⁸ *View of Northumberland*, vol. ii. pp. 21 and 22.



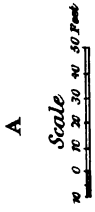
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BURCH HILL. (*Great Tossan*.)
BRITISH CAMP.

R. C. H. mens. et del.
1888.

and by the flow of drainage water. The ditch across the slope east of the camp disappears at the base of the hill to the north, and no further trace of it is met with round the north side. A stockade, however, on the edge of the lower terrace at the place would form a good defence, and in connection with the natural steepness of the second descent was possibly considered sufficient for what would correspond to the barmekyn of later times.⁹

I have described Burgh hill camp somewhat minutely, on account of its interest as an early place of defence, and as being very possibly the stronghold of the people whose burial ground, near Spital hill, has been extensively excavated by lord Armstrong, under the superintendence of Mr. Dixon, who has given a description of the burials there. Three hundred yards south-east from Burgh hill camp are two circular spaces surrounded by a mound about two feet high, and respectively twenty-three and seventeen yards in diameter. They are described by Mackenzie as druidical circles,¹⁰ but are almost beyond a doubt the ruins of sheep stells.¹¹

An important discovery of bronze swords with rings for attaching them to a belt was made in 1868, near Tosson, and will be found described in the *Transactions of the Berwickshire Naturalists' Club*, vol. viii. p. 176.¹²

Eight British camps and villages may be counted from the ramparts at Burgh hill and within a radius of four miles. They are:—Witches Neuk, Harehaugh hill, Hetchester, Castron, West hills, Old Rothbury, Lordenshaws, and Garleigh.

It is very remarkable that we should find so many ancient British strongholds grouped together within such a narrow compass, and in such wild and inaccessible situations as do not appear suitable to a

⁹ 'They (the Britons) fortified their towns with a fosse and rampart to secure themselves and their cattle from an enemy,' and when captured, 'magnus numerus pecoris' was found within them.—Caesar's *De Bello Gallico*, lib. viii. 17, and v. 9.

¹⁰ *View of Northumberland*, vol. ii. p. 21.

¹¹ 'A watch to be kept at stell ende with two men nightly, of the inhabitants of Mykle Tosson; setters and searchers William Gallin and John Sharperowe.' Order of the night watch of the Borders, 1546.—Nicolson's *Leges Marchiarum*, p. 277.

The stell ende is probably represented by these circular mounds.

¹² For an account of the examination of burials in the district around Tosson, prior to lord Armstrong's investigations, see Greenwell's *British Barrows*, p. 430 *et seq.* Beads of jet have been found with interments here, and several burials have occurred which undoubtedly belong to post-Roman times.

community certainly possessed of flocks and herds, and almost as certainly practising some system of agriculture, though it may have been a rude one. We have the authority of Caesar and Tacitus for stating that the Britons possessed domestic horses and cattle, and also a particular breed of dogs which was much esteemed, and we have seen the probable provision for the protection of flocks and herds made at Lordenshaws, Old Rothbury, and elsewhere, in a primitive barmekyn formed by the outer rampart. Hand corn-mills or querns are often found in camps and with burials.

This remarkable grouping of camps in such situations and areas, is a feature which requires to be considered by the light of more extended observation than we yet possess. It may form one of the most interesting problems in connection with the present subject.

VI.—BRASS TABLET AT BARNARD CASTLE AND
THE REV. JOHN ROGERS.

BY MABERLY PHILLIPS.

[Read on the 25th July, 1888.]

SEEING that the members of this Society purpose visiting Barnard Castle in the course of a few days, I have hastily collated a few notes that I had by me regarding a brass tablet that may be found upon the wall in the tower of the ancient church at Barnard Castle, a rubbing of which now lies upon the table.

It records the death of Jonathan Rogers, the vicar's infant son, on November 8th, 1650, followed by a verse; another death is recorded, August 30th, 1652, followed by another verse.

BERNARD CASTLE.

IONATHAN ROGERS FILIVS PRIMOGENITVS IOHIS
ROGERSII A.M. ET GRATIÆ VXORIS EIVS OBIIT
AN^O X^{TI} 1650 NOV 8

Hee peep'd in to the World, where hee could see
Nought but confusion, Sinne and misery,
Thence scap'd into his Sau'ors armes thus hee
Gott Heauen for fourteene dayes mortality

IOHN ROGERS FILIVS 2^{DVS} I.R. ET G.R. OBIIT
AN^O X^{TI} 1652 AVG 30

Bles'd Soule Thy name did mind of Gods grace
Thou wast his gift whose loue shew'd vs thy fac^e
But hee that gaue did take in 7^m moneths space
Thou found'st in Fathers armes a resting place.

The quaint lines of the inscription tells all that can be told of the lives of the subjects of this tablet, but a few remarks regarding the author of these verses, who was the vicar of Barnard Castle from 1645 to 1660, may not prove without interest. But first let us see how it was that John Rogers came into these parts.

The spiritual state of the people of Barnard Castle appears to have caused much uneasiness in the early part of the seventeenth century to those interested in their well-being.

John Knox the great Scottish reformer married Margery, daughter of sir Robert Bowes of Streatlam, and in the Bowes family so well did he plead the Puritan cause that the lady Isabella, second wife of sir

William Bowes, took it up most warmly. Upon the death of her husband at their seat at Walton, not far from Chesterfield, in 1611, she sent her domestic chaplain Mr. Dike with the body to have it buried with his ancestors in the church at Barnard Castle. On his return she asked him, owing to the terrible state of the district, to take up his residence amongst them, but he replied that he dare not venture among so rude and surly a people, and recommended the bold Richard Rothwell, who from his zeal had gained the title of '*the Apostle of the North.*'

Bold was he indeed, for when the lady Bowes expressed some fear at his undertaking to go to so lawless a people, he said, 'If I thought not to meet the devil there, I would never come there, he and I have been at odds in other places and I hope we shall not agree there'; and another time when bishop Neile sent to arrest him, 'he bade his messenger go tell their lord if he had anything to say to him he would meet him on Barnard Castle Bridge (which parteth the shires), and if he could pull him over to him, let him take him.'

Such then was the state of affairs, when a few years afterwards, in 1645, we read that the Parliament sent four godly divines into the county: three went to Durham, and the fourth, the rev. John Rogers, settled at Barnard Castle.

John Rogers was born, April 25th, 1610. He was a student at Wadham College, Oxford; his first cure was at Leigh in Kent; he afterwards removed to Barnard Castle.

He was the son of the rev. John Rogers, who, in 1587, became vicar of Chalcombe, in Northamptonshire, and from the compilations of bishop Kennet, now in the British Museum, there is every reason to believe that he was the direct descendant of the rev. John Rogers, who, in 1555, suffered martyrdom, the anniversary of the day being always observed in a becoming manner by the members of the Rogers family. Calamy's report of Rogers is that he was a man most highly esteemed, and showed great energy in carrying on his Master's work. 'He at once got out a list of the number of souls in his parish, which were 2,000. He took an exact account who were educated and who ignorant, who fit or unfit for the Lord's table. The ignorant he conversed much with, gave them good books to read, and catechised and instructed them. He took great care of the poor children that they might be brought

up usefully. He was also a zealous observer of the Lord's day, and opposed the driving of cattle through the town to neighbouring fairs on that day. He was much given to hospitality. It was the custom in the north after a funeral to have an "arval" or dinner when he would speak suitably to those assembled, so much so that malignant people refused to go when they knew he would be present because they said they would be sure to find Rogers preaching.'

Raby Castle at that time belonged to sir Harry Vane, and Mr. Rogers was a welcome visitor there. Both father and son used to come to hear him preach, and when afterwards young sir Harry was in prison awaiting his execution Mr. Rogers attended him. It was no uncommon thing for Cromwell's soldiers to assert their right to preach in the church of any town they were at, and we find that on one occasion an officer of note sent to Mr. Rogers demanding the use of his pulpit, Rogers asked who gave the officer authority to preach and whether he had a commission from God, 'for he was well aware that the ministerial power and office was very distinct from the military, and therefore, though the soldiers kept the town, he resolved to guard the pulpit.'

Within bow shot of the church at Barnard Castle stood and still stands (though in a different county) the manor house of Startforth, where lived Mr. Thomas Barnes. A few years after Rogers came to the north he married Grace one of the daughters of the said Thomas Barnes, and it is by this marriage that Mr. Rogers would have intimate connections with Newcastle, for his wife's brother Ambrose,¹ became the celebrated puritan alderman of Newcastle, the manuscript of whose life and times, now in the possession of the Literary and Philosophical Society, gives us many particulars regarding Mr. Rogers.

Testimony is not wanting to show that Mr. Rogers wandered from home upon ministerial duties. The Darlington church books of April 18th, 1650, say: 'When Mr. Rogers and Mr. March preached, their charges and their company at dinner, 4s.' And in 1659 an entry of '1s. for a pint of sack when Mr. Rogers preached' shows us that he was there again. We have evidence, too, of his being at Giggleswick 'when a Quaker was seized with a spirit of revelation and came to the

¹ *Life of Ambrose Barnes*, by W. H. D. Longstaffe (50 Surtees Soc.).

church, doffed of his clothing, with a lighted candle in his hand, to mightily reprehend that conjuror, Mr. Lister the vicar. But when he found that Mr. Lister was not preaching but one Rogers, the Quaker began to think it was a lying spirit that had advised him to go.'

Upon the restoration of king Charles the Second, in 1660, those ministers who had been appointed by the Parliamentary party had to resign their livings, and amongst them was John Rogers. He was immediately presented by lord Wharton to the living of Croglin, in Cumberland, a quiet village lying under the shadow of the Alston hills.

I visited Croglin a few years ago but no trace of the old vicar could be found. The register was so decayed that although the present vicar kindly tried to decipher it nothing could be made out. The old church had been 'restored' by a modern edifice. I was then under the impression that Rogers finished his days at Croglin, so tried to find some stone to his memory.

The sojourn of John Rogers at Croglin was short, for two years after his appointment the Act of Uniformity was passed, and as he could not comply with its mandates he again had to vacate his living.

It would appear that he soon made his way back to the village of his wife's friends, Startforth, and running the risk of penal laws preached whenever occasion offered.

When, in 1672, king Charles granted his licences to tender consciences, Rogers took advantage of the concession. I have caused search to be made in the domestic entry book of Charles the Second's time, and find on May 18th, 1672, John Rogers, of Lartington, Yorkshire (about two miles from Barnard Castle), took out a licence to be a Congregational preacher or teacher, and that on August 12th of the same year he got a licence for preaching to be allowed in the houses of Robert Nicholson and John Middleton in Darlington. And that on September 5th a licence was granted for preaching in the house of John Rogers at Lartington. We may presume that at some other time his application must have been refused as we find another entry, 'Not approved—John Rogers, Presbyterian, Lartington, Yorkshire.'

We are also told that he sowed the seeds of Nonconformity at Stockton and Durham, and that when the licences were withdrawn 'he preached in his own house one Lord's day and the other in Teesdale or Weardale, among those who wrought in the mines.'

In 1677, after many years' suffering Mrs. Rogers died, and on November 28th, 1680, John Rogers closed his eventful life at Startforth, whither we presume he must have again moved.

The old church where he had formerly been minister received his mortal remains; his funeral sermon was preached by the rev. J. Brockell.

Mr. Brockell seems to have had his difficulties regarding the Act compelling burial in woollen, as an entry in the register just prior to that of the burial of Mr. Rogers testifies. 'Memorandum—That Ambrose Eastgate was buried in the churchyard of Barnard Castle, the first day of August, 1678, and that none of his relations brought or showed me within eight days that he was not put in wrapt or wound up in any shirt or sheet or anything whatsoever that is made of any material but sheeps' wool.—Witness my hand, J. Brockell, minister.'

Of the children of Mr. and Mrs. Rogers, beyond those named on the tablet, the register records Mary, born August 15th, 1653, died February 21st, 1656. Jane, born June 30th, 1660, and baptised July 8th, 1660; her death is not recorded, but I presume this is the daughter whose life was published under the name of the 'Virgin Saint.'

The books of the Merchant Adventurers of Newcastle reveal the existence of a son Joseph, who in May, 1670, when his father was living at Lartington, was apprenticed to Mr. Peter Sanderson. But in the margin of the enrolment is written 'Mortuus,' leaving us to infer that he died before his term was completed.

There is one son, of whom we have a fuller account, Timothy, born May 24th, 1658. His early education was under his father's care. In due time he entered one of the universities of North Britain where he took his degree of M.A. He became a Nonconformist minister of some note. It is believed that his first settlement was at Cross Street, London, but he is most widely known as colleague with the rev. John Showers, of London, and as a companion of the celebrated Thomas Bradbury, who for some time was a minister in Newcastle. He lived to about 70 years of age, and died in 1729.

His grandson was the rev. John Rogers of Poole, in Dorsetshire, and the granddaughter of the Dorsetshire clergyman was the wife of

Robert Long of Clapham Park, Surrey, at whose academy the early days of the writer of this paper were spent, and from whose life, written by her husband, many particulars given in this paper are gathered.

A very remarkable story regarding Mr. Rogers is given in many histories of the county, but it is too long to repeat here in full.

It is stated that during the time when the laws were in force against private preaching, Mr. Rogers was holding service near the residence of sir Richard Cradock, who sent spies to the meeting, had Mr. Rogers cited before him, found him guilty, and committed him to prison, but that upon the intervention of a little girl, sir Richard's granddaughter, his committal was subsequently cancelled.

Many years after Mr. Timothy Rogers was relating the story at the house of a Mrs. Tooley, in London, when much to the astonishment of those present, the lady exclaimed 'I was that little girl.'

The Cradocks were a powerful family in the district, one branch resided at Gainford hall and another at Richmond, in Yorkshire. Locally Gainford hall is reputed to be the place where the incident happened, but at the time we refer to sir Joseph Cradock, J.P., lived at Richmond; many amusing accounts of cases tried before him may be found in the records from York castle.²

Certainly Mr. Tobie Cradock who lived at Gainford hall, 1670, was a bitter royalist, as a letter dated April 11th of that year to bishop Cosens shows.

He entrusts the bishop to 'Faile not to gett John Harrison of Scarbro' put in the Act of Attainder,' adding 'there will come to your lordship by it about £3,000.' But the bishop replies that as to the wild letter of Mr. Tobie Cradock it would be a very difficult matter to get an Act of Parliament for any man's attainder that hath been pardoned, and especially if he have been dead seven years. The letters are printed in full in vol. iii. of our publications.

We often have to regret the destruction of these old tablets. In this instance let us be thankful that, through all the changes and restorations the ancient church of Barnard Castle has undergone, this mural tablet has yet been spared to speak to the memory of John Rogers.

² *Depositions from York Castle* (40 Surtees Soc.).

VII.—A POSSIBLE MEANING FOR PRE-HISTORIC CUP-MARKED STONES.

BY G. ROME HALL, M.B., M.S.

[Read on the 30th November, 1887.]

THE constant occurrence of these stones in places where human remains have been laid to their last rest, points to their having some definite meaning in the funereal rites.

To quote the Rev. Wm. Greenwell, F.S.A. (*British Barrows*, p. 343), they suggest "the notion that they are, or may have been, figures, after a very rude and conventional manner, of some object embodying an idea that involved the deepest and most esoteric principle of the religion held by these people." In other words, the primitive people who used these markings meant them to be the outward and visible sign or symbol of something relating to the spiritual future of their departed. This is, of course, assuming that they believed in a future state of existence, and I believe it will not be hard to prove that they did so believe. I think no human race is known, however ignorant and debased, that does not hold that belief.

Primitive races, who live most of their lives in the open air, and who see the constant changes in the face of nature, on earth, in sky and sea, some of which changes are terrible, awe-inspiring, and grand, but the majority beautiful, get imbued with the idea that there exists an unseen and mysterious world around them. Probably the longing that exists in almost all human hearts for immortality, and also the remnants of some of the first traditions of the human race, cause such races to take for granted the existence of an immortal essence that is set free by the dissolution of the body. Up to a certain point, the more ignorant the individual the more firmly is this idea implanted. It is only when men are aggregated together, so that they have no time or opportunity to be impressed and schooled by thought-giving changes in the aspect of nature, that they loose the idea of this unseen world, and of the future state of existence that comes almost as a corollary to that idea. Races to whom there had been no revelation

would draw their religious ideas from, firstly, any traditions they might have preserved; and secondly, and chiefly, from the ordinary phenomena of nature.¹

That this is true is shown by the many points of resemblance in the mythologies of the principal divisions of that family of the human race to which these early Celts belonged, to whom the pre-historic burial mounds containing the mysterious cup-marked stones are ascribed.

In the Greek, Brahminical, Norse or Scandinavian, and Druidical religions there are many similar points of belief and worship, especially if we make allowance for the different phases of thought that would be developed as different sections of the Aryan race entered upon new methods and habits of life, caused by fresh skies and climates.

I say Druidical religion instead of Celtic religion, as it is uncertain whether the Druidical order was developed from the Celtic race alone, and obtained all or part of their knowledge from the East, or whether they were immigrants from the East, and ascended to the position they held by virtue of their knowledge. In the first place, these religions each have a number of major deities, which are evidently corresponding, although invested with different attributes, according to the different temperaments of their worshippers.

In all the above religions, except to some extent the Norse, we have an infinite number of minor deities presiding over the hills, groves, and streams, and also over the various passions of men, and over the various phases of nature. The Norsemen, instead, peopled the aspects of nature chiefly with fays and goblins.

Another feature is that of their belief in a future world, into which the spirit passes at death, into the Annwyn of the Celts, the Hades of the Greeks, the Valhalla of the Norse, the Swarga of the Hindoos.²

Another common feature is that of snake worship, but that has not occurred merely among those of the Aryan stock, but also in those as far removed from them as Mexican and African tribes. This would seem to show a common source for this worship, possibly from some tradition connected with the fall of our common parents. The

¹ Professor Max Müller is one of the principal exponents of this idea.

² Swarga or Swerga, the abode of Indra, is described as the most splendid and glorious abode that the human mind can conceive.—*Cf.* Percival's *Land of the Vedas*, p. 160.

sun was deified in the Grecian, Norse, and Brahminical religions; and the Teutonic, or northern, and Hindoo, and Singalese races name the first day of the week in his honour. But when we compare the mythologies of the Celtic and Hindoo races, which are the most emotional of the four races named before this, and on account of that the more easily impressed by the phenomena of nature, we find the likeness greatest.

Both races believed in the transmigration of souls, with the intention, as Caesar mentions concerning the Druids of Gaul, that men should be encouraged to lead a good life, since the number and character of the phases of existence after death, before they attained to a place among the gods, would depend on that life.³

The orders of Druids and Brahmins attained to positions of almost absolute power by virtue of their knowledge and education.

We find that both races practised human sacrifice for great purposes, and a kind of Sutteeism was probably practised among the earliest of the Celtic races (*British Barrows*, p. 120).

In some places in the East we find remains that are suggestive of the places in which the Druids worshipped in the West. The following quotation refers to a Buddhist temple and its surroundings in the district of Hambantota in the south-east of Ceylon:—‘The traveller, as he approaches the Great Dagoba, sees group after group of upright granite blocks, ranged in lines, and recalling, at the first glance, the Druidical remains met with in Western Europe.’⁴

So far I have merely tried to show that these early Celtic races, who inscribed these cup-marked stones, believed in immortality, and therefore attached a meaning to these stones, probably connected with the future of their dead. That they were most probably Celtic is shown by the remains of skeletons found in burial places where these stones occurred, and that they were primitive or early is shown by the contents, or rather absence of contents of their tombs.

As has been computed by others,⁵ their arrival in Britain was probably several centuries before the Christian era. We have also

³ *De Bello Gallico*, Lib. VI. cap. 14, ‘hoc maxime ad virtutem excitant,’ *et seq.*

⁴ Cf. *Kusa Tata-kayd*, a Buddhistic legend, translated by Thomas Steele, Ceylon Civil Service, p. 236.

⁵ Cf. Fergusson’s *Rude Stone Monuments*, chap. ii. p. 42.

seen that the Druidical religion resembled that of the first Aryan inhabitants of India more than that of the Greeks; and that appears to me to be proof that these races obtained their religious ideas from a common source, and that the Druids were not indebted to the Greeks for all their ideas and knowledge. This would do away with the argument that the first Celtic immigrants did not hold the same religious fundamental ideas as did their descendants in Caesar's time.

We know what the religion of the Greeks had developed to about 500 B.C., and we also know the condition of the Brahminical religion then, which was just about the time that Buddha, 'the enlightened,' lived and taught. So we may suppose that even several centuries before the Christian era this first branch of the pioneer race of the Aryan stock, called by some the Goidels,⁶ believed in immortality, and attached a specific meaning to these marks. For reasons I shall afterwards give, I think it is probable that the custom of using these stones at the funereal rites started before reaching Britain, under brighter and less cloudy skies, and the original meaning may even have been forgotten or altered before they arrived here.

We are now in a position to enquire what might the meaning be that was attached to these stones? We know that a primitive race takes its religious ideas from natural phenomena and from objects of nature. The sun and moon in all ages have been worshipped by such races, but I do not know that these are regarded as symbolic of anything connected with the future life. But to a nation of shepherds, as was the early Aryan race, and also to a nation of hunters, there is another feature in nature that was always present, and would be the cause of deep thought and wonder, namely, the aspect and expanse of the heavens, especially to a race that would have to watch their flocks by night. To us, who live under roofs, and under more or less leaden skies the greater part of our life, the profundity of the heavenly expanse is not a common sight or thought.

Now, these markings are mostly cup-shaped or hemispherical. Although there are variations of shape we may take the hemispherical hollow as typical, and may account for the variations as being either unfinished or purposely made so to show some variation from the

⁶ The Gaelic in Ireland, the Isle of Man, and the Highlands of Scotland. See *Celtic Britain*, by Prof. J. Rhys, M.A., chapter i. p. 3, *et passim*.

original meaning. On a clear, cloudless day, with perhaps a slight heat-haze on the horizon, the appearance of the sky is that of a vast dome, perfectly hollow and regular. The appearance is the same, under similar conditions at night, if even it be not intensified, especially if there be a new moon low down on the horizon.

That this was the conception that the ancients had, we have proof in the Ptolemaic theory of the heavens, that was taught in the Egyptian schools in the second century A.D., and although a more correct view had been propounded before, notably by Pythagoras, we may well suppose that it was the original idea.

The Ptolemaic theory was, and is what illiterate and unthinking people may still hold, that the earth was the centre of the universe, above and around which were the heavens; which had a definite and, as it were, a solid boundary, which revolved daily round the earth. In this boundary or shell were fixed the heavenly bodies.

Our expressions even now often show the idea of hollowness, as, the 'profundity' and 'depth' of the heavens, the former word having in itself the idea of anything cut, or dug, or hollowed out.

We have further proofs in the words *κοίλος* and *coelus*. Also probably in the Teutonic word *himmel*,⁷ probably connected with *hemmel*, a word used in northern England and southern Scotland to denote an oblong or sometimes a circular, dome-shaped roof to be met with in many farm-yards on the Anglo-Scottish borders. We also have proof that another idea came into existence—the idea of a heaven beyond that definite visible boundary which they thought was existing. It is seen in such phrases as 'the windows of heaven,' 'the gate of heaven,' 'the heavens opened.'⁸

It was into this unseen world that the ancients considered that the spirits of their departed ultimately would arrive, and the modern idea is not dissimilar, although we have juster conceptions of the universe. If we consider what slight and rude means a primitive race would have of representing their ideas, it will not seem very far-fetched reasoning to say that *these hollows were symbolic of the expanse of the heavens and the unseen world beyond*, where they consider their tribeman's spirit will ultimately be, and where they hope it will be well with him.

⁷ The Teutonic word *hemmeln* means to surround, enclose, or encompass, *Eng. to hem in*. 'Himmel' would therefore mean 'that which covers in or surrounds the earth.'

⁸ These phrases are taken from the Bible, and are still in use.

That the ancients had a glimmering of another world superior to and mightier than their religions taught is shown by the facts of the altar that the Athenians erected to the Unknown God; that Brahma, the chief of the Hindoo deities, was himself created by a Greater Creator; and perhaps also by the fact that the Druids considered that their deities were too high and mighty to be worshipped except under the expanse of the heavens.

In the same way as we place floral or other crosses on the graves and memorial stones of our departed, in the hope and with the meaning that they may participate in the future that belongs to true followers of the religion of which those symbols are the highest emblems; so these partially civilised races of ancient Britain may have fashioned these hollows in the stones of their burial places to symbolise the unseen world, and to express the hope that the souls of their departed might now or ultimately attain to that heaven or haven, which even in their rude mythology, as in that of the Hindoos, was a haven of rest and comfort, and, therefore, desirable and wished for.

VIII.—A PRE-HISTORIC BURIAL AT THE SNEEP, NORTH TYNEDALE.

BY R. C. HEDLEY.

[Read on the 27th November, 1889.]

THE discovery of this burial, which possesses many features of interest, was made by the wearing away of the east side of a small hill of sand and drift gravel by the Tarret Burn, which flows past its base. It is fortunate that it occurred on the property of Mr. J. R. D. Lynn, and that a knowledge of the find came immediately before the notice of Mr. W. L. Charlton, both of whom took steps to preserve the remains discovered in the cist.

The burial was by inhumation in a cist,¹ lying north-west and south-east, formed by four side stones and a cover of unwrought sandstone. The cist was three feet nine inches long, two feet eleven inches wide at the west end, one foot eleven inches at the east end, and one foot nine inches deep. It was placed in an excavation of the gravel, at a depth of four feet beneath the surface. No additional material had been placed over the sites of the burial.²

Within the cist, and placed upon the ordinary material of the hill, was the skeleton of a female laid in a contracted position on the right side, with the head to the north-west. Behind the shoulder was a 'drinking cup' lying on its side with the mouth to the east, and immediately in front of it seven flints, showing more or less signs of having been shaped by flaking.

Burial in a contracted or sitting position seems to have been the rule amongst races in a primitive state.³ Out of 301 burials by inhumation Canon Greenwell found the body extended in four

¹ Cists are frequently found in burial mounds in North America, burials by cremation seem there, as in Britain, to have been contemporaneous with those by inhumation. Nadaillac's *Pre-historic America*, pp. 114, 115, 117, and 121. Cist burial was common throughout Britain, also in Greece and Rome, Greenwell's *British Barrows*, p. 458, *et sub* p. 18 f.n. p. 19 f.n.

Greenwell in *Bern. Nat. Field Club Trans.* vol. iv. p. 390, and in the *Aroh. Jour.* vol. xxii. p. 249 f.n. 258 f.n.

² Canon Greenwell refers burials without attendant mounds to the later pre-Roman period.—*Trans. of the Bern. Nat. Field Club*, vol. v. 204 f.n.

³ Lubbock's *Pre-historic Times*, pp. 346, 409, 369, 424, etc. Stephen's *Flint Chips*, p. 411, *et sub*.

instances.⁴ Burial in an extended position seems to have been the rule during the iron age. In twenty-four cases recorded by Mr. Bateman in which the body was extended, fourteen had iron implements associated with them,⁵ five had bronze, and only two had stone. Sir R. C. Hoare records thirteen cases in which the body was extended, and of these seven had iron associated with them, two bronze, and one stone; whereas⁶ only in two cases of association with iron was the body found in a contracted position.

The skeleton was placed on its right side, with the head to the west, thus facing the sun, which seems to have been the usual position, though many exceptions are found. The hands were placed at the knee. The drinking cup was behind the shoulder, and lay on its side. Everything which the cist contained lay upon and not in the sand.

Of the seven chipped flints found, two are of the class known as scrapers, and one is almost identical with that figured by Dr. Evans,⁷ found near Bridlington. The others appear to be waste flakes. Large quantities of flint chips are sometimes found with interments.⁸ In later times the casting of shards and flints upon a grave is mentioned by Shakespeare and quoted by Canon Greenwell,⁹ who points out that it is a possible persistence of a custom from pre-historic times.

Mr. Bateman¹⁰ records 297 interments, 100 of which were destitute of implements; Sir R. C. Hoare¹¹ records 267, 184 of which had no implements; and Canon Greenwell,¹² out of 379 burials which he examined, found only 94 had any deposit with the body.

THE DRINKING CUP¹³

is made of well-tempered clay, without admixture of sand or crushed stones; it is slightly stained with iron from infiltrated water, and

⁴ *British Barrows*, p. 20.

⁵ Bateman's *Vestiges, etc.*, and *Ten Years' Diggings in Celtic and Saxon Grave Hills*.

⁶ *Ancient Wiltshire*, quoted in *Pre-historic Times*, p. 132.

⁷ *Stone Implements*, F. 119.

⁸ *Brit. Bar.* pp. 11, 11 n. and 166; *Horas Fbrales*, p. 75.

⁹ *Brit. Bar.* p. 12.

'Her death was doubtful;

And, but that great command o'ersways the order,

She should in ground unsanctified have lodg'd

Till the last trumpet; for charitable prayers,

Shards, flints, and pebbles, should be thrown on her.'

—*Hamlet*, Act V. Scene I.

¹⁰ *Ten Years' Diggings*.

¹¹ *Ancient Wiltshire*.

¹² *British Barrows*.

¹³ See middle urn on opposite plate for a representation of this.



2.



1.

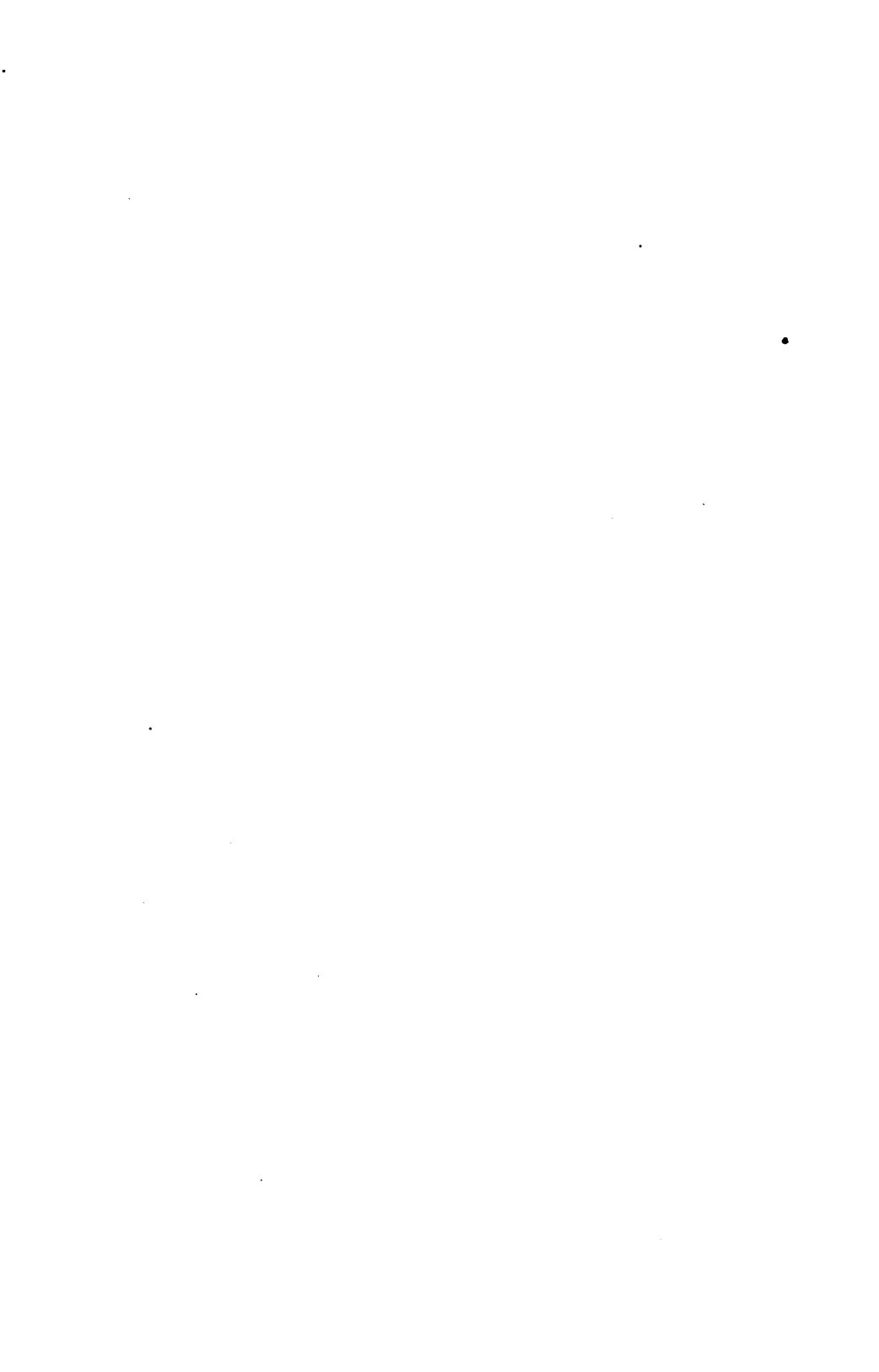


3.

J. P. Gibson, Photo.

ANCIENT BRITISH URNS.

1 from Rychill, near Chollerford. 2 from the Tarret Burn.
1 and 3 in the Museum of J. Clayton, Esq., V.P., at Chesters.
(This Plate presented by Mr. Clayton.)



bears evidence of unequal firing. The height of the cup is $7\frac{1}{4}$ inches, diameter at the top $5\frac{3}{8}$ inches, at the neck $1\frac{3}{4}$ inch, below the top the diameter is $4\frac{3}{4}$ inches, from the neck it swells convexly for $2\frac{1}{4}$ inches to a diameter of $5\frac{3}{8}$ inches, and contracts convexly to the base, which is $3\frac{1}{2}$ inches in diameter. Beginning at the top the ornamentation is first a belt of lattice pattern, three-eighths of an inch wide, made with a slightly convex-edged, dentated implement, five-eighths of an inch wide. Next is an unornamented band, one inch wide. Below this a repetition of No. 1; next a plain band, a quarter of an inch wide, between two narrow, indented lines, one-eighth of an inch apart, formed by an implement slightly dentate. Next is a plain band between indented lines, and a band of lattice pattern as before. This last series of ornament is repeated at the greatest diameter of the cup, and again midway between this and the base. The thickness of material varies from a quarter to three-eighths of an inch, its shape is graceful, and thickness well graduated. The cup contained a small portion of black coloured stuff.

IX.—NOTES ON THE TARRET BURN SKELETON.

BY DR. R. LAING.

MEASUREMENTS OF CALVARIA.

	In.
Extreme length	7·0
Fronto-inial length	6·8
Extreme breadth, approximately	5·5
Vertical height	5·5
Absolute height	5·1
Basi-cranial axis... ..	3·8
Circumference, approximately	20·0
Frontal arc	5·1
Parietal arc	5·0
Occipital arc	4·0
Minimum frontal width	3·8
Maximum frontal width	4·7

MEASUREMENTS OF FACE.					In.
Length of face—'naso-alveolar' line	...	...	...	...	2.55
'Basio-subnasal' line	...	...	...	...	3.3
Basio-alveolar line	...	...	...	...	3.6
Height of orbit	...	...	...	...	1.25
Width of orbit	...	...	...	...	1.6
Length of nose	...	...	...	...	1.9
Width of nose	...	...	...	...	1.05
Lower jaw, interangular diameter	...	...	...	...	3.4
„ depth at symphysis	...	...	...	...	1.1
„ width of ramus, at level of grinding surface of molars	...	...	...	...	1.1

INDICES.

Length-breadth index—'cephalic index'	...	...	...	...	78
Antero-posterior „	...	...	...	...	50
Facial angle to nasal spine	...	...	...	...	77
Facial angle to alveolar border	...	...	...	...	75

The Tarret Burn skeleton, of which many of the bones and the skull are present in a more or less perfect condition, is that of a female of weak muscular development, who, judging from the length of the femur, must have been about five feet in stature. The skull is small, but well filled, brachy-cephalic by contour in the lateral and occipital normas, and sub-brachy-cephalic by measurement. When viewed in the vertical and basilar normas it presents an asymmetrical outline through flattening of the right occipital region, which is correlated with a tilting forward of the right half of the calvaria and upper maxillæ, probably due to one-sided carriage in infancy. That part of the skull, including portions of the right occipital, temporal, and parietal bones, which rested upon the floor of the cist, is absent. Obliteration of the sutures had commenced. The posterior parietal region is vertical. When laid horizontally, with the molar teeth of the upper jaw downwards, the skull rests posteriorly upon the *conceputacula cerebelli*, which are convex and prominent, the inion or protuberance being small, and to the left of the mesial line. The mastoid processes are small, and project inwards. The parietals are short, with the tubers well back, the greatest breadth of skull being inter-parietal near the posterior-superior angle of the squama of the temporal. The greatest height of skull is at the coronal suture. The forehead is slightly sloping, the superciliary ridges well arched, with

moderate frontal cells, and a slight depression down the glabella. The nasal bones are compressed laterally, the opening pyriform and malars flat. The maxillae are slightly prognathous, the teeth projecting forwards, and the Pterygoids sloping. The lower jaw, which is small, has a prominent non-bifid mentum, the lower border and angles smooth and straight, the coronoid processes at right angles, and not reaching above the lower border of the zygoma when the jaws are closed. The teeth are small, regular, and perfect, the wisdom teeth fully out, and meeting when the jaws are properly closed, but scarcely at all worn. The other molars and the premolars are only slightly worn, whilst the incisors and canines are much worn down; in this respect the two kinds of teeth are sharply differentiated from each other, and rather suggestive of use in the mastication of a carnivorous diet. The mental foramen is in a line with the last premolar tooth (bicuspid).

The bones of the extremities are extremely slender, and marked with weak muscular ridges. The femur in the upper part is flattened from behind forwards, the shaft twisted upon itself to an angle of 45 degrees, curved in its length with the concavity directed backwards and inwards, and correlated with a rudimentary development of the spiral line and inner lip of the *linea aspera*, the whole being suggestive of a knock-kneed and in-toed condition amounting to rickety deformity.

Length of femur	...	...	...	...	...	In.	16.5
DIMENSIONS OF TIBIA.							
Length of tibia	...	...	...	...	...		13.2
Antero-posterior diameter	...	...	...	...	...		0.94
Transverse diameter	...	...	...	...	...		0.69
Latitudinal index	...	...	...	...	...		0.75

As the mean latitudinal index of English tibiae is .73, there are no indications of 'Platycnemism' in the tibiae of this skeleton. The proximal epiphyses are fully ossified, and the probable age of the individual would be from 26 to 28 years.

The skull is essentially Celtic in its characteristics, and though the bones of the skeleton are wanting in the usual signs of the masculine muscular development of Celtic women, yet this can with probability be attributed to constitutional weakness and the evident deformity of the individual, which would preclude her from engaging to any extent in manual labour and other active exercises.

X.—SUGGESTIONS FOR A NEW COUNTY HISTORY OF NORTHUMBERLAND.

By THOMAS HODGKIN, D.C.L., &c.

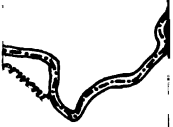
[Read on the 28th May, 1890.]

BEFORE entering upon the consideration of the best mode of compiling a history of the County of Northumberland, it will be well briefly to resume what has been already done in that direction by the Rev. John Hodgson, and the manner of his writing.

Hodgson's plan, as set forth on the cover of the *Gentleman's Magazine* in 1819, was to build his great history in three compartments. The part which was to be first published, but which was to be last in the completed work, was to contain the chief documents bearing on the history of the county, to be in fact a collection of what the French call 'Mémoires pour servir.' The toil of editing and collating these various documents was to be preliminary to that of the composition of the second part of the history in which the various parishes of Northumberland were to be described *seriatim*, and a large amount of family history, illustrating the collected documents, and vouched for by them, was to be interwoven with the description of the churches and other monuments of antiquity remaining in each parish.

Lastly, the materials thus collected were to be drawn together into one general history of the whole county, taking a broad view of the political, social, and economic changes which had taken place in Northumberland from the earliest times to our own day. This part, last of all in execution, the result of the matured judgment of the historian acting upon the materials which he had collected by a life's labour, was to have been the first part and the first volume of the history.

It was a grand and a truly scientific conception which Mr. Hodgson formed of the duties of a county historian, and if he had possessed uninterrupted leisure and the power of freely commanding the labour of others, to lighten the mechanical drudgery of his task, it might possibly have been realised. As it was, the country clergyman, able to give only a portion of his time to the work, and obliged to send 'every line and letter, from notes to indices, to press in his



R



own writing,' died with a sad consciousness that he had 'lived to write scarce a third of what he had contemplated.' 'I have sketched out,' he says, 'an extensive plan, and feel myself daily more able to fill up and finish its details, but want other hands to fill in the outlines. There is an immense loss of time in researches, whereas if each clergyman would send me extracts from his parish registers, respecting all families that have been eminent in the county or by connection with it, and all families allow me a free use of their papers for genealogical purposes and the history of their own or other families that have lived upon their estates, or even allow me at home the use of the abstract of their deeds, I might progress in my work with reasonable speed.'

Let us now then sum up what part of Hodgson's great design was actually accomplished. The first part, the general history of the county, remained, as far as he was concerned, unwritten. Of the second part, three volumes appeared containing the history of twenty-two parishes, and some dependent chapelries, and this most valuable work constitutes for the ordinary reader Hodgson's *History of Northumberland*. The accompanying map will show what proportion the described portion bears to the whole county. I have not calculated the acreage, but I imagine that the parishes described by Hodgson cover about a third of the county; and this agrees with his own expression, quoted above, that he had written scarce a third of what he contemplated.

What he has written completes the 'History of the Morpeth Deanery, a district which extends throughout the heart of the county from the border of Scotland, or Carter Fell, to the German Ocean, and comprises nearly the whole of Morpeth Ward, and considerable portions of Castle, Coquetdale, and Tindale Wards.' It also includes six parishes and one extra-parochial district in the south-west corner of Northumberland forming part of Corbridge Deanery. One of these is the large and important parish of Alston, which does not belong to Northumberland. It is important to remember this, since in this way Hodgson's book, though in many ways less, is also something more than a history of the whole county. The last volume of the second part, which contains these south-western parishes, also contains a very full and valuable treatise (occupying about 180

closely-printed pages) concerning the Roman Wall. We may perhaps look on this treatise as containing the marrow of what Hodgson would have had to say about the Roman occupation of North Britain had he lived to write the first part of his history.

The third part, consisting of three volumes of 'Mémoires pour servir,' is the only one which the author seems to have looked upon as complete. There can be doubt as to the value of much of the material here collected; but probably it would now be generally admitted, on the one hand, that the labour and cost of publishing documents of this kind should not be left to fall upon an individual of some somewhat slender means, but should be undertaken by a society; and on the other hand, that when published they should be issued to a special body of subscribers, who are prepared to receive them sympathetically, and should not be included in an ordinary county history.

In order to complete our survey of what has been done it remains to mention that the Society of Antiquaries in 1858 published a volume by the late John Hodgson Hinde, which was intended to fill the place of the never-written *first* part of Hodgson's history.¹ Mr. Hodgson Hinde was a most able and competent scholar, and though his volume lacks a certain personal element which interests us in Hodgson's work, it is an exceedingly useful contribution towards the general history of Northumberland. For the Saxon and Danish period I venture to think it is almost all that we could desire; somewhat less adequate perhaps for the Norman and Plantagenet period, and surely far too slight in its notice of the Tudor and Stuart periods, which are dismissed in sixty-eight pages, while the Brunswick period is scarcely noticed at all.

There are some other works besides Hodgson's which should be noticed here, as they do in some measure supply that which he has left undone. The *History of North Durham*, by the late James Raine, the friend and biographer of Hodgson, deals with the history of the parishes of Norham and Islandshire, as well as Bedlington (in which last he traverses the same ground as Hodgson). Tate's *History of Alnwick*, in two volumes, octavo, Ridpath's *Border History*, and

¹ The chapter on the Roman Wall in this volume was contributed by Dr. Bruce.

Wilson's *Churches of Lindisfarne*, all furnish valuable contributions to the history of our county.

After this slight survey of what has been already done for the history of Northumberland, we may ask ourselves what is the best course for us now to pursue in order to put within the reach of the people of Northumberland some accurate account of the past history of their land. At present prices a complete copy of Hodgson's history costs £40, and is practically beyond the reach of all but the very wealthiest of our fellow-citizens; nor is it easy to procure a copy even at that price. If we can do nothing else, I should strongly advocate the reissue of the second part of Hodgson's history, with Hodgson Hinde's first part, in an octavo form. I have no doubt that this could be published at £1 a volume (£4 in all) so as to leave the publishers a reasonable profit. Or if it were thought more desirable, subscriptions could be invited, and on a sufficient number of subscribers' names being procured, the work might be undertaken by the Newcastle Society of Antiquaries.

Moreover, it is well known that Mr. Hodgson left behind him a large number of MSS. relating to the unfinished portion of his history. These materials are admirably arranged, and indices of the most elaborate kind show how each document, and each newspaper cutting, illustrates the history of every parish. In handling these volumes, and mentally calculating the number of hours of labour that must have gone to the production of each of them, the beholder's heart sinks within him, and he no longer wonders that the venerable historian's strength gave way before he had been able to complete his gigantic labour. His descendant, Mr. J. W. Hodgson, has generously offered to allow these collections to be made use of by the Society. If the course above hinted at be pursued, probably one or two supplementary volumes might be published, consisting of the more generally interesting part of the Hodgson manuscripts.

But, after all, we shall thus still be left only in possession of a fragmentary and imperfect history of our north country; and the capital of it—which, as it will be observed, is not dealt with by Hodgson's history—will be left undescribed in the county history, though Bourne, Brand, Mackenzie, Longstaffe, Welford, and Boyle, make our deficiencies in this respect much more tolerable.

What I feel (and I believe many others sympathise with me) is that the true way of honouring Hodgson's memory is to set about the completion of his great work. This cannot be done now, I venture to think, by any one man, however learned and zealous. The field of research has widened since Hodgson's day, and a greater variety of information will be required by the larger class of readers to whom we shall have to minister. Besides, the labour of collection of so large a mass of materials as is required for the history of a great county is enough for at least one lifetime, and the collector finds that his writing-time is over just when he ought to be giving the result of his long labours to the public. The disappointment arising from this inexorable limitation of the human powers did something to break the heart of that one arduous toiler, and I fear the same result would await any successor who should try to take up the unfinished task.

But 'many hands make light work,' and the result which is unachievable by one, or even two, may easily and delightfully be accomplished by many. As examples of successful literary co-operation I would point to the *Encyclopaedia Britannica* and Smith's *Dictionaries of Classical and Ecclesiastical Biography*, works which are almost indispensable to the student, and which, whatever may be their defects, are, upon the whole, accurate and consistent, and present a sufficient unity of style notwithstanding the multiplicity of their authorship.²

Now, if a person were appointed editor, with plenary powers to obtain from all our Northumbrian archaeologists the best that they could contribute towards the production of a work that should rank high amongst the county histories of England—I admit that the hypothesis is a bold one—how should such a literary autocrat assign the work to his fellow-labourers?

I think he would do wisely to keep up Hodgson's division of his work as far as Part I. and II. are concerned, while leaving Part III., if undertaken at all, to be dealt with by some special organisation such as the Surtees Society.

To Part I. he might assign two volumes, which should deal with the general history of Northumberland.

² The *Dictionary of British Biography*, now in course of publication under the editorship of Mr. Leslie Stephen, seems likely to be another successful monument of literary co-operation.

The first chapter (which might suitably be assigned to Professor Lebour or Mr. Topley) should deal briefly, and in a popular manner, with the geology of the county. Avoiding technical terms as much as possible, the writer brings before us, in graphic language, the successive upheavals and depressions of the land's surface, the formation of the coal-beds, the streams of glowing basalt that flowed across the county from Thirlwall to Bamborough, the operation of the glaciers that rounded the cones of the Cheviots, the changes wrought by the Tyne on its way from Cross Fell to the sea.

In the next chapter Canon Greenwell and the Rev. G. Rome Hall describe pre-historic Northumberland by the light of the knowledge which they have gained in their excavations upon our moors. They reproduce the life of the people who dwelt in the hut circles, and tell us all that can be reasonably conjectured as to the heroes whose doubled-up skeletons or whose calcined ashes we find on Gunnerton or Simonside.

We thus come to the period of the Roman occupation, for which Dr. Bruce, recognising (as I have always heard him recognise) his obligations to Horsley and Hodgson, will be our undisputed authority. If I might venture to offer a contribution of my own, it would be a chapter on Roman camps and Roman armies, in which I would try to popularise the information contained on both subjects in the treatises of Hyginus and Vegetius. Some closer acquaintance with the works of these two authors would, I think, be found useful by future excavators of our Roman camps.

Of the Saxon period I must confess that I am too ignorant to be able to make any useful suggestion. The chapters on this subject in Hodgson Hinde's volume look like good work. If the Rev. G. F. Browne of Trinity College, Cambridge, or Mr. J. Romilly Allen, would undertake this part of the work, we should have confidence in its being satisfactorily performed.

I must make a similar confession of ignorance as to the period of the Norman and Plantagenet kings; but here, I think, we ought at once to utilise, if we may, the special knowledge of the castles of Northumberland, which, as we all know, has been acquired by our member, Mr. Cadwallader J. Bates. To a considerable extent, it may be said, the history of Northumberland from the eleventh to the

fifteenth century is the history of its castles, and a careful summary of these, compared with one another, and traced through their various fortunes from glory to decay, will save a good deal of repetition when we come to the parochial history in the second part.

Possibly it might be found wise to deal in a similar manner with the churches of Northumberland, if one of our northern ecclesiologists would give us a paper on the church architecture of the county, illustrating his conclusions by copious examples and the free use of photographs.

We shall want a short bright chapter on the Border forays between Northumberland and the two Scottish counties of Berwick and Roxburgh. Sir Walter Scott has accustomed us to look at these centuries of fray from the Scottish point of view. Let some one versed in the ballad literature of our county show us how they looked from the point of view not of Scotts and Kerrs but of Forsters and Fenwicks. The chapter devoted to this period need not be historically exhaustive, but must be beyond everything vivid and interesting, with something of the Homeric stir and movement—something of the Teutonic '*gaudia certaminis*' in its pages.

Mr. Woodman has a large collection of documents illustrating the legal history of the Northumbrian border, which some years ago were carefully studied by Professor Creighton, who extracted from them an interesting article read before the Archaeological Institute at its Newcastle meeting. It might perhaps still be possible to induce the Professor to contribute a chapter on this subject.

Coming down to a later period I admit that great condensation will be necessary in order to keep the work in moderate compass; but I think that we must at least have one chapter on Northumberland and the Reformation, one on Northumberland and the Civil War, and one on the two Jacobite rebellions. Probably also it will be necessary to devote a short chapter to the painful subject of the so-called '*Popish recusants*.'

Lastly, some notice must be taken, however impossible it may be to go into details, of the history of coal-mining in Northumberland, and of the great industrial changes which have transformed large districts of the county during the last hundred years from desolate moorlands into hives of busy industry. In this connection the

remarkable personality of the Northumbrian pitman whose invention of the locomotive has changed the face of the world and altered the currents of human history must be at least alluded to.

My conviction is that this chapter may be most tersely written by some one of our great captains of industry, who is thoroughly acquainted with all the details of the subject, but who will confine himself to its general outlines. No one is so able to write a short book on a large subject as one who could fill a folio upon it. It is the man with recently-acquired second-hand information who cannot resist the temptation to tell all he knows.

Some self-restraint would have to be practised by all the contributors, but I do not see why all the subjects to which I have referred might not be adequately treated of in two octavo volumes of six or seven hundred pages each.

We will now then pass to the detailed local history which corresponds to the *second* part of Hodgson's work. Here, I am inclined to think, that we shall do well to follow Hodgson's example, and tell the story by *parishes*.

The township makes, it seems to me, too small a unit, and the union—a modern agglomeration, and one hallowed by no higher association than poor rates—too large a one. We shall have, moreover, the great advantage, in thus building on Hodgson's lines, of being able to use more of his material. At the same time I would venture to suggest that we need not, like Hodgson, group our parishes according to the ecclesiastical system into deaneries, but shall do better to follow the great natural divisions of the country, especially as indicated by the rivers.

How many volumes we must allot to this part of the work will be a question for careful consideration. Remembering that Hodgson in three quarto volumes (perhaps we should rather say in two and a half, deducting half a volume for Alston and the Roman Wall) has barely covered a third of the ground, I do not think we can hope to accomplish our work in less than six, and in that calculation I purposely take no account of Newcastle. In order to effect this compression we shall have to sacrifice some of the family history which is so minutely dwelt upon by Hodgson. In some instances results will have to be stated without explaining the processes by which they were arrived at, and

sometimes the purport of several paragraphs may have to be stated in a genealogical table. It may be hoped that in this way sufficient space may be obtained for the introduction of other matter which should not be absent from a county history, pieces of folk-lore, anecdotes illustrating the customs of the rural population, dialectic peculiarities, even, perhaps, some information on points of natural history. This kind of narrative of the social habits of the people has been admirably given by Mr. D. D. Dixon of Rothbury in some of his papers on Coquetdale. If he could only impart his gift of vivid character-painting to all our contributors, our county history, even in eight volumes, need not fear a scarcity of readers.

While deprecating a too minute enumeration of all the devolutions of landed property throughout the county I quite recognise that in many cases the history of the county will be best illustrated by the history of some of its representative families. Not only the great family of Percy, whose name is inseparably connected with that of the county as a whole, but others, such as the Greys, the Charltons, the Riddells, the Fenwicks, the Forsters, the Liddells, the Blacketts, the Trevelyans, and many more whose names will at once occur to the mind of the antiquary, should have their story told in its broad outlines—without attempting to trace minutely the devolution of every field in their estates—because in telling that story the history of the parishes in which they bore sway will virtually have been told.

As for the apportionment of the space to the different districts, that would be a matter for careful deliberation, but my own impression is that it would divide itself in some such fashion as this:—

1st vol.—The Valleys of the Tweed and Till, Holy Island and Bamborough.

2nd vol.—Coquetdale and Alnwick.

3rd vol.—The Wansbeck, Morpeth, and Blyth.

4th vol.—Redesdale, North Tynedale, and South Tynedale.

5th vol.—Tyneside (excluding Hexham and Newcastle).

6th vol.—Allendale, Hexham, and the Valley of the Derwent.

With Newcastle, I purposely do not concern myself. It would perhaps require two volumes; but it will be sure to take care of itself. If the rest of Northumberland can be provided for, Newcastle may be trusted to get its own history written, if for no other reason, because

the demand for such a book among the 150,000 inhabitants of our city would always be sufficient to justify a bookseller in undertaking its publication if the suitable historian were found.

For our fellow-labourers in the county portion of the work, we should have I think to be largely dependent on the county clergy, among whom there are already several earnest antiquaries. It will be understood that for the parishes already described by Hodgson, we shall use as much as possible his material, and that for the others we confine ourselves largely to his model.

At this early stage of the discussion I fear we cannot say much as to the price at which the book could be brought out. It seems to be the general opinion that the book should be in quarto form; and, perhaps, each volume might be divided into two parts in order to make the book of a handier size. I think, if there is anything like a satisfactory response to our appeal for subscriptions, we should be able to issue each of these parts at a guinea. But, of course, the larger the number of subscribers the better value we shall be able to give for the money subscribed.

I do not suppose that a county history produced in the way I have suggested will be perfect. There is sure to be some inequality between the different portions of it. With all the care that may be exercised there will doubtless be some inaccuracies—perhaps some discordant statements. But still I think we may in this way obtain a county history and a good one, though not the ideally perfect one. For the perfect county history which some of my friends sigh for, I fear that we may have to wait till about the year 2000, by which time the coal-measures may be exhausted, and all the descendants of the present inhabitants of Northumbria may be settled in Britain beyond the seas. I plead for a book which shall be of some use to men now living, which shall enable the clerk upon his bicycle-tour, the farmer living by the Roman Wall, or the peasant under the shadow of the old Border peel, to take an intelligent interest in the study of archaeology, and learning what has been already discussed, to observe more, both for himself and for us. And with the greatest respect for the advocates of further delay and of the previous accumulation of further stores of archaeological material, I venture to remind them of the old but true proverb, 'The best is the enemy of the good.'

XI.—THE OLD COQUETDALE VOLUNTEERS.

By D. D. DIXON.

[Read on the 26th February, 1890.]

YOUR kind and patient attention to my former papers has encouraged me again to lay before you a homely description of old village life in Upper Coquetdale. To some of our members, perhaps, my notes may not be of a sufficiently antiquarian nature; still, I think that any account of the manners and customs of our ancestors ought to be of interest to such a society as ours. Along with the dryer details bearing upon the subject, I shall give the more amusing side of the question by introducing what might be termed the folk-lore of the Old Volunteers, consisting of tales—which were at one time current in the district—relating to the deeds of various local characters connected with the volunteer movement in Upper Coquetdale during the great French war at the beginning of the present century. When, in 1793, the Revolutionary party in France declared war against England, notwithstanding the extreme party division in Parliament and the depressed state of the country, large sums of money were raised and great preparations made to meet the enemy. But it was in 1804, when Napoleon Bonaparte's ambitious scheme of the invasion of England became known, that that intense thrill of patriotism went through the length and breadth of England such as there had not been since the days of the Spanish Armada, bringing forth that characteristic trait in an Englishman which, it is said, we inherit from our Saxon forefathers—that strong, strong love of our fatherland, our hearths, and our homes. It was this feeling which gave so great an impetus to the volunteer movement of the early part of the present century, and in no county was this feeling more enthusiastic than in our own county of Northumberland; and here I wish to say, that although I shall relate some ludicrous tales at the expence of our volunteer grandfathers, I do not wish for a single moment to hold them up to ridicule, or to under-rate the value and moral effect of the volunteer movement either of the past or the present.

In our rural inland district—the valleys of the Aln and Upper

Coquetdale—there were (besides the Northumberland Militia) three volunteer companies, viz., the Coquetdale Rangers, the Cheviot Legion, and the Percy Tenantry Volunteers.

THE COQUETDALE RANGERS

were a troop of volunteer cavalry, composed mostly of yeomen and well-to-do farmers living in the parishes of Whittingham, Alnham, Alwinton, and Rothbury. In 1805 it consisted of 55 effectives, commanded and officered by Captain Thomas Selby of Biddleston, Lieut. John Mills of Glanton Pyke, and William Wilson of Hepple (cornet). In 1819 it was commanded by Captain Adam Atkinson of Lorbottle, and in 1821 the troop mustered 183 effectives under the command of Captain John Collingwood Tarleton of Collingwood House, Captain Henry Collingwood of Unthank, Captain William Lynn Smart of Trewhitt House, Walter Forster Ker of East Bolton (lieutenant), George Hughes Pringle (lieutenant), John Orde (cornet), William Tewart (cornet), and William F. Bowe (surgeon).¹ William Davy of Rothbury acted as bugler to the troop for nineteen years. The usual place of drill at Rothbury was Howey's Haugh, on that part where the races are now held. The Rangers' uniform consisted of a red coat, white trousers, and a large scarlet cloak for use in stormy weather; and, if I remember aright, the headpiece was a brass helmet with a black horse-tail plume. Their arms were carbine and sword. Some twenty years ago I saw an old Rothbury man (Tom Burn) march down the village of Rothbury wearing his scarlet cloak, his last relic of the Rangers. The sword carried by William Wilson of Hepple, while he was for some time a cornet in the troop, and also the sword he carried afterwards as a lieutenant, are now in the possession of Mr. George Wilson of Alnwick. On his leaving the troop in 1814, he was presented with a silver cup, also in Mr. Wilson's hands, bearing the following inscription:—

'Presented to Lieut. William Wilson by the officers, non-commissioned officers, and privates of the Coquetdale Rangers, as a small token of their esteem, and grateful acknowledgment of his long service in the corps. 1814.'

The only other memento I have of the Rangers is a small one—a

¹ For names of officers and other interesting matter I am much indebted to Major Adamson's valuable book entitled *Notices of the Services of the 27th Northumberland Light Infantry Militia*, compiled and edited by William Adamson, Sen. Capt. and Honorary Major. 1877.

button. This button was given to me the other day by Mr. George Rennison, a mason at Thropton, a man of keen antiquarian tastes. It was taken from the coat of Major Atkinson of Lorbottle, and bears the legend, 'Coquetdale Yeomanry Cav.' The following notice of this troop is found in the *Newcastle Courant* of April 26, 1806:—

'The Coquetdale Rangers, commanded by Capt. Selby, were inspected at Glanton on the 22nd inst. by Lieut.-Colonel Rawdon, who expressed his entire approbation of their discipline and soldier-like appearance. The troop have just received new clothing, &c., and have unanimously determined to continue their services so long as Government may deem them useful to their country.'

I am told by one of our old residents that the troop was disbanded in 1822, when the members mustered at Lorbottle House and gave in their arms to Major Atkinson.

It is curious to notice that, whilst the regulars are admired and in some cases idolised by the populace, our volunteers and the militia have at all times been bantered and teased with no end of satirical squibs and rhymes. In my native village (Whittingham) we had two or three old Coquetdale Rangers. One, whose name was George Vint, a most respectable old man—distantly related to the Minto family—often got us village lads to stand in a row, and, according to his fashion, put us through our drill. His great annual performance, however, took place at the Eslington rent dinner, when, for the amusement of the company, he would get astride a chair, and with a stick go through all the cavalry cuts and guards, occasionally giving the luckless wight nearest to him a good sound whack over the head. The only time Trooper Vint drew blood was when he accidentally shot himself in the leg with his own carbine. The decent old man was often annoyed by the village lads shouting after him the following doggrel lines:—

Reed back'd bummeller,
Cock tail'd tummeller,
Fire-side soldier,
Darna gan to war.

THE PERCY TENANTRY VOLUNTEERS,

raised in 1798 at the sole expence of His Grace the Duke of Northumberland, was composed of horse and foot, and numbered 1,500 strong. Rothbury was the headquarters of No. 8 Company, consisting of 70 rank and file, commanded and officered by Captain Thomas Storer of

the Manor House, Lieut. Thomas Redhead of the Bye Hill, and Lieut. John Donkin of Great Tossou. Captain Storer lived in a large white house at the head of the Malting Yard, on the south side of the village of Rothbury, midway between the church and the County Hotel. The captain occasionally put his company through its drill in front of his own house, and it is said that some of the men could never learn to know the difference between their left leg and their right. This, in company drill, was rather inconvenient; therefore the gallant captain ordered this awkward squad to appear at drill with a straw rope tied round their left leg, until they could distinguish which was which. Nevertheless a full muster of the Percy Tenantry Volunteers, in their invisible green uniform, armed with rifle and bayonet, presented an imposing sight.

A Newcastle paper of 1805, commenting upon the Percy Tenantry Volunteers, said :—

‘It is only doing justice to the Duke of Northumberland to instance his great patriotism at the present eventful crisis. His grace has raised amongst his tenantry a corps of 1,511 men, consisting of a body of Horse Artillery, commanded by a captain, six troops of cavalry, and seventeen companies of infantry, the whole clothed, appointed, paid, and maintained by himself. The Government have only found arms and accoutrements.’

The following is a copy of the muster roll of the Rothbury Company, from 1803 to 1806, kindly furnished by Lord Percy from the papers of the Regiment, kept at Alwick Castle :—

Thomas Storer, Capt. ...	1803-6	James Anderson	1804
Thos. Readhead, 1st Lt. ...	1803-4	Thomas Arkle	1806
John Donkin, 2nd Lt. ...	1803	Wm. Bolam, Sergt. ...	1803-6
William Bell, 2nd Lt. ...	1804-6	Thomas Buttiment ...	1803-6
William Crow, 1st Lt. ...	1805-6	Bartholomew Buttiment...	1803-5
Robert Anderson	1803-6	Robert Black	1803-6
Ralph Armstrong... ..	1803-6	George Buddle	1804-6
Ord Armstrong	1803-6	William Buddle	1804-6
John Aynsley	1802-6	John Bulman	1805-6
James Arthur	1803-5	Thomas Burn	1805-6
William Arkle	1803-6	William Black	1805-6
Thomas Arkle	1803-4	William Beldon	1806
David Amory	1803-6	Robert Clennel	1803-6
Francis Amory	1803-6	George Carr	1803
Thomas Amory	1803-6	Robert Cowans	1803-6
James Amory	1803-6	James Cairns	1803-6
Wm. Aynaley, Sergt. ...	1803-6	Robert Dunn	1803-5

William Dixon, sen. ...	1803-6	Benjamin Perry ...	1803
Robert Dunn ...	1803	Robert Reed ...	1803-5
Edward Dores ...	1803-6	John Reed ...	1803-4
Matthew Dixon ...	1803	John Richardson ...	1803-5
William Dixon, jun. ...	1803-4-6	Robert Robson ...	1803-6
Robert Davy ...	1803	Edward Robson ...	1803
George Douglas ...	1803-6	John Readhead ...	1803-6
Thomas Daghish ...	1804	Edward Riddle ...	1803-6
John Douglas ...	1804-6	Thomas Robison ...	1803-6
Thomas Dores ...	1805-6	Adam Richardson ...	1803-6
James Douglas ...	1805-6	George Ramsay ...	1803-6
Robert Elliott ...	1803	Thomas Ramsay ...	1803-5
Ninian Elliott, Corp. ...	1803-6	William Ramsay ...	1803
Daniel Elliott ...	1803-4	Ralph Robison ...	1803
Thomas Elsdon ...	1803-6	John Biddle ...	1803-6
William Elliott ...	1805-6	Ralph Robison ...	1804
George Ferguson ...	1803-6	John Robson ...	1804-6
William Frater ...	1803-6	John Ramsay ...	1805-6
Robert Frater ...	1803-6	John Robison ...	1804-6
Mark Forster ...	1805-6	Robert Readhead ...	1804-6
Matthew Ferguson ...	1806	Walter Riddle ...	1806
John Graham ...	1803-6	Andrew Robson ...	1806
Robert Hindhaugh ...	1803	Robert Stewart ...	1803
William Handiside ...	1803	Robert Smith ...	1803
John Hownam ...	1803-5	William Soulsby, Corp. ...	1803-6
William Hudson ..	1803	John Soulsby ...	1803-6
William Hall ...	1804-6	Gideon Spearman ...	1803
James Hall ...	1804-6	John Storey ...	1803-6
Edward Handyside ...	1804-6	George Scott ...	1803-6
Robert Heslop ...	1805-6	Robert Storer ...	1803-6
Alexander Heslop ...	1803-6	Thos. J. Sproat, bugle ...	1803-6
Robert Hope ...	1806	John Selby ...	1804-6
John Johnson ...	1803-6	Charles Scott ...	1805-6
William Jeffery ...	1803	George Selby ...	1806
Thomas Jobson ...	1803	John Telford ...	1803
Robert Leighton ...	1803-6	Matthew Thompson ...	1803
Daniel Leighton ...	1806	William Thompson ...	1803
Thos. Mather, Corpl. ...	1803-6	Robert Taylor ...	1803-6
John Mather ...	1803-6	Edward Todd ...	1803-6
William Milburn ...	1803-6	Robert Weir ...	1803-5
William Mather ...	1803-6	John Wintrip ...	1803
Thomas Nixon ...	1803	Andrew Wallace ...	1804-6
Thomas Pape, Sergt. ...	1803-6	William Wilson ...	1804-6
Edward Pyle ...	1803-6		

It contains, it will be observed, several old, well-known Rothbury names, whose descendants, bearing the same names, yet fill the places of their fore-elders in the village life of Rothbury. Such names as Donkin, Aynsley, Soulsby, Arkle, Dores, Elsdon, Leighton, Thompson, Carr, Frater, Davy, and Cowans. The Percy Volunteers were spread over the whole county of Northumberland.

It may be of interest to know the names of the various companies and their officers :—

INFANTRY.

Alnwick Company	...	...	Capt. Thos. Bell.
Chatton	...	...	Capt. Adam Atkinson.
Guizance and Thirston	...	...	Lieut. Thomas Tate.
Lesbury	...	...	Capt. W. John Hay.
Longhoughton	...	...	Thomas Buston.
Newham	...	...	Capt. Arthur Marshall.
Bothbury	...	...	Capt. Thomas Storer.
Shilbottle	...	...	Capt. Latham Blacker.
Warkworth	...	...	Lieut. Thomas Chrisp.
Barrasford, No. 1	...	...	Capt. Cuthbert Nicholson.
Barrasford, No. 2	...	...	Capt. Thomas Thompson.
Lemington	...	...	Capt. Joseph Lamb.
Newburn, No. 1	...	...	Capt. Henry Cramlington.
Newburn, No. 2	...	...	Lieut. Chris. Blackett.
Prudhoe, No. 1	...	...	Capt. John Dobson.

THE CHEVIOT LEGION,

consisting of both cavalry and infantry, belonged more to the neighbourhood of Glanton and the valley of the Breamish and the Till. In 1803 it numbered 124 effectives, and was commanded by Lieut.-Col. Horace St. Paul of Ewart, near Wooler. Thos. Selby, jun., of Biddlestone, was one of the captains. After the loyal muster this troop made at Glanton on the night of the false alarm, it received the name of the Royal Cheviot Legion. The *Newcastle Courant* of Sept. 6th, 1806, contains a notice as follows :—

‘The Royal Cheviot Legion, commanded by Col. St. Paul, has unanimously continued its services under the reduced allowances. The corps had its last field day this week until the completion of the harvest.’

Wooler was the head-quarters of the Cheviot Legion. The only item I shall tell you of one of its characters is this, that the drummer's name was Peter Borthwiok, and whenever the Wooler people heard

the sound of Peter's drum, they would say, 'Here comes Peter Borthwick wi' his muckle drum.' An old woman, who lived in the same neighbourhood, generally finished up her story of the French war by saying: 'Wor Wull was at the "Water o' Battleoo."'

THE FALSE ALARM.

Although doubts have frequently been expressed whether Napoleon really intended to invade England in 1804, it is now a well-known fact that our forefathers had every reason to fear such a calamity. At that period the name of Bonaparte was the dread of the whole of Europe, and it has since become known in history that a hundred thousand men were in camp at Boulogne, provided with a fleet of flat-bottomed boats to convey them across the Channel, whilst Napoleon himself felt so certain of victory as to have had a commemorative medal prepared with a boastful inscription, declaring it to have been struck in conquered England. On the obverse of the medal is a finely-cut bust of Napoleon (the head bound with a laurel wreath) encircled by the legend 'Napoleon Emp. et Roi.' On the reverse is a spirited design of Hercules conquering Antæus, the features of the Hercules being modelled after the Napoleonic type. The inscription on the reverse is 'Descente en Angleterre,' cut in large capitals, while smaller characters beneath are the words 'Frappe a Londres en 1804.' It was only by the death of one of Napoleon's generals that the campaign was delayed. Meanwhile 300,000 volunteers had risen in England; and, from John o' Groat's House to Land's End, every county had its contingent of armed men, its rank and file of citizen soldiers, ready to meet the coming attack.

Although the recital of the false alarm may be to us at the present day the source of much amusement, to our grandfathers and our grandmothers it was a dread reality, and the cause of the greatest fear and consternation throughout the counties of Berwick and Northumberland. Many of my notes on the false alarm were told me, years ago, by an aged relative of my own who had good cause to recollect the incident, having experienced in no small degree the terror and alarm of that eventful night. She was then a girl of some fifteen years of age, living at Easington, near Belford, not far from the coast, and in full view of the flaming beacon on Ros Castle. She

often told the story how the whole household at Easington sat in readiness during the long hours of that fearful night, with horses harnessed and carts ready to convey them all to the Cheviot Hills for safety, whilst the silver and other valuables were buried in the garden.

As the circumstances connected with my relation's residence at Easington are rather interesting, I might be pardoned if I shortly digress to relate them. In the last decade of the 18th century, her father, my great grandfather, David Dippie, joined the Aberdeen Fencibles, in which regiment he became ensign, and, during the Irish rebellion of 1798, he was with the Fencibles at the battle of Vinegar Hill. I have the pistol which was his companion. He afterwards joined the 98th Regiment as quarter-master and went out with it to America, leaving his daughter in charge of her aunt, the wife of a Captain Scott, in the merchant service. This Captain Scott was in command of one of the transport ships in which the remnant of Sir John Moore's army embarked after its unfortunate retreat at Corunna in 1809. As far as can be ascertained, the facts of the false alarm were as follows:—On the night of Tuesday, the 31st of January, 1804, the inhabitants of Berwickshire and Northumberland were thrown into a state of great consternation by the lighting of the beacons, and the cry of alarm that the French had landed, an event which at that time was the great dread of the English nation. On the night in question one of the watchmen had either mistaken a distant light for that of another beacon, or, as many people thought at the time, the first beacon was fired by order of the Government to test the loyalty of the volunteers. Be that as it may, the three counties—Durham, Northumberland, and Berwick—were thoroughly alarmed, and the whole of the volunteers arose in arms. It was late in the evening of that memorable Tuesday, when the inhabitants of the valleys of the Breamish and the Aln were startled by the lurid glare of the beacon fire on Ros Castle, a lofty hill in Chillingham Park, which was speedily responded to by the beacons in Alndale and Coquetdale. I hope shortly to obtain a complete list of the beacons in Northumberland at that period, but as yet I have only been able to identify two hills—viz., Ros Castle and Ryle Hill, near Whittingham. As soon as the alarm spread, the various volunteers began to muster each at their

own local rendezvous, armed and ready to march to Glanton, the centre of mobilisation for the district. At Rothbury the Coquetdale Rangers assembled to the bugle call of William Davy; whilst to the notes of Bugler Thomas Sproat, the rank and file of the Percy tenantry formed in front of Captain Storer's house, and proceeded in all haste towards Glanton.

Traditions of the sad and sorrowful partings of husband and wife, of father and children, linger amongst several of our older Coquetdale families even to this day. One old farmer died at the Newtown, near Rothbury, a few years ago, who, as a little boy, could remember his father standing at the door of the old farmhouse at Whitton, armed and mounted, ready to go and fight the French, and his weeping mother lifting him up to give his father the last kiss ere he rode off to join the troop at Rothbury. But Tommy Redhead, the Netherton miller, who was drying oats on the high kiln took a more practical view of the case. When he heard the sound of the bugle, he shouted to his wife—'Come here, Mary, and kill thur yetts, and grind thum, and if the French dis land at the mill we'll let thum see she's not toom.'

A story is also told of a gallant trooper in the ranks of the Rothbury Company of the Coquetdale Rangers, who, although living at a farm-place a few miles distant from Rothbury, never on any occasion omitted attending the weekly drill on Rothbury Haugh, whether it was real military ardour or whether it was the love of good company at the 'Three Half Moons' after drill that was the primary cause of such regular attendance on the part of this yeoman trooper I am not prepared to say; but this I can tell you, his wife noted these things in her mind. On the night of the alarm, this worthy yeoman was in bed sound asleep when the shrill blast of the bugle at his very door suddenly awoke him. He jumped up, and, looking out of the window, enquired what was the matter. 'The French is landed,' was the reply. 'No! no!' said the newly-awakened Ranger, 'it cannot be true; there must be some mistake.' But the bugler blew another blast, and hastened on to raise the next man. The wife of the trooper then addressed her spouse as follows:—'Aye,' she said, 'ye were always ready eneuf to gan te the drills at Rotbury just to get a boose. So now that the French hes landed, get your claes on an' be off wi' ye.' Aroused by the spirited words of his Spartan wife, he mounted his

charger and hastened to join his comrades at Rothbury. The troop proceeded to Glanton to await orders; and early the next day news arrived that the alarm was unfounded—the French had not landed. Therefore the remainder of the day was spent at Glanton in that sociable and jovial manner for which our yeoman ancestors of that period were rather famous. Late in the afternoon three of our Coquetdale troopers were returning from Glanton home by Rimside Moor, and when near Debden they espied a man called Jimmy McFarlane, a besom maker, whereupon these three hearties proposed to make Jimmy believe they were the French, and take him prisoner. So, putting spurs to their horses, they galloped across the moor with drawn swords towards Jimmy; but the besom maker was more than a match for the valiant Rangers, as they approached him, he suddenly turned his back to the foe, stooped down, and, looking through his legs, ran backwards towards them, shouting at the pitch of his voice. The horses, unaccustomed to such an extraordinary spectacle, reared and plunged, and would, on no account, face the charge of Jimmy McFarlane. The cavalry were, therefore, fain to retreat, at which Jimmy shouted triumphantly after them, ‘Hey! three bonny sodgers, canna tak’ a busem maker!’

Many of the county squires had their servants told off each to certain posts in the event of an invasion. For instance, Mr. Clennell of Harbottle had men set apart to drive the wives and bairns of his dependents to the hills in carts; others to drive the cattle; whilst others were armed in a promiscuous manner with guns, pistols, and swords, to act as an escort. Once a week these men were paraded on the lawn in front of Harbottle Castle, when the squire called over their names, and each man had to detail his duty. The name of one man has been handed down to us, which shows how the drill was conducted. When the squire called out ‘John Lunn,’ the answer was ‘Sword and Gun.’ The alarm was given at Harbottle by a man galloping madly up the village shouting, ‘Fly to the mountains! fly to the mountains!’

One or two short anecdotes relating to the behaviour of some of our old Coquetdale Volunteers at the false alarm shall conclude this paper; but before relating these anecdotes I shall give the following extract from the vestry books of Rothbury Parish Church, which

throws a gloomy sidelight into the condition of the poorer classes, and affords us, amid all the seeming fun and frolic of our ancestors, a graver and a sadder glimpse into the state of our rural population during that memorable period :—

'Dec. 22, 1800. At a meeting of the rector, churchwardens, and four and twenty, holden this day, it was agreed, in consequence of the extraordinary high price of all the necessary articles of Life, to allow seventeen guineas out of Rector Thomlinson's fund for the purchase of provisions for the use of the poor.

Signed, GEO. WATSON, Rector.'

In the account of the expenditure of this sum occurs the following :—
'5 cwt. of rice at 5½d. a pound; by cartage and shipping of rice to Alemouth, 8s. 8d.; postage of two letters concerning the rice, 1s. 6d.' On the back of this vestry book is written the following :—'This book was bought of Mr. William Charnley of Newcastle for £2 15s. April 6th, 1776.'

George Atkinson, yeoman, of Alnham, was 'fothering' when he saw the beacon fire on Ryle Hill, so he buckled on his armour, mounted his charger, and made for Caisley Moor, the rallying point of the west countrymen. At Netherton there was great excitement. Tom Nevison, Captain Smart's servant man, better known as 'The King o' the Causey,' scoured round the outlying district and gathered all the stragglers in. Amusing excuses were said to have been given by several who did not care about going. For instance, Tom Bolam had 'a pain iv his breest,' but three glasses of whisky at the 'Fighting Cocks' at Netherton soon cured him, and then he was open to fight 'Bonnie' or any other man—so said his neighbours. Willie Middlemas was seized with a violent pain, which nervous people are liable to have during a heavy thunderstorm; but no sooner did it become known that the alarm was false than Willie at once mounted and joined the troop in time for dinner at Collingwood House. Jack Dixon's horse wanted shoeing, and whilst that was being done the news came that it was a false alarm, nevertheless he boldly mounted his charger, and was also with the troop at dinner time, where there was plenty of good cheer, and, as it was wickedly reported, the troopers felt so much relieved that they really had not to fight the French that they partook largely of the eatables and drinkables set before them and very soon their spirits rose beyond all bounds. Jack

Dixon, the Noodle, as he was called, became so elated that when he mounted he knew not right from left, and, therefore, took the wrong road home, and went by Alnham instead of Yetlington. Old Geordie Buddle of 'Yeldom' was standing at his garden gate when he heard in the distance the sound of a charger coming by Hogspethford. Presently the trooper rode up and saluted Geordie, who looking somewhat curiously at the Ranger, said, 'An' what wad thou de, Jack, if the French was comin'?' 'De,' exclaimed Jack, 'aal sune let ye see what aa wad de,' and saying this he drew his sword and with one bound leapt off his horse right into the garden amongst the winter cabbages, at the same time shouting in a commanding tone of voice, 'Give point against infantry,' 'Give point against cavalry.' Singling out a nice big cabbage he made a ferocious cut at it, saying, 'If that had been a Frenchman, that's what aa wad hae dune tiv him.' In this manner he laid about him until the whole of poor old Geordie Buddle's cabbages were cut into mince meat, and then, puffing and blowing with the exertion, he boastingly exclaimed, 'Aave lettin' ye see what aa can de.' 'Yes,' Geordie observed, very quietly, 'yor a brave soldier, Jack, you'll sune be an officer.'

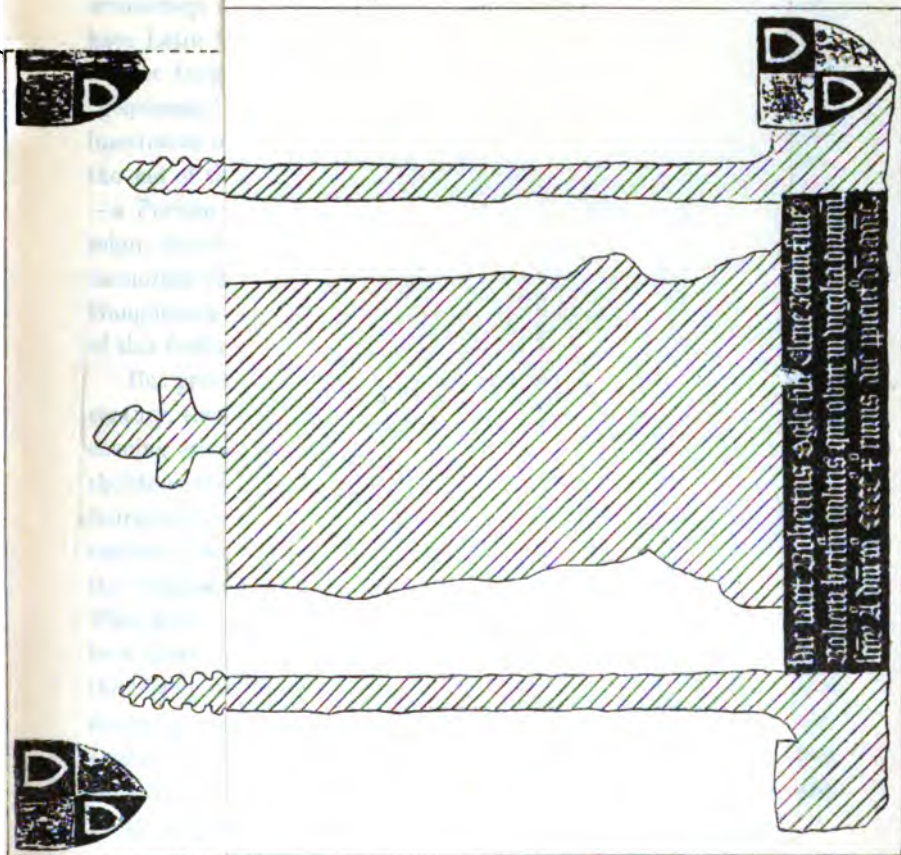
XII.—NOTES ON SOME BRASSES IN THE COUNTIES OF
NORTHUMBERLAND AND DURHAM.

By J. G. WALLER, F.S.A.

[Read on the 26th February, 1890.]

BEFORE I give a separate description of each brass under its locality, some general remarks may be necessary. The monumental brass does not appear before the thirteenth century, and it ceases to be generally used at the end of the seventeenth. In England it appears mostly in places of commerce, and amongst the old seats of woollen manufacture in the eastern counties, as well as in those western counties, Oxfordshire and Gloucestershire, where there was a similar development. But brasses are found in a more or less degree throughout the country. As I shall have to describe the fine Flemish brass at Newcastle-upon-Tyne, it is desirable to mark wherein this type differs from those of English execution and design. The former is in general large, and consists of a series of plates rivetted together and forming an unbroken oblong surface; the latter, on the contrary, have both figures and canopies cut to the outline. But it would be erroneous to suppose that this was at all times followed, as a very fine Flemish example of a priest at Wensley, in Yorkshire, is cut to its outline; and we have some English examples, though not of large size, of the former type. The real distinction is in the mode of execution: the treatment of features, drapery, etc., and the use of a tool resembling a chisel, called a scorper. The design was full of elaborate detail: canopies rich in tabernacle work, with figures of saints, apostles, prophets, and almost universally the soul of the deceased as in Abraham's bosom, attended by angels censing and playing upon musical instruments; sometimes, also, the soul in a winding sheet borne by angels. This elaborate work is never seen in an English brass. On the other hand, if we take a series of brasses of English design which belong to the first half of the fifteenth century, we may defy competition for grace either of design or execution. The brass of the prior of Lewes, at Cowfold, Sussex, may be appealed to as a type, and several by this hand are found within the period alluded to. No example, however, of this school can

PEWS



8 FT. LONG x 3 FT. 6



be found in the series about to be described; but one which belongs to the first years of the fourteenth century may be looked upon as a discovery.

One point in the history of English brasses is too often passed over, which is the illustration they afford of the development of our language, and also of a certain religious feeling. French, the language of the aristocracy, disappears at the end of the fourteenth century; then we have Latin formulæ to the middle of the fifteenth century, when the mother tongue begins to be seen; and it is curious that the word 'gentleman' is first found about this time, even when the rest of the inscription may be in Latin. But it is in the sixteenth century, about the end of the reign of Elizabeth, that a religious development is seen—a Puritan element—which is often much marked in the succeeding reign; the shadow cast before of coming events. I refer you to the memorials of Bunny at Ryton, Dorothy, wife of Robert Parkinson, Haughton-le-Skerne, and Jane Bell, Hartlepool, as showing something of this feeling.

But previously to this time, viz., the closing half of the fifteenth century, there was a phase which, as it is illustrated in one of the ensuing examples, cannot be passed over. It is figures in shrouds—skeletons and the like—a levelling thought which first crops up in the fourteenth century, shown in rude snatches of poetry and in the decorations of our churches, in which skeleton kings meet living ones in the chase, and warn them that 'such as we are now, so will you be.' That this reflected somewhat of the spirit of the times there cannot be a doubt, the uprisings of the serf both in France and England, and the bloody repression, must have left traces behind; and that this was shown in the popular teaching is seen in the caustic satire of the Dance of Death, which often decorated the cloisters of cathedral churches, and which may be called the last page of the Book of the Laity, and the final expression of the Middle Ages.

COUNTY OF NORTHUMBERLAND.

Hexham.—Inscription and three escutcheons of arms:—

Hic jacet Robertus Ogle filius Elene Bertm̄ filie R
 Roberti bertm̄ militis qui obiit in vigilia omniu
 scor' A° dni M^oCCCC^or^o cuius anime ppiciet' ds̄ ame R

The inscription is at the foot of a large slab in the south aisle of the chancel. In the centre of the slab is the matrix of a brass representing a female, her head resting on a cushion: all under a crocketed canopy. In the angles of the stone there have been four shields. Of these three still remain. The shields are the same repeated, viz.:—*Argent*, a fesse between three crescents *gules*, for OGLE, quartering *or*, an orle *azure*, for BERTRAM.¹

All Saints' Church, Newcastle-upon-Tyne.—Brass of Roger Thornton and Agnes, his wife². 1429. The figure of Roger is in ordinary civilian costume: a tunic with full hanging sleeves (pokys), which are like bags, but fasten closely about the wrist. It has a stiffly plaited collar high around the neck, fastened with buttons in front, and has a girdle about the waist from which is dependant an anelace, somewhat longer than usual, with ornamented scabbard. The hilt is not visible (only slight indications of it are shown), the sleeve of left arm concealing it. The tunic, as usual, flows to the feet, where a talbot dog is gnawing a bone, which is not uncommon with some brasses of the Flemish manufacture. The head has flowing locks on either side, and rests upon an embroidered cushion held by two angels. It is not easy to describe the lady's dress, but it consists of a tunic flowing to the feet, confined at the waist by a girdle, having open hanging sleeves, plaited upon the chest, and buttoned about the neck. Over all is an ample mantle, and it seems to have an upright stiff collar the wings of which are seen projecting on each side of her veil. Her head-dress is curious. There is an inner covering, veil-like in form, over which is the veil proper, which seems to have projecting horns or pads from which it hangs down in the usual manner. There is a cushion for the head similarly arranged to that previously described. So much for the figures; now for the rich tabernacle work of the canopy under which the figures stand.

This arranges it precisely as in so many other instances of the Flemish brass; in fact a kind of stock subject is seen everywhere. There is first the soul of the deceased in a winding sheet sustained by angels. On each side of this group, in a separate niche on the right, is a figure holding a scroll, most likely representing one of the old law; on the left, one reading from a book of the Gospels; each flanked

¹ See plate VIII., facing p. 76.

² See opposite plate (IX.).

Plate ix.



WOODCUT. SPRAGUE & CO., 25, MARTINE LANE, CANNON ST., LONDON, E.C.

(DATE 1429.)



by figures of angels; above which, in a higher niche, is a venerable figure nimbed, seated, holding in his lap the soul. On each side angels with tapers. It is Abraham's bosom, a symbol of Paradise, surrounded by figures of angels in niches, which represent celestial harmony, according to a very ancient belief in the Christian church that the souls of the just were conveyed to the realms of bliss accompanied by angelic music. This pretty idea, which crops out in several of the legends of the saints, may be traced to still earlier sources; but one must not forget the beautiful passage in *Hamlet*, Act V., last scene, wherein Horatio says—'Good night, sweet prince, and flights of angels sing thee to your rest.' It is one of the many instances of Shakespeare's power of introducing and embodying thought that had come down from early Christian times through the Middle Ages.

The three shafts which sustain the canopy have seven niches or tabernacles in each. Beginning on the right of the male figure is an angel, beneath which are the following apostles as known by their emblems:—St. Peter, with book and key; St. John the Evangelist, with chalice, dragon issuing from it; St. Thomas, with book and lance; St. Matthew, with hatchet and book; St. Bartholomew, with book and knife. The last is obscure, it may be St. Jude.

On the left side of the lady, at the top, the figure of an angel as before; then St. Paul, with sword and book. It is remarkable that he often appears as one of the twelve. St. James the greater, with bourdon and scrip or purse; next, a young figure with book; then St. James the less with club; St. Andrew, with his peculiar cross; St. Philip holding cross and book; St. Matthias, with a pole axe. The introduction of St. Paul naturally displaces one of the twelve in this case, St. Symon.

The central shaft commences with a figure of the Virgin Mary, crowned, and holding the Child; then that of John the Baptist, with cross and banner, holding the Lamb; then St. Katharine, crowned, holding sword and broken wheel; St. John the Evangelist, again, with chalice, etc.; St. Margaret, with palm branch. The two last female saints were popular everywhere, and their legends were very frequently illustrated on the walls of our churches. The next is a youthful male figure holding two books; and it is difficult to assign this, as books are such common emblems. The last is St. Lawrence, in deacon's habit, and holding a gridiron, the symbol of his martyrdom.

The arrangement over the head of the lady is similar to that already described over that of the husband. At the feet of the figures are ranged fourteen smaller figures, seven males in one niche, seven females in another, the formal character of which is the worst part of the design. The inscription is on a marginal fillet enclosing the whole, having the symbols of the evangelists at the corners, beginning at the right side with the eagle of St. John, left side angel of St. Matthew, at base on the right the lion of St. Mark, on the left the bull of St. Luke. There are four escutcheons of arms, viz.:—At top centre, a chevron, in base an annulet impaling a chevron, a chief dancetté, which are repeated at centre base; on right centre, a chevron, in base annulet, for Thornton; on left centre, a chevron, a chief dancetté. The inscription begins over the head of the lady thus:—

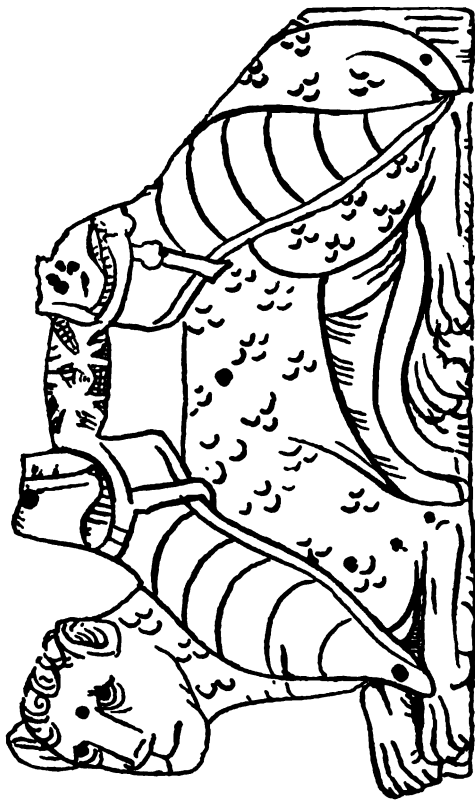
† hic · jacet · domicella · | agnes · quōdam · brot · rogeri ·
 thorton · que · obiit in · vigilia · sancte · katrine · anno ·
 domini · m · cccc · xi | propicietur · deus · amen † hic · jacet ·
 rogerus · thorn | ton · mcator · noui · castri · super · tinam · qui ·
 obiit · anno · dñi · millesimo · cccc · xx · ix Et · iij · die ·
 januarij |

The termination was not completed, and it is to be remarked the 'cujus anima' is omitted. No capitals are used, and the name Roger is spelt in two different ways. It often happens, in Flemish brasses in England, that mistakes are made which show that they were executed abroad, and not by workmen sent over from Flanders. This, however interesting, is an inferior work to that of Topcliffe, Yorkshire, and many other of the Flemish brasses in this country.

St. Andrew's Newcastle-upon-Tyne.—Remains of brass of Aymer de Athol, now in the Black Gate Museum, of date about 1400, consisting merely of the feet resting upon a lioness, which is not at all common. The feet have sharply pointed sollarets, and the spurs are short and rowelled.

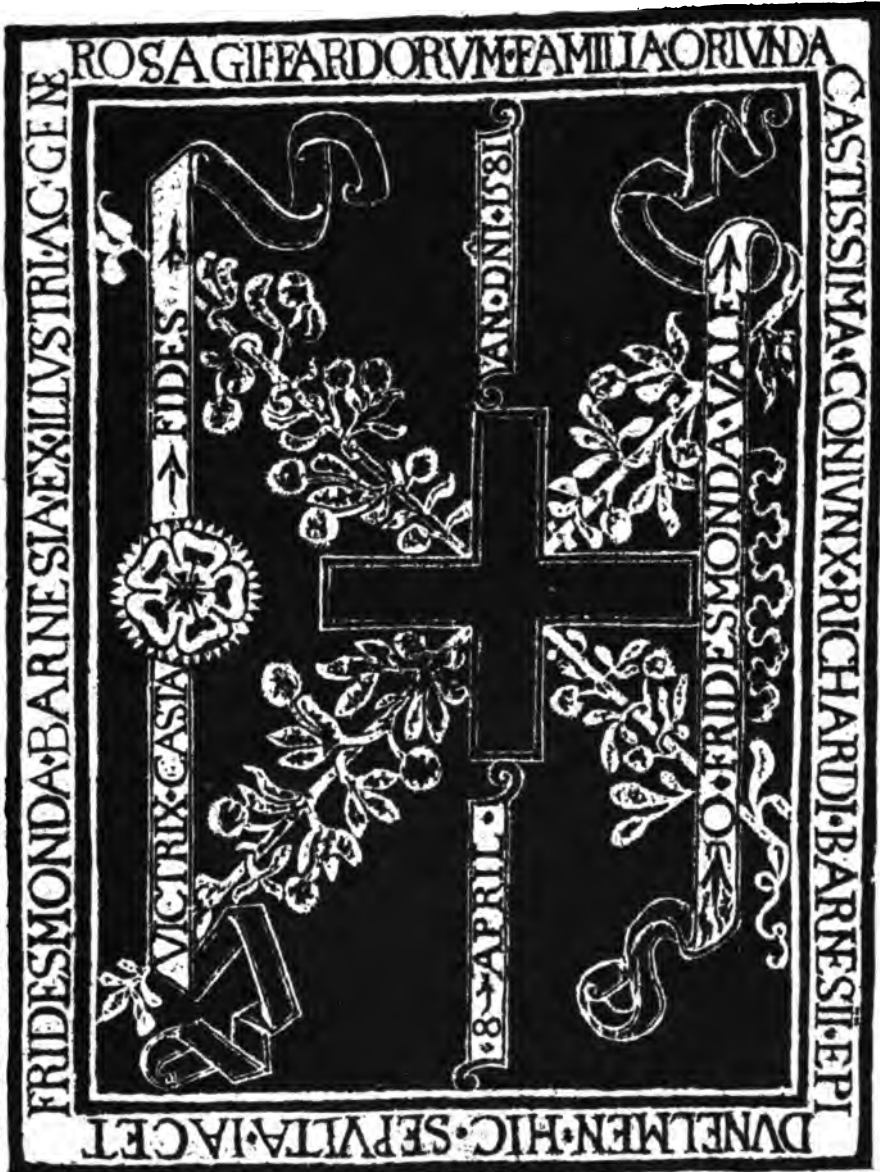
COUNTY OF DURHAM.

St. Andrew's Auckland.—1. A boldly and well executed figure of a priest, head partly gone. He wears a cassock with closely fitting sleeves, with cuffs buttoned about the wrists. Over this is a



One-fourth full size.

REMAINS OF BRASS OF AYMER DE ATHOL, from S. Andrew's Church, Newcastle
(now in the Black Gate Museum).



(16 LNS X 12 LNS)

WILKINSON & CO. LONDON

BRASS OF FRIDESMONDA BARNES, ST. ANDREW AUCKLAND.

short surplice, with long loose sleeves; an almuce, with hood and long pendants; and over all a mantle or cloak, which is remarkable for its being gathered about the shoulders—a by no means usual form. The date is about 1400. It is not the habit in which the rector or vicar is generally represented, but that given to the master of a chantry, or one having academical honours, etc.

2. A small oblong plate, of very remarkable and unique design.³ In the centre is a plain cross of Greek form, across the angles of which is a flowering plant in saltire; above is a rose irradiated in middle of a scroll on which is—

VICTRIX · CASTA → FIDES >

The rose is derived from the arms of Barnes, as granted 13th Elizabeth, viz.:—*Azure*, on a bend *argent* between two estoiles *or*, a boy front-faced holding in both hands the tongue of a bear statant *sable* estoiled of the last, a chief of the second charged with three roses *gules* radiated as the third. At base another scroll, on which is—

→ O · FRIDESMONDA · VALE →

Beneath this scroll is a mediaeval convention for clouds, of the middle of the fifteenth century. On each side of the horizontal arms of the cross, on a scroll, is—

8 APRIL.—AN · DNI · 1581.

An inscription encloses the whole thus:—

FRIDESMONDA · BARNESIA · EX · ILLVSTRI · AC · GENE | ROSA
GIFFARDORVM · FAMILIA · ORIYVDA | CASTISSIMA · CONIVNX ·
RICHARDI · BARNESII · EPI | DVNELMEN · HIC · SEPVLTA
IACET.

When the church was restored in 1881 by Mr. Blomfield, it was found that this brass was nearly half an inch thick, and let into the centre of a matrix of a very pretty cross flory with a figure within it, which, I should think, was for a priest. There were two coats of arms, and the inscription went around in an enclosing fillet. Supposing this slab to be *in situ*, one can hardly approve of it being used a second time, especially for the wife of a palatine bishop of Durham. In Raine's *Auckland Castle*, p. 72, is an excerpt from the bishop's accounts, 1583, which tells of a payment 'to the gouldsmythe at Yorke for a plate to sett over Mrs. Barnes, 32^s' This is interesting, and accounts for the very pretty design, as the artist and goldsmith were often one, and it is a pity we have not here his name. In the church

³ See plate X., facing p. 80.

of Great Berkhamstead, Herts, is a palimpsest brass having on one side an elaborately executed inscription to Thomas Humfrey, a goldsmith of London, early sixteenth century. The initial letter O has a very excellently designed figure of St. Jerome as a cardinal, with the lion of his legend, finely and minutely executed. Richard Barnes was the second Protestant bishop of Durham.

St. Helen's Auckland.—Figure of a gentleman in long tunic edged with fur, with his hair cropped around by the ears, pointed shoes, and wearing a rosary. Upper part of the figure of his lady gone to the waist. Beneath him six sons, and beneath her [] daughters.⁴ Inscription lost. About the middle of the fifteenth century (1460-70).

Billingham, Durham.—1. Figure of a priest, head lost.⁵ He is vested in the garments due to a dignitary, as a canon, often seen in masters of colleges, &c., viz., a surplice, flowing to the feet, with long full sleeves, through which appear the sleeves of the cassock. He wears the almucium or aumess, a tippet made of the fur of the grey squirrel, having a fringe of pendant tails and long lappels with tails, possibly having a leaden weight to keep them down. There are many variations of this costume. The inscription, in three lines, a good deal worn, runs thus:—

Hic iacet dñs Robert' Brerley nup̄ prebendarius sine porconarius ī ecclīa
pochiali de Rorton ac vicari' ecclīe pochialis de beilingb̄m dunelm' dioc' qui
obit . . . die . . . A' dñi m'cccc'lxv . . . cui' aīe p̄ficietur deus amen.

2. The following deviates in some details from established forms:—

Orate pro aīa Dñi Job̄is Neceh̄m capllī' ac
Vicarij quōd̄m istius ecclīe qui obijt in festo
Sc̄i Nicholai Epi Anno dñi millmo CCC°
lvj^{to} Cuius anime p̄ficietur deus Amen

It commemorates John Neceham, both chaplain and vicar, an association not often met with. 'Quondam istius ecclesiae' usually follows the name, and the mode of abbreviation of 'capellani' is out of the common form. The evangelistic symbols are those of the lion of St. Mark and the bull or calf of St. Luke. The scrolls are unusually twisted.

3. Surtees (*Dur.*, iii., p. 146) describes a brass to the memory of Percival Lambton de Bellases, of which there is now no trace in the

⁴ The remainder of the brass is hidden by a pew, so that the number of daughters cannot be seen.

⁵ See opposite plate (XL).



(REDUCED ONE-FOURTH.)

PHOTO-LITHO. SPRAGUE & CO. LONDON

MEMORIAL BRASS IN BILLINGHAM CHURCH.

church, unless the following brass, now very much worn, has been misread by him and his predecessor Hutchinson:—

**hic jacet willm' [?] dyson [?] d'bellatys
yoma q' obiit . . . die mens Maij Anno
Dni MCCCC . . . Cut' aie . . . ds Ame**

Brancepeth Church.—1. Demi-figure of a priest in academic costume, with hood, cape, etc.; the inscription, much defaced, as follows:—

**Hic jacet Ricūs Drax Cllicūs in vtroq; iure Baculari'
quōdā Rector | isti' ecclie q' obiit die natalis dei . . .
CCC° . . . propiciet' de'**

All parts, however, are very much worn, and much of the inscription is indistinct. There are the four symbols of the evangelists, but they can scarcely have belonged to this memorial.

2. Figure of a knight in armour about the end of the fourteenth or beginning of the fifteenth century. It is much worn and was badly executed. He wears a sharply pointed bascinet with camail, having a fringe at its base; a breastplate with taces, beneath which is a hawberk of mail, the lower part of which appears; a baldric across the loins attaches sword and dagger; the knee pieces, or genouillières, are sharply ridged, and the sollerets very long and pointed; a lion is at the feet. It is one of those figures which mark a transitional period to the more complete use of plate superseding mail.

Gainford.—1. Inscription, fifteenth century:—

**Here lyeth John Stebenlon Agnes Alys &
M'garet hys wyff' whos saulys Ihu habe m'cy**

2.—

**Hic jacet Willms Pegg qui quid'm Willms obiit xxiiii° die mes' Novēbr' A'
dni Millio CCCC° lxxvj Et Katerina vxor eius quōdm̄ illia
Thome Brakenberg Armigeri que quidm̄ Katerina obiit xxv° die
Mēi Julij A' dni Millio CCCC° lxxvi quor' aiabz ppiciet' deus Ame**

3. Inscription in excised letters, with some capitals of Lombardic type, probably early in fifteenth century, very boldly cut:—

**Hic jacet humatus Roger' Ryrkby uocitatus
Templi p'latus erat istius intitulus
Dret quisq; deo memor ut sit eius miserendo
Crimina tergendo p'cat ubiq; reo**

'Templi prelatus' is a very unusual term; I never saw it before. It, I presume, means rector.

Greatham Hospital Chapel.—1. Inscription in excised letters, ground finely cross-hatched:—

Orate pro aīabus Ricolai bulme Jobis Kelyng
et Willmi Ettfelde clericorꝫ quondā buius hospitalis
magistroy ac parentū fundatorū suoy benefactorū at [=]
q3 omī fidelū defūctoy quoy aīab3 ppriet' deus Ameñ

This inscription is remarkable for the way in which letters are run together, as *be, da, pa*, dispensing with one stroke for brevity, which is by no means common in the Gothic letter, but appears in the Roman letter in the seventeenth century inscriptions. The terminal 'Amen' is to be noted for the N being in form a capital letter.

2. Inscription on a fillet round a slab, in Lombardic characters:—

✠ HIC : IACE | T : MAGISTER : WILELMVS : DE :
MIDDILTOWN : SA | CRE : PAGINE : DO | OTOR : QVONDAM :
CVSTOS : DOM' : ISTIVS : ORATE | : PRO : EO : .

Fourteenth century (*circa* 1351). It is not very common to find a priest described as a teacher of the sacred pages, though it occasionally occurs. William de Middiltoun was custos or master of the hospital.

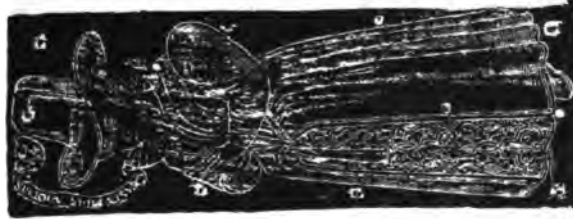
Hartlepool Church.—Figure of a lady in large hat, ruff, farthingale; a scroll from mouth, with *CASTA FIDES VICTRIX*. Inscription as beneath, with arms on a lozenge preceding:—*Gules* two bars gemel *argent*, a chief of the second charged with a martlet of the first for difference, for THORNHILL (see *Proceedings*, vol. iii., p. 9).



HERE VNDER THIS STONE LYETH BVRVED THE
BODIE OF THE VERTVOVS GENTELLWOMAN
IANE BELL, WHO DEPTED THIS LYFE THE .vi.
DAYE OF IANVARIE 1593 BEINGE THE DOWGHTER
OF LAVERANCE THORNELL OF DARLINGTON GENT &
LATE WYFE TO PARSAVEL BELL, NOWE MAIRE OF THIS
TOWEN OF HARTINPOEELL. MARCHANT.

whos vertnes if thou wilt bebolde
peruse this tabel bangeinge byc
which will the same to the vnfold
by her good lyfe learne thou to die.

STATVS SVVS
40

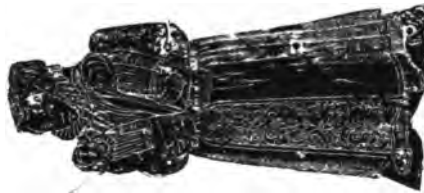


HERE UNDER THIS STONE LYETH BURYED THE
 BODIE OF THE VERI VOVS GENTELWOMAN
 JANE BELL WHO DEPTED THIS INFE THE VI.
 DAYE OF JANUARIE 1599 BEINGE THE DONCHTER
 OF LAVERANCE THORNELL OF DARLINGTON GENT.
 HIS WIFE TO PARSAVELL BELLE NOUVE MAIRE OF THIS
 TOWNE OF HARTN. POELL MARCHANT.
 whome after shee had bene wedded
 which was the laste daye of her life
 whiche shee lived joyfullye of her husband

HARTLEPOOL CHURCH.

INCHES 12 11 10 9 8 7 6 5 4 3 2 1 0

feet.



HERE IN THESE WHOSE BIRTH WAS HIS LIFE WHOSE DEATH
 DOES ALL IN ONE HIS HAPPY STATE CONSIST
 HIS BURIE WAS WORSHIPFULL OF GENTILL IN GOOD
 HIS HUSBANDS LIFE & WILL BEAUSED FOR DOING GOOD
 HIS GOOD DEEDS HE AWAILED LEFT HATH GAINED
 WHICH MAYER SHALL BE AID OF US BE STANED
 In the church of Hartlepool, Yorkshire, beside the
 tomb of Robert Thorneill, Esquire, Jane
 wife of Robert Thorneill of Wharfedale was
 buried the sixth of January 1599 and
 she lived with her husband till the
 daye of her death which was the laste daye
 of her life which shee lived joyfullye with
 her husband.

HAUGHTON LE SKERNE CHURCH.

MEMORIAL BRASSES.



Haughton-le-Skerne.—A curious figure of a lady holding in either arm a babe in swaddling clothes. She wears the French hood, ruff, and farthingale open in front displaying an embroidered skirt This inscription follows :—

DOROTHY DAUGHTER OF RICHARD CHOLMELEY ESQUIRE THE
THIRD SONNE TO S^r RICHARD CHOLMELEY KNIGHT LATE
WIFE OF ROBERT PARKINSON OF WHESSEY GENTLEMAN
DEPARTED THIS LIFE THE NINTENTH OF IVLYE 1592 AND
LYETH BVRYED NEARE THIS PLACE WITH HIR TWOE
TWINES RICHARD PARKINSON AND MARMADVKE PARKINSON
SONNES OF THE SAID ROBERT AND DOROTHYE
CONIVGI FILIISQ : CHARISS : PATER CONIVNXQ. MÆTISS : POSVIT.

An escutcheon of arms:—*Gules* on a chevron between three ostrich feathers *argent* three torteaux, a label of three points, PARKINSON impaling *gules* two helmets in chief proper, in base a garb *or*, CHOLMELEY. The motto, ET VITA ET MORIE, beneath on a scroll. Also the following:—

HERE LYETH SHE WHOSE BIETH WHOSE LIFE WHOSE END
DOE ALL IN ONE HIR HAPPY STATE COMMEND
HIR BIETHE WAS WORSHIPFVLL OF GENTLE BLOOD
HIR VERTVOVS LIFE STILL PRAISED FOR DOING GOOD
HIR GODLY DEATH A HEAVENLY LIFE HAITH GAINED
WHICH NEVER CANN BY DEATH OR SINN BE STANED.

Houghton-le-Spring.—Figure of a lady kneeling ; hands conjoined in prayer; a veil flowing over her shoulders. She wears an over dress open in front, with slashed sleeves terminating at elbow. Figures of eight sons and three daughters are behind her. An escutcheon of arms at one corner, viz.:—*Argent* a chevron *gules*, between three fleur-de-lis *azure*, for Bellasis, impaling, two bars, in chief . . . , and the following inscription beneath in Roman letters :—

HERE VNDER RESTITH THE BODYE OF MARGERY
BELASSIS WIFE TO RICHARD BELASSIS OF HENTKNOL
WHO HAD VNTO HIM . VIII . SONNES AND 4 DAVGHTERS
THEN SHE BECOMINGE WIDOWE SO CONTINVED
THE REST OF HER LYFE THE SPACE OF . 58 . YEARES BE
STOWING HER WHOLE TYME ONLY IN HOSPITALITIE
AND RELIEFE OF THE POORE AND BEINGE OF THE
AGE OF . LXXX . DECEASED THE . XX . OF AVGVST 1587.

It is remarkable that the inscription frequently combines two and three letters together, not uncommon at this time, but rarely seen as in this example.

Norton.—Surtees (*Dur.* iii. 157) gives a brass inscribed:—

**Dic jacet Job'es Bukton cuj: a'f'e p'pictetur deus
Amen. Anno Dni MCCCClv**

He says it was formerly within the altar rails, but 'now removed.'

Ryton Church Chancel.—Within the altar-rails on the north wall are the following five small brass plates, formerly on the portion of the north wall removed for the arch of the organ-chamber:—

1.—

FRANCO' THE THIRD SONNE OF RICHARD BVNNY OF NEWLAND NEEBE WAKEFEILD ESQUIER, & OF BRIDGET RESTWOULD OF Y^e VACHE IN BVCKINGHAMSHIRE OF VERY WOR^d PARENTAGE, WIFE TO THE SAIDE RICHARD BVNNY: WAS INDVCTED INTO THIS PSONAGE OF RYTON A° 1578 SEPT · 13 · AND HAD FIVE CHILDREN, ELIZABETH THE ELDEST BEING MARIED TO WILLM FENAY OF FENAY NEEBE ALMONBURY IN YORKSHIRE, DIED WthOV^t ISSVE & LYETH BVRIED IN YORK IN Y^e QVYER OF ALLEHALLOWES CHEVRCH, IOHN THE ELDEST SONNE, HENRY THE THIRD SONNE, MATHEW THE FOVETH SONNE, DIED VERY YOUNG & WERE ALL BVRIED IN THIS QVIER OF RYTON CHEVRCH WHER ALSO LYETH FRANCIS Y^e SECOND SONE OF FRACIS AFORESAID WHOSE MONVMENT THIS IS: HE MARIED MARY DAUGHTER & SOLE HEIRE OF IOHN WORTLEY SECOND. BROTHER OF S^r RICHARD WORTLEY OF WORTLEY KNIGHT: HE DIED WthOV^t ISSVE FEB 26 A° 1610 BEING MORE THEN 26 YEARES OLDE. HE WAS BORNE A° 1584 NOVEM: 9

I WAS SOMETIME BVT NOW I AM
AND SHALL LIVE THVS FOR AYE.
I AM I SAY IN IOY THAT LASTS
AND NEVER SHALL DECAT.
I WAS: BVT THEN I DID BVT DREAME
MY PLEASVRES WERE BVT PAIN.
MY IOYES WERE SHORT & MIXT Wth GREIF
ADEW THEN LIFE SO VAIN

2. Painted and not incised, on an escutcheon, mantled *gu.* and *arg.*, with a helmet and the crest a goat's head erased *sa.* horned *or.*, a gemel ring of the second pendent from the sinister horn, Quarterly of nine:—1. BUNNY: *Arg.*, a chevron between three goats' heads erased *sa.* 2. HASILDEN: *Gu.*, a cross flory *or.*, on a chief *az.* three buckles of the second. 3. RESTWOLD: Per saltire *erm.* and *gu.* 4. RESTWOLD: *Arg.*, three bendlets *sa.* 5. DE LA VACHE: *Gu.*, three lions rampant *arg.* crowned *or.* 6. *Sa.*, three lions rampant *arg.* 7.

BOIVILE: *Gu.*, a fess *or* between three saltires *arg.* 8. BOIVILE: Bandy of ten *arg.* and *gu.* 9. *Arg.*, three boars' heads coupéd between two cotises embattled *sa.*—impaling WORTLEY: *Arg.*, on a bend between six martlets *gu.* three bezants.

3. The BUNNY shield of nine quarterings, painted, with the same crest differenced by a mullet *or*, and the motto MONTE DESSVS. Incised on the brass below:—

Henry	[Arms.]	John y ^e
y ^e fone of		fonne of
<hr style="border: 0; border-top: 1px solid black; margin: 5px 0;"/>		
Francis Bunny and		
Iane his wyfe.		
<hr style="border: 0; border-top: 1px solid black; margin: 5px 0;"/>		
we were and shal be.		
Borne Ian: xj		Born Iul. xj.
An ^o 1585 · died		A ^o 1582 died
Sept · 25 · A ^o 1588 ·		Oct 14 158 . . .

4. The BUNNY shield of nine quarterings, etc., painted, with no mark of cadency.

5.— FRANCIS BVNNY BORNE MAY THE 8TH A^O 1543
 BEGAN TO PREACH GODS WORD NOVEMB^r THE
 FIRST AN^O 1567 INDVOTED INTO A P'BEND
 AT DVBHAM THE 9TH OF MAY ANNO 1572
 MADE ARCHDEACON OF NORTHMBERLAND
 A^O 1573 OCT^R Y^E 20 & THE XITH OF SEPT: A^O
 1578 MADE RECTOR OF RYTON; HAVING BVRIED
 HERE HIS 4 SO^NES & HIS DAUGHTER AT YORKE
 HASTENETH TO HEAVEN AFTER THEM & TRIVM
 PHING FOR HOPE OF IMORTALITIE SAITH THVS

MY BARKE NOW HAVING WONNE Y^E HAVEN
 I FEARE NO STORMY SEAS
 GOD IS MY HOPE, MY HOME IS HEAVEN
 MY LIFE IS HAPPY EASE
 THIS HOPE THIS HOME THIS LIFE MOST SWEET
 WHO SOE WILL SEEKE TO WINNE
 MVST BID ADIEWE TO ALL DELIGHTS
 THE SOWER ROOTS OF SINNE ·

Obijt 16 die Aprill · 1617.

Sedgefield.—1. Small figure of a lady kneeling, 11 inches long.⁶
 She is habited in a loosely fitting dress, girt at the waist, but the close

⁶ See plate XII., facing p. 88.

fitting sleeves probably belong to an under skirt. Over all is a mantle richly folded, gathered up partly by the left arm, the hands being, as usual, conjoined in prayer, not quite in centre but a little to the right. She wears both a veil and a wimple. It is rudely engraved, but the character of the whole points to an early date, not later than the beginning of the fourteenth century. Thus it must be compared with the earliest of our brasses, viz., that of Jone de Cobham, Cobham, Kent, 1300, and Margaret Camoys, Trotton, Sussex. If anything might be wanting to confirm this early date, it is found in the shape of the two coats of arms which accompany the figure, viz., on the dexter side, gyronny of 12 *or* and []; on the sinister *or*, a chevron between 3 leaves slipped [].

Rude as this brass is, it has some unique features, and it is remarkable that the face is so much better executed than the rest, for by it you identify its date; such conventional treatment is universal at the end of the thirteenth and beginning of the fourteenth century, in paintings, miniatures, incised slabs, and brasses. It is a valuable addition to our knowledge.

2. An inscription surmounted by a helmet, with a crest consisting of three trefoils bound by a torse of early form and mantling⁷ :—

**Hic iacet willms Hoton . qui . obiit . xvi^o die Septembr'
Anno . dni . Millmo . CCCC . xlv^o . cui' aie ppicietur de' ame' z**

I know of no other instance of a crest alone with inscription.

3. Inscription:—

**Orate hmi p aiaabz tboe dyk huc ecclie singularis
bnfcor' q' obiit xxvj die men' Januarij A^o doⁱ Millmo
CCCC lxxij^{to} et bartm berbotell armigi q' obiit vj^{to} die
Januarij A^o doⁱ Millmo CCCC lxxij^{ij} quorz aia'bz
ppicietur omps deus Amen z**

4. Two figures of skeletons in shrouds, one of which is probably a female, as sex is shown by mammae, and the winding sheet covers over the central portion of the body, the other being exposed. This hideous fashion began in the fifteenth century.

⁷ See opposite plate (XII.).



Hic iacet Willms Hoton qui obiit xvi die Septembris
 Anno dñi millesimo CCCo xlv. cuius anima ppetuo reposita sit Amen

CREST, &c., OF WILLIAM HOTON, 1445.

19" LONG

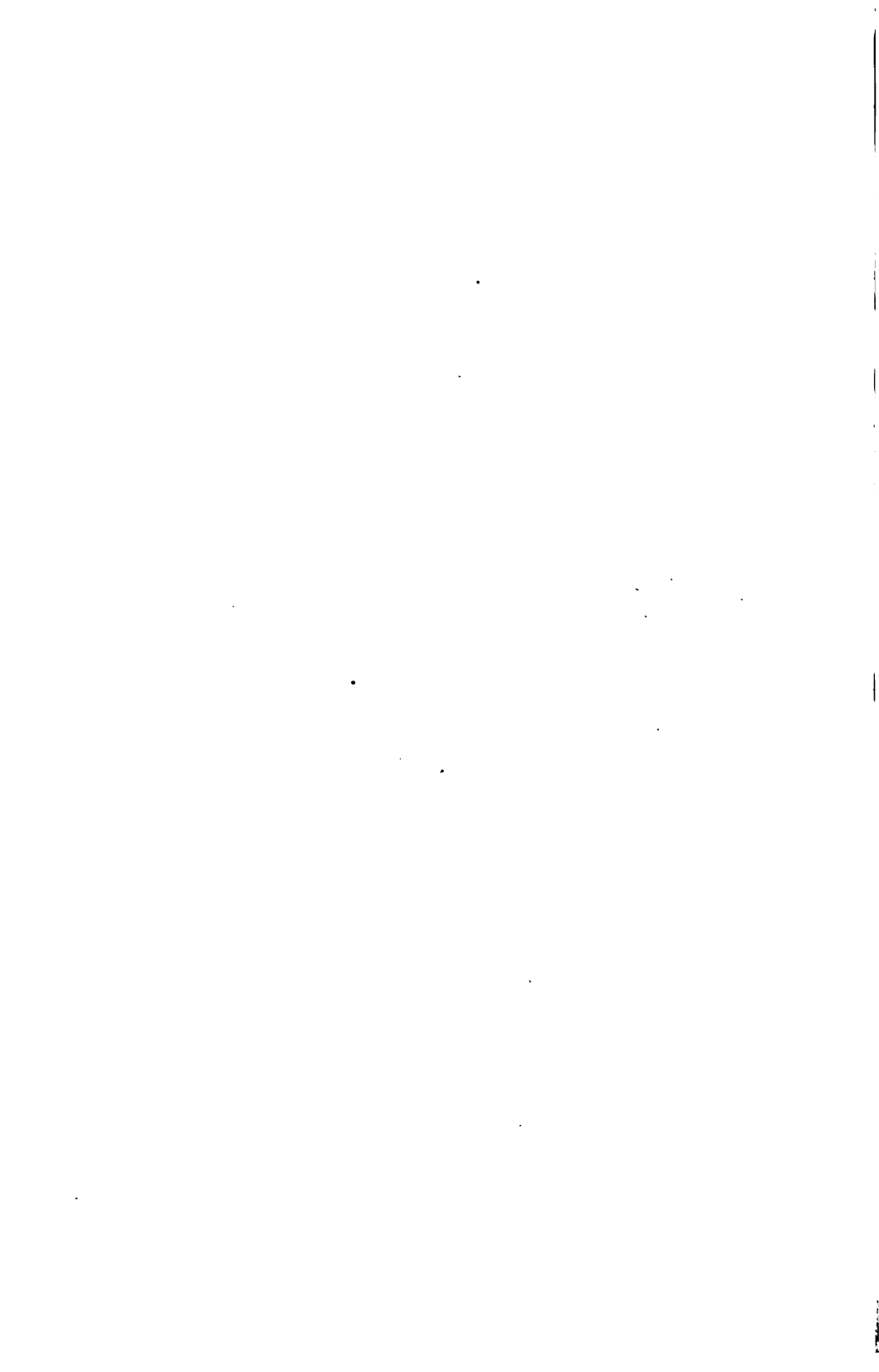


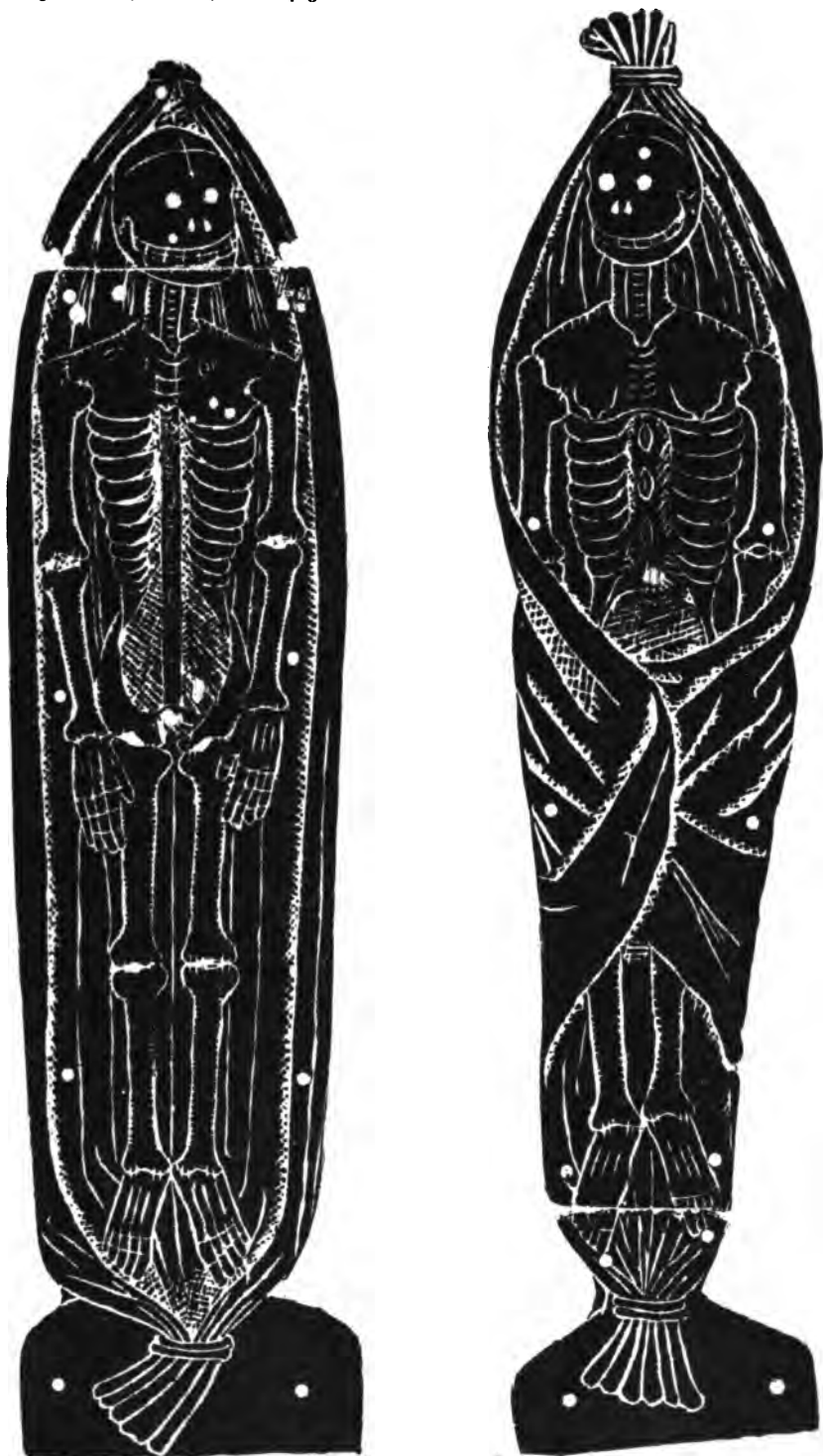
FIGURE OF A LADY, circa, 1300-10.

PHOTO-LITHO. SPRAGUE & CO LONDON.

MEMORIAL BRASSES IN SEDGFIELD CHURCH, Co. DURHAM.

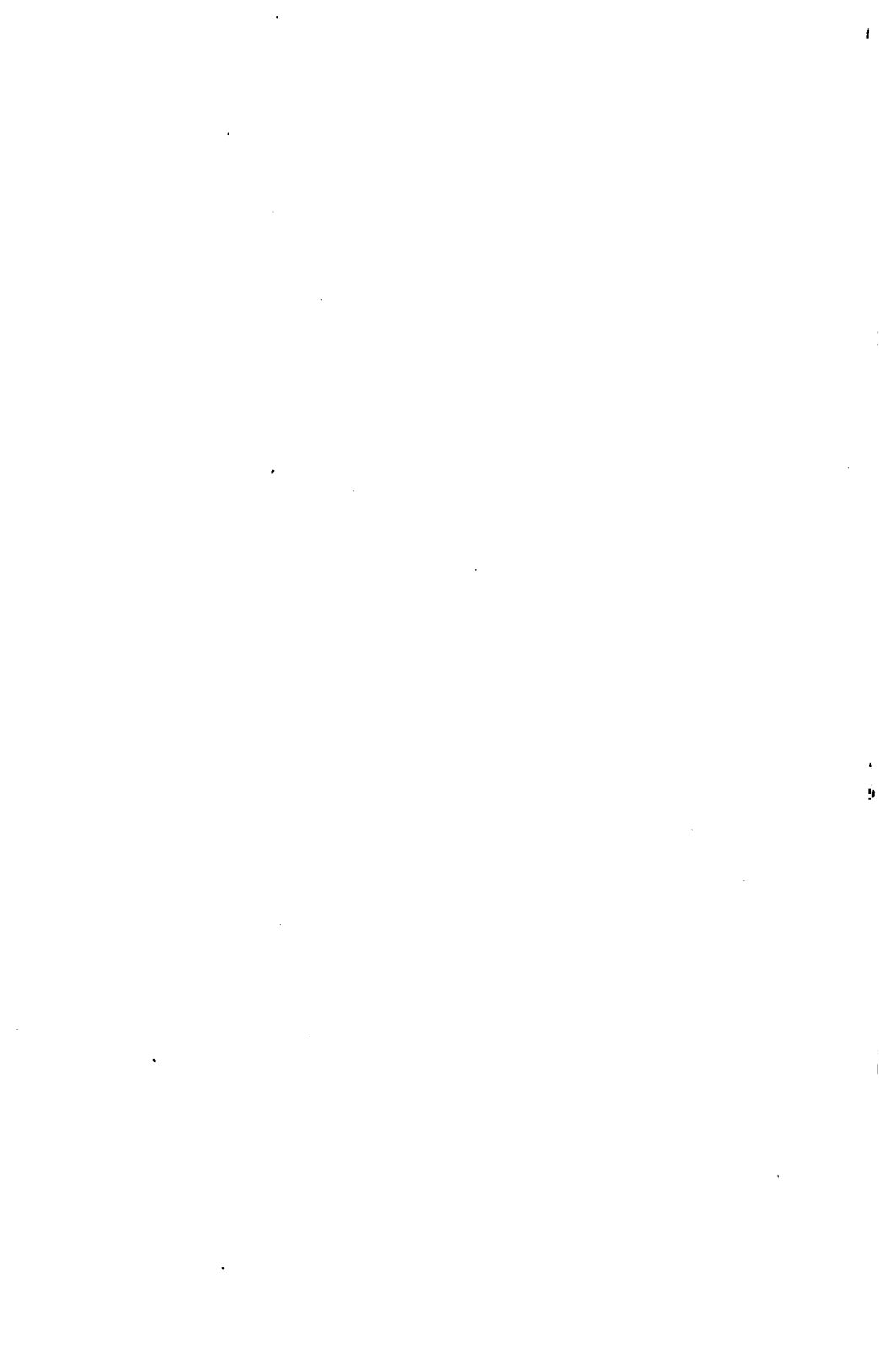
(SCALE ABOUT ONE-FOURTH)





Length about 2 ft. 2½ ins.

MEMORIAL BRASSES, SEDGEFIELD CHURCH, CO. DURHAM.



Sherburn Hospital Chapel.—On altar step:—

THOMAS LEAVER PREACHER
TO KING EDWARD THE SIXTE
HE DIED IN ivLY 1577.

Among ruins of Sockburn Church:—

- 1.—**Hic iacet Jobes Conyers Miles dñs de sokburn qui obiit nonodecimo die februarij A° d° M° CCC nonogesimo quarto cu' aīē p̄p̄ciēt' deu' amen.**

The characters of this inscription are somewhat abnormal. The contraction of 'domini' is peculiar, and the last word but two, 'propecietur,' substitutes e for first i.

- 2.—**Hic iacet Robert Conyers armig dñs de sokbūr qui obiit vicesimo quinto die aprilis A° d° M°CCCC° tricesimo iij° Cu' aīē p̄p̄ciēt' deu' amen**

- 3.—**Hic iacet Isabella vxor Roberti Conyers armig que obiit nono die Aprilis A° d° M°CCCC° tricesimo iij° Cu' aīē p̄p̄ciēt' deus amen.**

Both these last have the same peculiarities as previously noted.

- 4.—**Martoria bona morum probitate decora 2
Militis ac sponsa Conyers iacet tumulata
Ecclesia coluit sanctam simul et peramavit
Septius hospicio debiles captiens recreavit
vt nati cura dñm timeant fuit huius 2
Marcij mensis erat sextadecima luce cuius
Anno milleno quater C Septuageno 2
Mortua carne manet aīē xp̄s requiē det.**

This inscription records a Margery Conyers, spouse of the knight Conyers, who died on the 16th March, 1470.

XIII.—OBITUARY NOTICES OF DECEASED MEMBERS.

1.—JOHN CLAYTON, F.S.A., ONE OF THE VICE-PRESIDENTS; by the Rev. Dr. Bruce [read on the 30th July, 1890.]

SINCE our last meeting our oldest, and I think I may truly say, our most influential member, has passed away. It becomes us to put upon the records of the Society our profound regret at the circumstance, and our high estimation of his character and the services he has rendered to antiquarian science. I doubt not that you will heartily agree to this.

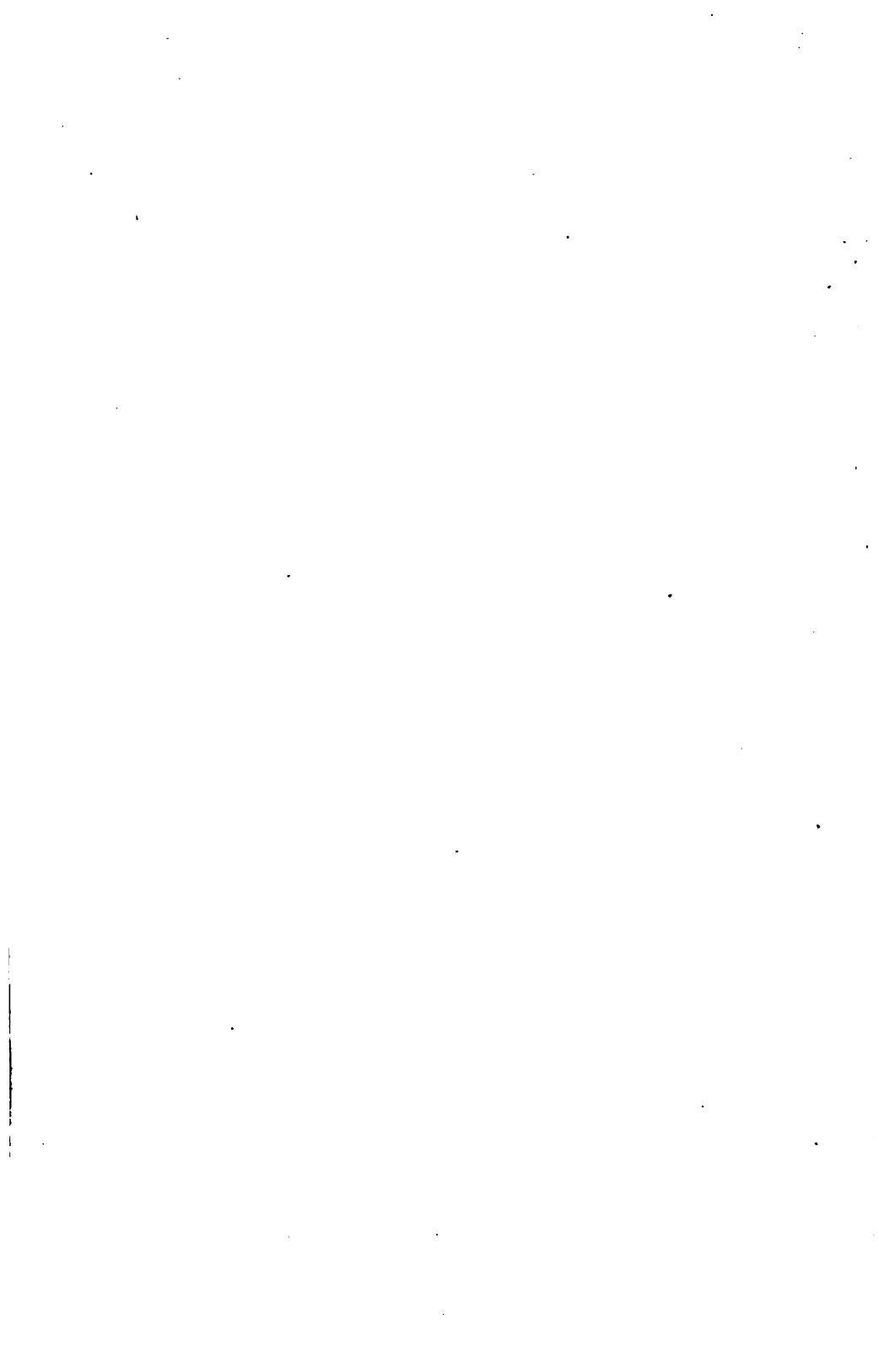
In making this proposal to you I need not dwell upon the services which he rendered to the town of Newcastle and the North of England generally. These were very great, but they have been already detailed in the newspapers of the day.

I enjoyed his friendship for nearly half a century, and now that he has been removed, a cloud has come over my existence. He allowed me to approach him whenever I needed his help, and that help was always freely given, notwithstanding the number and the onerous nature of his own public engagements. When passing my book upon the Roman Wall through the press, I submitted the proof sheets to him, and they always received his careful attention. In my numerous journeys along the Wall I always found a home at Chesters. He was essentially a kind man, and I have heard of noble deeds of generosity performed by him of which the outside world knows nothing. As showing the character of his demeanour towards others, I may perhaps be allowed to make a few extracts from a letter which I had from a youthful relative the other day. He says:—‘I am indeed grieved at the news received this morning concerning the death of Mr. Clayton. I have been hoping week after week to go to Chesters to see him, but have not been able, and now, alas! I shall never see him again. It was always a great treat to me to go to Chesters, and I thoroughly enjoyed my little chats with Mr. Clayton, for he always acted the part of a thorough gentleman, and although my powers of conversation are very poor, yet he always seemed pleased to see me, and made me feel quite at home. I feel very sad at losing Mr. Clayton, for not only was





John Clayton



he your friend, but I have learned to look upon him as my friend also, for he has always been wishful to help me on in my profession, and has given me enjoyment times without number by the side of the grand old river, the North Tyne.'

Mr. Clayton was not a sportsman, but he did indulge in one form of rural recreation. He was fond of the calm and thoughtful sport which Izaak Walton so strongly commends, and the river at Chesters afforded him abundant means of indulging in it. I remember one little incident which he related to me respecting his earliest endeavours in this direction. He had been fishing, whilst yet a boy, in the North Tyne, with such appliances as boys can readily procure for themselves—a long stick, a bit of twine, a crooked pin, and worms. Becoming thirsty, he went to a cottage which then stood between the house and the river, to get a drink of water. He left his rod with the worm on the hook outside the house. A hen unfortunately swallowed the worm, and of course the hook also. The woman of the cottage manifested her displeasure for the probable loss of her fowl in a way that he never forgot.

I have said Mr. Clayton was not a sportsman. Occasionally, however, meeting in his rambles on the moors with friends armed with guns, he was sometimes tempted to try his skill, but without doing much damage to the feathered tribes. Once, however, he shot a black-cock, and it fell appropriately upon the Wall. For a moment he rejoiced in his success, but presently remembering that he had not a licence to shoot, the thought occurred to him, what an extremely unpleasant thing it would be if he the Town Clerk of Newcastle should be prosecuted for shooting without a licence. Next day he repaired to Newcastle, and procured the necessary document, of which, however, it may be supposed he made little use.

One of Mr. Clayton's recreations was the study of the classics. At the Uppingham Grammar School he had obtained an extensive acquaintance with the best writers of Greece and Rome. To the *School Magazine* which is now produced by the pupils of that establishment, he was recently asked to communicate some reminiscences of his schoolday life. This he did in a letter dated so late as July, 1889. From it I learn that amongst the Greek authors which he read were Homer, Theocritus, Thucydides, and Herodotus. In Latin

besides Cicero and Terence, he read nearly the whole of Horace and Virgil and a great part of Ovid's *Metamorphoses* and *Epistles*. But what surprises me most as to his school occupations is that, not content with reading the classics in school, he studied them in his play hours. In a letter which he wrote to his father, in 1808, he says:—' My leisure hours (which are principally on saint days, *id est* whole holidays) I partly employ in reading Sallust, as we do not read it at all in school. I have already finished the *Bellum Catalinarium*, and am beginning the *Jugurthine War*, which I hope to finish before the Christmas holidays.' A youth must be exceedingly fond of the classics who would persevere in reading Sallust in his play hours.

In further illustration of his love for the classics, I may state that after he had entered upon the cares of business in Newcastle, finding his youngest sister had a desire to acquire the Latin language he became her instructor. The only time that he could spare for this work was at a very early hour in the morning, and this he cordially dedicated to it. Not only was Mr. Clayton a thorough classical scholar, but he was a most loving brother. He has sometimes told me how much he bewailed the loss of that sister, who was cut off at an early age.

I now proceed to speak of our departed friend as an antiquary. Some may think that I should have done this sooner. Perhaps they are right; but I am glad of an opportunity of showing that antiquaries do not simply haunt the tombs of the dead, but that they are equally alive to the keenest and kindest sympathies of those among whom their lot is cast.

During the greater part of his public life Mr. Clayton was an active member of the Society of Antiquaries of Newcastle, presiding over its meetings and contributing to its Transactions. He was also a Fellow of the Society of Antiquaries of London. The first paper which he read to our Society bears the date of November 6th, 1843. It gives an account of the excavation which revealed the fine series of chambers near the east rampart of the station of Cilurnum. The first paragraph of that paper will be read with special interest now, revealing, as it does, the modesty of the man. ' Understanding,' he says, ' that a statement of the results of a recent excavation within the Roman Station of Cilurnum is desired by your Society, I will endeavour to supply such a statement, begging, however, that it may be received as that of a very unlearned antiquary.'

His next paper describes the mile-castle at Cawfields, which he had previously exhumed. The excavation of this mile-castle was a most important event. Previous to this there was not a single *castellum* along the line of the Wall which was not covered with *débris*. We consequently could not understand their structure. I am inclined to think that even Horsley, who wrote more than a century ago, was not thoroughly acquainted with them, for he does not mention the important fact which Mr. Clayton's excavation revealed, that the mile-castles were provided with a wide gateway opening northward. This circumstance throws an entirely new light upon the purpose served by the Wall, showing that it was not a mere fence to exclude the Caledonians, but was a line of military works for the better managing their assaults upon them.

His next paper describes the mile-castle west of Housesteads, which is the finest upon the Wall and is full of interest, but which, before it received the attentions of his excavators, was a blank page. Need I add, that in these two mile-castles were found fragments of the inscriptions bearing the names of Hadrian and his legate, Aulus Platorius Nepos — inscriptions which bear strongly upon the question, 'Who was the builder of the Wall?'

Before Mr. Clayton began his operations, the turrets of the Wall were completely excluded from view. Now, with how much interest the traveller along the barrier examines the turrets on Black Carts farm and at East Brunton, the former of which is described by Mr. Clayton himself, in the seventh volume of the *Archæologia Aeliana*, (new series).

The uncovering of the Roman bridge on the North Tyne, which was formerly covered with a plantation, was an event of the greatest importance in the annals of archæology. No other structure in Britain so strikingly displays the skill and the power of our teachers in the Roman era.

The laying bare of the walls and gates and streets of the 'Tadmor of Britain,' the station of Borcovicus, the excavation of the gates and forum of Cilurnum, together with the finding of the bronze tablet conferring the freedom of Rome upon certain troops serving in Britain, were events of which any one might be proud.

All antiquaries must be grateful to Mr. Clayton for securing that

collection of coins which were found in their bronze purse, in the township of Thorngraston, in the vicinity of the station of Borcovicus—a collection which has so curious a history, and which is not unconnected with the mural controversy.

And then, what shall we say of the varied contents of the well outside the western rampart of Procolitia—its numerous altars and sculptures, its vases and beads and ornaments, and its thousands of coins; all of which are so well described by Mr. Clayton in the eighth volume of the *Archaeologia*? These discoveries may almost be said to have formed a new era in antiquarian research. Mr. Clayton continued his mural investigations to the close of his life, though the loss of his eyesight must have greatly interfered with the enjoyment of the discoveries which his excavations revealed. His communications to our Transactions were continued to a late period. In the ninth volume of the *Archaeologia Aeliana*, he gave us an important paper upon some inscribed stones (two of them mile-stones) found near Cawfields; in the tenth volume he gives an account of some unusually large and important altars to Mars Thingsus—altars which have excited a good deal of attention abroad; in the eleventh volume we have a paper of his on an altar to Fortuna Conservatrix; and in the thirteenth, which is the last complete volume which the Society has published, we have a paper by him, giving us some interesting details in the life of our great Newcastle hero, Lord Collingwood.

Mr. Clayton was not one of the founders of the Newcastle Society of Antiquaries (his father was one of its first members), but he joined it early, and has formed as it were a connecting link between the honoured men who, in 1818, brought it into being, and we who at this late day carry on its work. I am struck with the kind way in which he speaks of his seniors. In one of his papers, after quoting a passage from Mr. Hodgson, the historian, he says:—‘There are amongst us those who cherish a pleasing recollection of the amiable author, and who delight to dwell on the memory of his gentle nature, his simple manners, and the enthusiasm of his character, which sometimes inspired the use of language, which the cold in blood are disposed to regard as extravagant.’

I feel sure that there are many among us who, so long as they live, will cherish the memory of our departed friend, and will transmit

to their successors the sense which we entertain of his great abilities, his true gentlemanly feeling, his kindness, and the value of his labours in elucidating the history of the land we love—the land of our nativity.

I ought not to add another word; but I think I may say that I doubt not but that his successor will follow in his footsteps. One thing I know he intends to do, and that is to take steps by which all the altars, the carved stones, the vases, and the various interesting relics which have been collected by the late Mr. Clayton during his long continued investigation of the Wall, and which are now deposited in various places in the house and in the grounds, may be brought together in one place, arranged in proper order, and rendered easily accessible to the student who has leave to visit the station of Cilurnum. This, at least, is one step in the right direction.

2.—CHARLES ROACH SMITH, F.S.A., Honorary Member; by Dr. Bruce [read on the 27th August, 1890].

It was my sad and solemn duty at the last meeting of our Society to call your attention to the loss we had sustained in the removal by death of our aged and much valued friend Mr. Clayton. At that time I had by me a letter from another valued friend and honorary associate, Mr. Charles Roach Smith, which I had intended to read on the occasion, but which in the excitement of the moment I neglected to do. I now produce it. It runs thus:—

TEMPLE PLACE, STROOD, July 16th, 1890.

MY DEAR FRIEND,

At present all I can say is that I should wish it recorded that but for my serious illness I should attend Mr. Clayton's funeral.

Years ago I proposed that a medal should be struck of him. This I hope will be one of the honours paid to his memory. Vol. 3 of my *Retrospections* has much about him. Shall I live to complete it?

Ever yours sincerely, C. ROACH SMITH.

On Saturday, the 2nd of August, shortly after noon, Mr. Roach Smith departed this life. He was, it is believed, about 84 or 85 years of age. His loss to the antiquarian world and those who had the pleasure of personally knowing him is very great.

Mr. Roach Smith was born at Landguard, near Shanklin, in the Isle of Wight.

His school-days being passed he was sent to Chichester and

apprenticed to a chemist there. Along with other books, his master happened to have a copy of *Pinkerton on Coins and Medals*. This he read to relieve him of the tedium of his life, for he did not like his profession. One day while waiting for change in a shop he noticed in the till across the counter what he fancied must be a Roman coin. He was right; it was a second brass coin of the elder Faustina. Unlooked-for good fortune soon followed (he tells us in his *Retrospections*) and placed in his hands a considerable number of Roman denarii. The discovery of a Roman altar in his neighbourhood and a visit to the Roman villa at Bignor fostered his antiquarian tastes, and prepared him for the important work he was to do in his maturer years.

In due time he found it desirable to commence business on his own account. He migrated to London and secured premises in Lothbury at the back of the Bank of England. In this crowded neighbourhood he succeeded well in business. At this time extensive excavations were being carried on for improvements in the city. By this means large tracts of Roman remains were discovered. These attracted our friend's attention, and he resolved to study and understand them. As the city authorities at that time cared nothing for the antiquarian remains which were discovered Mr. Roach Smith was able to add many of them to his own collection. These in time became so important that he was induced to write a paper upon them for the Society of Antiquaries. The sequel of this was his being elected a Fellow of the Society 'by one of the largest majorities ever known in a ballot of the Society.'

Meanwhile the excavations in the city were proceeding eastward and ramifying in all directions. The piling and the foundations of old London Bridge were being removed and the river deepened by the process called ballast-heaving. This (he tells us) opened a little mine of Roman art; coins, bronze statuettes of the most exquisite workmanship, a fine bronze head of a statue of Hadrian, and other objects were found. These were not neglected by Mr. Roach Smith. Perfect success (he says) attended his business, so that he could afford to be liberal in prosecuting his researches.

Now adversity overtook him. The houses in Lothbury were wanted for city improvements and he was turned out of his shop. Unfriendly influences prevented him procuring another in that



CHARLES ROACH SMITH, F.S.A.

(From the *Illustrated London News*, by permission of the publishers.)



vicinity, and he was obliged to transfer his business to Liverpool Street, a comparatively dull and quiet neighbourhood. Here he enjoyed one advantage: he had ample space in which to display the objects in his museum. For long this museum had been an object of attraction, and was visited by inquiring students and antiquaries of distinction. By this means he tells us he formed many friendships. When I began to pay attention to Roman antiquities I found a visit to Liverpool Street to be a great advantage. In his *Retrospections* he writes, 'Mr. John Brodribb Bergne brought me and Dr. J. Collingwood Bruce together, and the great Roman Wall and its wonderful teachings.' In the North of England the Romans were always subject to the incursions of their enemies, and hence the strengthening of their positions, not the adornment of their dwellings, was the chief object to be aimed at. In the south they enjoyed perfect security, and hence could indulge in all the luxuries of advanced civilization. In Mr. Roach Smith's museum, and through his kindly instructions, I was able to obtain much valuable information which was of use to me in my northern studies.

After a time his business in Liverpool Street dwindled away, and he resolved to relinquish it and to retire into the country. Temple Place, in the outskirts of Strood, in Kent, became his residence. Here he had an excellent garden which employed his leisure. In cultivating it he manifested great skill, producing the finest grapes in the open air, and other fruits of great excellence. Here, however, he had his troubles, the neighbouring stream occasionally flooding his garden.

Before leaving London he found it necessary to dispose of his museum. He would only part with it on condition that it was kept entire, as its usefulness would otherwise be greatly diminished. The late Lord Londesborough, an antiquary of repute, and who was one of his personal friends, sent him a cheque for £3,000, but as he could not undertake to preserve the collection entire, the sum was returned. The museum was eventually transferred to the British Museum for the sum of £2,000, where it now remains in its integrity.

During the active part of his life Mr. Roach Smith visited various parts of England, studying their antiquities, and in many cases originating and superintending excavations which were needful for their display. He visited France several times, and he was successful in more than one instance in drawing the attention of the authorities

to the value and importance of the Roman remains in their neighbourhood. Occasionally he visited us in this district. In his *Retro-spections* he has this sentence, 'Mr. John Bell, of Gateshead, was my oldest correspondent in the north; but after the Chester congress I visited Dr. Bruce, and by him was introduced to Mr. John Clayton, and the Roman Wall, and thus had the great advantage of studying this noble monument of Roman power from sea to sea.' His last visit to these parts was in July of last year, when he met us at our monthly meeting here, and afterwards went to Chesters.

One of the most important actions of his life was the part he took in the origination of the British Archaeological Association. This Association, through some misunderstanding, gave rise in a very short space of time to the Royal Archaeological Institute; and, owing to the springing up of these two active antiquarian societies, numerous other county institutions have been formed. The Association dates from the year 1843, and all the rest are subsequent to it; so that our Newcastle Society, which sprang into being in 1813, can look down upon them all with patronizing approval.

Mr. Roach Smith was the author and the editor of several important works. The earliest and the chief of these is the *Collectanea Antiqua*, containing etchings and notices of ancient remains, illustrative of the habits, customs, and history of past ages. He lived to issue seven volumes of this work. One object which he had in view in the preparation of it was to show how necessary it was that papers descriptive of antiquarian objects should be well illustrated, and that the needful illustrations did not require to be elaborate. In the preface to the first volume he says—'For purposes of science it is not necessary that sketches should be elaborately prepared and artistically finished. Truth and fidelity to the objects portrayed are indispensable; but these requisites may be ensured by a little care and attention; and it is better that engravings be given, even rudely, and in the slightest outline, if supplied liberally, than that they should be limited in number for the sake of elaborate execution.' He thought also that some of our existing publications were governed by councils 'interested only in one subject, who would be tempted to undervalue the labours of their colleagues who worked in a different field.' The *Collectanea Antiqua* certainly abounds with information upon every antiquarian subject, and is most abundantly illustrated.

Several volumes in 4to, abundantly illustrated, came from his pen ; these were *The Antiquities of Richborough, Reculver, and Lymne ; Illustrations of Roman London ; Reports of Excavations on Sites of Roman Castra at Pevensey and Lymne*. He published in 8vo *Notes on the Antiquities of Trèves, Mayence, Wiesbaden, Niederbieber, Bonn, and Cologne ; and A Catalogue of his Museum of London Antiquities*.

Mr. Roach Smith was an ardent admirer of Shakespeare, and he published two small works having reference to our great poet—*The Rural Life of Shakespeare as illustrated by his Works ; and Shakespeare : his Birthplace, etc.*

Mr. Roach Smith edited two books of great importance. One of these was the *Inventorium Sepulchrale*, which is an account of a very important collection of Saxon antiquities dug up in the county of Kent by the Rev. Bryan Fausset, between the years 1757 and 1773. As Saxon antiquities are very rare, this book is of great value. The collection, after being declined by the British Museum, was purchased by Mr. Mayer, of Liverpool. The other book is one which bears the date of 1889. It is *A Dictionary of Roman Coins*, commenced by the late Seth William Stevenson, F.S.A., revised in part by C. Roach Smith, F.S.A., and completed by Frederick W. Madden, M.R.A.S. When I state that it is illustrated by seven hundred engravings on wood, chiefly executed by the late F. W. Fairholt, F.S.A., its value may be easily conceived.

His latest work was *Retrospections, Social and Archaeological*. Of this two volumes have been published, and a third was far advanced at press when the pen fell from his hand. The book, as its title implies, consists of pleasant reminiscences of his personal history and travels, and kindly notices of the friends he had found in life's journey. Amongst other things he describes his various visits to the Roman Wall. I will make only one extract from the work ; it occurs in the first volume :—‘My visit [to the Wall] with Mr. Fairholt, engaged by Dr. Bruce to make sketches for his *Roman Wall*, was a bright holiday. He was not a little surprized in finding upon the breakfast table of the hotel at Newcastle, where we stayed the night after our arrival, a free pass for the railway from Newcastle to Carlisle during our stay, so long as that might be. I at once recognized the benign influence of my friend at Chesters. These visits brought me into personal acquaintance with Mr. John Fenwick, Dr. Charlton, Mr. Hylton Longstaffe,

Mr. Hodgson Hinde, Mr. Kell, Mr. Brockett, Mr. Adamson, Mr. John Bell, Mr. Matthew Clayton, and other eminent men, conspicuous where so many are eminent; for in art, science, and literature, Newcastle can show a splendid array of worthies. Of all whom I have named, Mr. Longstaffe is the only survivor. From the ardour with which he walked with me and Mr. Robert Blair from the Chesters to Procolitia, a few years since, and from his apparent good health, I hope he may be long spared to us.'

Mr. Roach Smith suffered from an illness extending over a period of nine or ten months, but it was not until six days before his death that he was confined to his bed. Some time ago the archaeologists of England, headed, I believe, by Dr. John Evans, president of the Society of Antiquaries of London, conceived the idea of having a medal struck in his honour bearing his likeness. So heartily was the measure entered into that after paying for the medal a hundred pounds of the subscriptions remained. In consequence of our friend's advancing illness, the presentation of the medal and the accumulated funds had to be done in private. I can conceive how much he would be cheered by the thoughtfulness and liberality of his admirers.

Mr. Roach Smith was a kind man. He took an especial interest in the young men of Strood and Rochester, and spared no pains to promote their interests. The *Chatham and Rochester Observer* newspaper, in noticing Mr. Roach Smith's death, has these remarks, and with them I will conclude my observations:—'Probably few, if any, possessed such a disinterested and charitable nature as did the gentleman whose death we have to deplore. Throughout his long and useful life he was ever ready with hand and purse to render assistance to a poorer brother. In fact, nobody could tell the amount of good he did in this way, and as many of those who were recipients are now numbered with their fathers, the true extent of Mr. Roach Smith's disinterestedness and charitable feelings will never be known. This is as he would have wished, for he loved to do good by stealth.'

In losing Mr. Roach Smith many of us have lost an esteemed friend, and the antiquarian world has lost an invaluable labourer. His departure, following so soon after that of our chieftain, Mr. Clayton, clouds us with sorrow.

3.—ROBERT SPENCE; by Thos. Hodgkin, LL.D., &c. [read on the 27th August, 1890].

We regret that we have to record the death of one of our oldest members, Mr. Robert Spence, of Rosella Place, North Shields, who died on the 9th of August, 1890, in the 73rd year of his age.

Mr. Spence entered very early on a business life, having at the age of fourteen commenced his duties as a clerk in the banking house of Chapman & Spence, in which his father was a partner. Till about six months before his death, with a few intervals caused by broken health, he continued his business career as a banker, in connection first with the Union Joint Stock Bank, and afterwards with the private firm of Hodgkin, Barnett, Pease, & Spence, of which he was one of the founders.

The assiduity with which throughout life he attended to his duties as a man of business made his attainments as an archaeologist and numismatist the more remarkable. From boyhood he was an enthusiastic collector. Books, autographs, coins, medals, engravings, tracts of the Commonwealth period, illuminated MSS., were all bought by him with much judgment, but also with boldness.

By study and experience he became an expert, especially in bibliography and numismatics, though as he never wrote on either of these subjects the knowledge thus acquired necessarily dies with him.

He became a member of the Society of Antiquaries in the year 1864. Owing to his delicate health he never attended a meeting of the Society, but he took a deep interest in its transactions.

Mr. Spence leaves one son surviving him, who is a member of the Council of the Society and a Curator of its Museum.

4.—WILLIAM ALDAM.

The following short notice is from the *Times* of the 29th July, 1890:—‘News has been received of the death of Mr. William Aldam, of Frickley Hall, Doncaster, which occurred at Healey, his Northumbrian residence, on Sunday, the 27th July, 1890. The deceased was returned as M.P. for Leeds in 1840 in the Liberal interest. He was chairman of the West Riding bench of magistrates and of the Finance Committee of the West Riding County Council, and was chairman of the Aire and Calder Navigation Company.’ He became a member of the Society in 1883.

XIV.—THE VITALITY OF SEEDS FOUND IN THE WRAPPINGS OF EGYPTIAN MUMMIES.

BY JOHN PHILIPSON.

[Read on the 31st October, 1888.]

At the monthly meeting of our Society on September 28th, 1887, some conversation which passed between the chairman and the late Captain Robinson came near reviving the far-famed controversy respecting the germinating possibilities of mummy wheat, in the same manner that it had been renewed by Professor Judd at the Geological Society, early in the summer of 1886.

I confess to a more than ordinary interest in the subject, as I was aware of some instances of reputed mummy wheat having been successfully grown in our own locality, but as I am not one of those who venerate the story simply because it is old, I set to work to collect such evidence as might explain two problems that presented themselves, viz.:—1st, Would seeds retain their germinating powers during a period of two thousand or three thousand years? and 2nd, have plants ever been raised from such seeds?

The whole matter turns upon the character of the seeds which have been discovered in the folds of mummy wrappings. I have ample proof that plants have been raised from such seeds not only in the south of England, but in this neighbourhood, and it only remains for the spurious or genuine nature of these seeds to be decided to set the matter at rest. It is, of course, impossible to obtain absolute proof in such a matter, but there are those who have not hesitated to assert that the Arab with his characteristic cunning has placed modern seeds within the folds of the mummy cloths. Nothing is easier than to make a declaration of this kind. Crafty though he may be, the Arab would not take this trouble until he knew that there was something to gain by it—*i.e.*, until he had heard of the finding of genuine seeds and the interest evoked by their discovery. There were, however, three cases in which the receptacles—two sarcophagi and a vase—could not possibly have been tampered with, and the knowledge of these instances encouraged me to follow

up the subject, with the result that I am able to lay before you what I consider sufficient evidence to prove that what is known as mummy wheat has been raised from seeds more than two thousand years old.

Experiments without end have been made to show for what length of time seeds will retain their vitality; but the trials made under the auspices of the British Association by the late Mr. Strickland, Professor Henslow, Dr. Lindley, and Dr. Daubeny, were so extensive and were conducted with such care that they overshadow in importance all experiments of a like nature, and will in the future, as I have no doubt they have in the past, be regarded as conclusive by the majority of people.

I find, however, that there are authorities who are extremely reluctant to accept as final the evidence furnished by these trials, as so many instances are on record to prove that seeds will retain their vitality for very much longer periods than would appear to be the case from the British Association's experiments, which commenced in 1834, and lasted more than twenty years. In saying so I do not refer to seeds which may have retained their vitality for thousands of years, but to cases where they have undoubtedly done so for more than a century.

The British Association's experiments extended to 71 natural families and 288 genera, including nearly all the kinds of vegetables cultivated for culinary and other domestic purposes. One hundred seeds of each kind were generally sown. If any of these germinated, a smaller number of the same were experimented upon again after a lapse of five years and so on, as long as any came up. In this way it was found that the greater number of species had lost their vitality altogether after being kept ten years. It was, however, ascertained that no less than 34 species, or about one-seventh of the whole number retained their vitality after ten years, 20 species, or about one-fourth, after twenty years, but that the only species that reached twenty-five, twenty-six, or twenty-seven years belonged to the natural families leguminaceae, malvaceae, and liliaceae.

Having in view what is known of vegetable physiology we cannot suppose that the vitality and germinative powers of the seeds of phanerogamic plants can be indefinite. A seed, like an egg, is a living organism, even when it seems to be immovable and inert. As

a living organism it breathes, that is to say, it wears itself out. The first condition of life is the first condition of death. If a seed breathe for an indefinite period without at the same time being able to feed itself, it will die, burnt up, but it is certain that when the adjuncts are such as to induce the immovable and inert condition, then the seed may preserve its vitality during a certain period. This period is very variable for different plants, and often variable for the same plants, according to circumstances.

The conditions under which the seeds of mummy wheat have been found are in the highest degree favourable to the preservation of the dormant state, a perfectly hermetical exclusion from the action of the oxygen of the air and from moisture, in a climate the aridity of which is well known, must have conduced to the preservation of the vital powers of seeds, which, though having the life-germ very close to the surface and but thinly protected, are known to yield an extremely hardy plant, whose vitality is not easily destroyed.

My friend Señor Batalha Reis has reminded me that one of the most celebrated of French horticulturists says he does not believe in the possibility of the germination of grains of wheat kept for two thousand years, but he at the same time notes without contestation the fact of the preservation of germinative powers of seeds for upwards of a century. There is an interesting relation between the duration of the germinating power in seeds and the quantity of matter which water can extract from them by simple prolonged immersion.

Darwin found that the vitality of seeds would resist for a considerable time immersion in salt water, and he arrived at the conclusion that carried in the less swift currents of the ocean they would remain unchanged while travelling 1,600 kilometres. Absence of moisture in seeds renders them insensible to heat and cold, consequently they can be transported without accident to climates where the plants that produced them would immediately perish. It is stated that a portion of the oats eaten by a horse have germinated on the dunghill; and Darwin tells us that three spoonfuls of mud taken from a pond produced after six months' cultivation at least 537 plants. There is also the fact that the duration of life in the seed may be shortened or lengthened by the presence of certain substances.

Professor Vogler of Munich demonstrated how certain things

stopped the germination; prussic acid retards it in a notable way, while a solution of potash has hastened the germination of seeds. Professor Vogler made to germinate very old seeds, which were considered dead, by treating them with camphor water. All experience goes to show the futility of such experiments as those made by the British Association. The results must ever be uncertain and unconvincing.

Professor Brady informs me that there is nothing remarkable in the statement that plants will resist the action of water heated to 140 degrees F. He has often taken animals and plants of quite high organization living, and multiplying in the engine ponds of collieries in this district, where he has measured more than 100 degrees, and he has no doubt that at times the heat will be considerably greater than this.

We have all heard of the Celtic tombs, near Bergerac in France, and of the seeds discovered under the head of a skeleton buried there twenty centuries ago. There had been placed in a cavity, cemented and covered by a block, a small quantity of seeds, which, sown with particular care, germinated and yielded heliotrope, trefoil, and blue bell.

Canon Greenwell does not entertain the belief that corn taken from the tombs has ever germinated, and has drawn my attention to the case where it was proved to be modern corn that had been palmed off by the Arabs as old. Canon Greenwell has only once found any seed in the graves of Ancient Britons. In this instance, some seeds, apparently juniper berries, had been buried with a child, and they were certainly beyond the power of germinating. On the other hand, my correspondent instances well-known cases of some seeds retaining their reproductive nature during long periods of concealment. One of the most wonderful is that of white clover. Whenever a piece of moorland with ling is broken up, especially when lime is used, a splendid crop of white clover is the result, and in some cases, where very old grass land has been ploughed out, the land has, in the next year, been covered with wild mustard.

Canon Greenwell's experience is somewhat similar to that of the well-known Dorset antiquary and philologist, the Rev. Wm. Barnes, B.D., who records the fact of raspberry seeds having been taken from

the contents of the colon of a man buried in a cist of the Romano-British period. He says, however, that some of these seeds were planted in a pot at equal distances and at marked spots, and placed under the care of a German gardener who knew nothing of the seeds or of the object of the experiment. In a few weeks four of the marked spots yielded young plants, of which one died; but the others thrived and bore leaves, if not fruit.

A similar, if not the same, case was investigated in 1852; and Dr. Lankester informed the British Association in the following year that, although doubt had been cast upon the case, there seemed no reason to doubt that the seeds thus buried for centuries had germinated. Dr. Royle was present when the original mass of matter from the stomach of the dead person was brought to Dr. Lindley in London, and when the raspberry seeds were discovered in it, and he had no doubt of the correctness of the conclusion that the seeds which had been swallowed and buried had germinated after the lapse of centuries. The offspring of these seeds is now to be seen in the gardens of the Horticultural Society.

Mr. C. Corder of Chirton informs me of a case where a large wood, no doubt a part of the primeval forest of the country, was stubbed, and the next year the land was covered with wild oats, although it had never been known to grow anything but timber and underwood previously. The seeds are believed by Mr. Corder to have lain in the ground since our first parents sowed their wild oats.

In this locality we have many homely examples of the vitality of seeds. One is the small, fir-like plant—one of the equisetums—about 2 inches high, which grows so thickly on some railway embankments. Mr. J. Robinson has drawn my attention to one instance of a newly constructed railway between Seaton Delaval Colliery and New Delaval Colliery, where the first mile was almost entirely constructed of small coals or coal dust which was thickly overgrown with this plant, while on the other section, which was constructed from the stones and ashes from the burnt stone heaps, no such plant sprang up, and for years no vegetation whatever was seen. Mr. Robinson, though favourable to the theory, admits that it is impossible to prove that the seeds have lain in the Coal measures from the early days when the vegetable substances were changed into mineral. We have another admirable

illustration in the rank weed coltsfoot, the first and often the only sign of vitality on ground that has perhaps never been disturbed. A correspondent of mine says, if we observe a cutting 50 or 100 feet deep, the first thing seen is coltsfoot. Where has it been? Why did it not die and go to decay?

Another well-known instance is recalled. After the old Royal Exchange of London was burnt, the remains of a still older building were found beneath. These were removed, and when the long-buried earth was turned over charlock sprang up. Perhaps Dr. Bruce or some other gentleman present knows what building previously occupied the site, and may enable us to form an opinion as to how long the buried seeds had retained their vitality.

Mr. R. G. Bolam of Berwick has informed me that many years ago a farmer in the neighbourhood of Alnwick, on ploughing up the site of an old camp, turned up a quantity of oats, which soon produced a large crop, and for years afterwards these were known as Roman oats, from the supposition that the camp was a Roman one. Mr. James Hardy, the Secretary to the Berwickshire Naturalists' Club, also refers to this and other similar incidents. That the vitality of seeds is marked by the greatest irregularity cannot be denied. Delicate fern spores, though easily wafted about by currents of air, are endowed with an extraordinary power of endurance, which accounts for their wide geographical distribution. Numerous cases of their isolated appearance at Kew and other places which I could quote are a sufficient proof of their vitality.

The remains of no less than fifty-nine species of flowering plants from mummy wrappings in Egypt have been identified. The flowers have been wonderfully preserved—even the delicate violet colour of the larkspur and the scarlet of the poppy, the chlorophyll in the leaves, and the sugar in the raisins, remaining. On the other hand, I learn from my friend Professor Simmonds that Mons. Velmorin of the firm of Velmorin, Andrieux & Co., the most eminent seedsmen of the world, has made experiments in the propagation of wheat seeds, and has never succeeded in growing a single seed that was older than ten years. His father made very careful trials with mummy wheat, and found that not one grain grew when sowed in earth previously heated

so as to kill any seeds that might by chance be mixed with it. He was led to that precaution by remarking that in all reports of previous trials where those mummy seeds were reported to have grown, the plants developed from them were identical with some variety usually grown in the country where the trials took place. From this he inferred that not the mummy seed grew, but some native wheat of which the seed was accidentally buried in the earth.

I may here hazard a remark upon what seems to me to be a striking peculiarity, to use no stronger term, in this and several other cases of a like nature. It has generally been a wheat seed that has been accidentally buried in the soil. Other seeds have not put in an appearance. Once it was maize that sprang up, but in the other cases I have come across the offending seed has invariably been wheat. The coincidences are remarkable. So far as I have been able to discover, suspicion as to the genuineness of the seeds was first aroused when some seeds, taken from a mummy case in Egypt, and supposed to be grains of wheat, were submitted to examination and determined to belong to the species of maize, an American plant, said to be unknown to the ancient Egyptians. This necessitated the belief that the subjects of the Pharaohs were engaged in commerce with America three thousand years ago, but it is curious that this maize differed from the common maize in having a much narrower seed and a highly developed calyx.

I have endeavoured to show that although seeds are not easily preserved in a living state for a great number of years, there are what Professor Henslow calls 'remarkable exceptions' where they have lain unharmed for centuries. Egyptian monuments admirably fulfil the conditions necessary to preservation as in a sarcophagus, or hermetically sealed vase, they would be protected from the air and from variations of temperature or humidity.

I now propose to deal with some cases which in my opinion, prove that such exceptions have occurred more than once with seeds taken from mummy wrappings, and by persons in this country. These seeds have yielded what has long been known as 'mummy wheat' a plant having a compound spike, a distinguishing characteristic by which it is readily known, but which is not altogether permanent,

ears averaging seven inches in length and from fifteen to twenty on each root. Of the several cases I intend to quote, cases that have occurred in this and other parts of England, I shall rely principally upon three instances. In the local cases the mummy wrappings from which the seeds were taken may possibly have been tampered with; there is no proof either one way or the other, but I shall show conclusively that wheat plants entirely different from all known cultivated kinds have been raised in our own county from such seed. However, in the cases of Mr. M. F. Tupper, of Mr. Strutt, and of Mr. McGregor there can be no doubt. In the former the links in the chain are complete. Daubeny could find no fault with the evidence, and the care which Mr. Tupper exercised in the planting and propagation of the seeds removes the matter from the region of suspicion. I give as briefly as possible the story as related by Dr. Masters, the editor of the *Gardeners' Chronicle*, who with much kindness and consideration has given me all the assistance in his power. The history of this wheat was given by Mr. Martin Farquahar Tupper, a most exact and conscientious man, in the *Times* of September, 1840, and to that gentleman we are indebted for the additional facts which we are now able to communicate. This by the way appeared in the *Gardeners' Chronicle* in 1843.

Sir Gardiner Wilkinson, when in the Thebaïd, opened an ancient tomb, which had probably remained unvisited by man during the greater part of three thousand years, and from some alabaster sepulchral vases therein took with his own hands a quantity of wheat and barley that had been there preserved. Portions of this grain Sir G. Wilkinson had given to Mr. Pettigrew, who presented Mr. Tupper with twelve grains of the venerable harvest. Mr. Tupper says: "I ordered four garden pots of well-sifted loam, and not content with my gardener's care in sifting, I emptied each pot successively into an open newspaper and put the earth back again, morsel by morsel, with my own fingers. It is next to impossible that any other seed should have been there. On the 7th of March, 1840, I planted my grains, three in each pot, at the angles of an equilateral triangle, so as to be sure of the spots where the sprouts would probably come up by way of additional security against any chance seed unseen lurking in the soil. Of the twelve, one only germinated, the blade first becoming visible on

April 22nd, the remaining eleven after long patience I picked out again ; and found in every instance that they were rotting in the earth, being eaten away by a number of minute white worms. My interesting plant of wheat remained in the atmosphere of my usual sitting room until change of place and air seemed necessary for its health, when I had it carefully transplanted to the open flower bed where it has prospered ever since. The first ear began to develop on the 5th of July; a second ear afterwards made its appearance, and both assumed a character somewhat different from all our known varieties. Their small size and weakness may in one light be regarded as collateral evidence of so great an age, for assuredly the energies of life would be but sluggish after having slept so long ; however, the season of the sowing—spring instead of autumn—will furnish another sufficient cause. The two ears on separate stalks were respectively two and a half and three inches long, the former being much blighted, and the stalk about three feet in height. ‘If, and I see no reason to disbelieve it,’ says Tupper, ‘if this plant of wheat be indeed the product of a grain preserved since the time of the Pharaohs, we moderns may, within a little year, eat bread made of corn which Joseph might have reasonably thought to store in his granaries, and almost literally snatch a meal from the kneading troughs of departing Israel.’

Here we have no link missing in the chain of evidence. Sir Gardiner Wilkinson himself opened the tomb, and with his own hands emptied the alabaster vase ; of its contents he gave a portion to Mr. Pettigrew, who gave it to Mr. Tupper, who himself sowed it, watched it, and reared it. What better proof can we require? Unless it be alleged that the grains, after all, may have been changed somewhere on the road between the Thebaïd and Mr. Tupper’s garden. But upon this point Mr. Tupper expressly says, in a passage we have not quoted, that the grains which he sowed were brown and shrunk, which is a just description of some that we, too, have seen from Sir Gardiner Wilkinson, but which would not apply to any modern wheat. They looked, indeed, as if they had been scorched.

There are other proofs less direct, but equally conclusive, as to the antiquity of the seed sown by Mr. Tupper ; but I think it unnecessary to dwell longer upon this marvellous example further than to say that as Professor Henslow expressed some doubt as to the genuineness of

the seeds experimented upon by Mr. Tupper, I asked my friend Miss Jackson of Guildford to make inquiry of Mr. Tupper's daughter, Mrs. Clayton Adams, who writes to me stating that she has spoken to her father on the subject, and, although an invalid, he is much interested in hearing mention made again of his mummy wheat, and that both he and Sir Gardiner believed the seed to be genuine. Miss Jackson's uncle, Dr. Napper, also writes to say that he remembers the first planting and propagation of the wheat at Albury. The second case which I regard as incontestable, is that of Mr. Joseph Strutt, who in 1839 showed at an exhibition in Derby, held upon the premises of the Mechanics' Institute, a very fine Egyptian mummy, which he afterwards left at the Derby Museum. Through the courteous co-operation of the Hon. Frederick Strutt, son of the late Lord Belper, I have been in communication with some members of the family upon the subject, and they have favoured me with some information respecting this incident that has not yet been published. Mr. Douglas Fox, a brother of Sir Charles Fox, and a well-known medical man in Derby, of which place he was twice mayor, unrolled Mr. Strutt's mummy, and took some wheat seeds out of its hands. These he gave to Mrs. Jedediah Strutt, who did not plant them at once, but kept them a few days. She first planted some in the pleasure grounds at Green Hall, and from the proceeds she planted a small plot in the paddock.

In 1843 a second exhibition was held in Derby, in the Athenæum Buildings, for the benefit of the town and county museum, and Mrs. Jedediah Strutt here showed the growing wheat, the entry in the catalogue reading thus: '320. Wheat grown from grains recently found in the coffin of an Egyptian mummy.' I have in my possession the written statement of Mrs. Norton, sister-in-law to Mr. Douglas Fox, certifying to the truth of the story. I have, moreover, a letter from Mr. George Bailey, a member of the council of the Derby Antiquarian Society, stating that he saw wheat which had been propagated from the produce of the original seeds growing in the garden of Mr. Webster of Derby. This case is as well authenticated as Mr. Tupper's, and in some volumes of *Notes and Queries* I have been glad to find confirmatory evidence. It was discussed in that periodical, and some correspondents who had seen the same wheat growing described it as having bearded ears, and more than one ear upon each stalk.

The third case is that of the Duke of Sutherland, who brought a sarcophagus in his own yacht from Egypt, and as it was not opened until reaching this country, it is difficult to understand how there can have been any deception in this particular instance. Mr. J. Macgregor of Blackheath, known as 'Rob Roy,' writes thus to Dr. Bruce: 'The Duke of Sutherland asked some friends to see the sarcophagus, and I was one of them. It was closely examined, and seemed quite unbroken. When we took off the heavy lid we found much corn in the folds of the dress. I was living then in the Temple, where I resided twenty years. The Temple gardener carefully sowed some of the seed, and watered it, and some weeks afterwards it sent up a shoot, which is now in my house. I will gladly show them if you come here after good notice.'

The mummy presented to the Literary and Philosophical Society by the late Mr. John Bowes Wright, and which is now in our Natural History Museum, was unwrapped on March 8th, 1830, in the presence of Drs. Baird, Greenhow, Fife, and Messrs. Bruce, Hall, Wailes, and others, and seeds were found in the cerement. Some of these seeds were taken by the late Mr. Jno. Hall, corn merchant, to Jno. Crossling, gardener to Mr. Thos. Riddell of Felton Park. Under his care they grew well to a certain point, each stalk bearing several heads—but they never ripened. Mrs. Hall, who now resides at Brandling Park, visited Felton Park with her husband for the purpose of seeing the wheat, and I have her written certificate to this effect, as also that of her daughter (Miss Eastwood Hall), respecting matters told her by her father in relation to this wheat. Mr. Crossling, who was one of the most successful gardeners of his time, occasionally contributed to the press papers on horticultural subjects, but he appears to have published nothing on this event. His son, Mr. Ralph Crossling of the Penarth Nurseries, says the plants resembled in many ways the bearded many-headed wheat that can at present be procured in the East. Mr. Gifford Riddell of Felton Park, the son of Mr. T. Riddell, writes to inform me that his father always referred to this event with the liveliest interest, and looked upon the seeds as being perfectly genuine; and Mr. Robert Donkin of Rothbury says he knows that the late Mr. Crossling planted the seeds, and often heard him relate that they grew; and more than this, Mr. Donkin had invitations to visit Felton Park to see the plants.

I may now explain that my interest in this subject arose from the fact that in my youth—about 1846 or 1847, I believe—accompanied by my mother, I visited Mr. and Miss Archbold at Fenham Gardens, and that the growing of mummy wheat was one of the topics of conversation. Miss Archbold presented me with a head of corn, which has happily been preserved in a cabinet at home, and which I now submit; and I would for a moment direct attention to the striking resemblance borne by this ear to those shown in a drawing which depicts wheat grown by R. Enoch of Stow-on-the-Wold from grains brought from Thebes by a member of the family of Sir Wm. Symonds, and which wheat was described in the *Illustrated London News* of September 22nd, 1849. The knowledge of Mr. Archbold's experiments led me to put myself in communication with Mr. Matthew Henderson, who acted as gardener to Mr. Archbold fifty years ago, and remained in the service of the family until they all died. Mr. Henderson says that his master grew some wheat which had been got from an Egyptian mummy. The plants were three or four feet high, and had drooping heads with long awns like barley, and had two or three smaller heads growing out of the larger. The chaff was downy, and held the wet, so that it was unsuitable for this climate. The wheat was certainly different from any other that Mr. Henderson had seen before or since. Miss Wailes of this town writes to tell me that, about 1832, when she resided in Westgate Road, her brother, the late Mr. Geo. Wailes, assisted at the unwrapping of the mummy given by Mr. Wright. He showed her some corn seeds which were taken from the hands of the mummy. These were sown in a pot, and placed in the greenhouse, where they grew to a considerable height, but did not ripen.

The mummy presented by Mr. Thomas Coates, Haydon Bridge, October, 1821, is still unopened, and is preserved in our Museum in a glass case, and I look forward to the day when it may be opened, and yield further proof of genuine seed being found in the wrappings. The inscription on the case was translated by the late Mr. John Bruce, and is to be found, together with a plate, in the *Newcastle Magazine*, No. 26, vol. iii. Mr. John Bruce also gave Mrs. Bruce, the wife of Dr. Bruce, our venerable Vice-President, a piece of the cerement which he saw taken off the mummy, and this, together with some ears of corn raised from mummy seed, and presented to Mrs. Bruce about the same time, I have the pleasure to place upon the table.

In the autumn of 1859 the late Mr. Wm. Wailes of Saltwell handed to his gardener, John Cant, now at St. Andrew's Cemetery, some mummy-wheat seeds, which he had obtained from a friend, and which were said to be more than two thousand years old. The gardener sowed them in a flower pot and placed it under glass. Every seed vegetated, became strong and healthy looking, and in the following year the plants were placed in a sheltered spot in the garden, where they grew well and produced a number of large ears, requiring the assistance of sticks to protect them from the wind. When the power of the sun declined the plants assumed an unhealthy appearance, and not a single ear came to maturity, causing Mr. Wailes to conclude that our climate was unsuitable to their propagation.

Considering the character and attainments of the men who interested themselves in the local experiments, it is difficult to believe that the seeds can have been other than genuine. Messrs. William and George Wailes were botanists of some note, and were in constant correspondence with Professor Sedgwick and men of kindred tastes. Mr. Hall was a gentleman of the highest character. He saw the mummy unwrapped, and took the seeds out himself; and his widow states that Mr. Hall got a portion of the cloth as well as the seeds, which he saw planted and raised as already described.

Mr. Gordon Douglas of Thames Ditton informs me that in the year 1848 his father obtained some mummy wheat from a friend. It was planted in the garden, grew, and ripened, and for a number of years the produce was sown. In 1878 Mr. Gordon Douglas himself planted some mummy-peas, which came up, and he still continues to sow them. Four years ago, Mr. Douglas was given some mummy-wheat when in Egypt, and was also successful in propagating it. Mr. Douglas regards the whole three cases as above doubt or suspicion, and particularly the last, as in this instance the seed was given to him by a high Egyptian official.

I have another and, if I may so term it, a more modern instance to bring under your notice, and although, as was once remarked by the President of the Brighton Natural History Society, Englishmen are apt to take affirmations emanating from the other side of the Atlantic *cum grano salis*, there is little doubt about the genuineness

of the case I am about to quote. A few years ago some extraordinary archaeological discoveries were made in the far Western States and new territories of America. In the town of Payson, Utah territory, several ancient mounds were discovered, and in one of them was found a large skeleton whose framework measured six feet six inches; together with the skeleton were a huge iron weapon, a large stone pipe, etc. The floor of the mound was covered with a species of hard cement, to all appearance part of the solid rock which was found to be but the corner of a box similarly constructed in which were found about three pounds of wheat kernels, most of which dissolved when brought into contact with the light and air. A few of the kernels in the centre of the heap looked bright and retained their freshness on being exposed. These were carefully preserved and planted, and I have in my possession a letter from Mr. Amasa Potter, the farmer who planted them, and has continued to grow the produce, a specimen of which I have the pleasure to exhibit. He can give numerous references to many of his neighbours who saw and handled the wheat, witnessed the planting, growth, and the ingathering of the bulk from which the sample on the table is a portion. It has been sent to me by my friend Mr. Dennet of Brighton, author of a paper on 'The Germination of Wheat.' Mr. Potter says that scientific men in the United States have been unable to find any wheat exactly resembling it, and he adds that the facts have never been doubted by those travellers who have visited the scene of the discoveries.

My attention was drawn to the *Graphic* of September 12th, 1874, by Mr. T. Waddington. It gave an account of what has since been known as the Andersonian mummy-pea, and related how about three years previously General Anderson, who was staying at the Government House Hotel, Guernsey, presented Mr. John Gardner, the proprietor, with three peas from a number he had collected in Egypt, and supposed to be two or three thousand years old. The following year Mr. Gardner had them sown, and was successful in rearing two plants, and the year after was still more fortunate. In 1874, he had a large patch, some of the plants were seven feet high, the stems being of an unusually large size, with flowers of a beautiful pink and white colour. The stalk of the Egyptian pea is peculiar. Near the ground it is attenuated, but

at the summit it is several sizes thicker, so that it appears a necessity to support it, and the more so as the pods are clustered together at the head of the plant instead of being like the ordinary peas, distributed along the stalk. Mr. Waddington has kindly forwarded me a few of the peas raised from this plant.

My friend Dr. Embleton has received mummy peas from two different sources, one lot from Alderman Hamond and a number from some friends in the south of England. Alderman Hamond says that there is no pea equal to them in size, flavour, and colour when boiled, and that they grow to a height of twelve feet and have very thick stalks. I have little hesitation in ascribing both supplies to one source, viz., the Island of Guernsey, where the Andersonian peas were originally grown.

It is not my intention to further multiply the number of instances where it is claimed that wheat and peas have been grown from genuine mummy seeds. There are many others on record both in England and on the Continent; but I will merely mention that at a sitting of the French Academy of Science in 1849, Mons. Guenin Maneville submitted several stalks of wheat more than six feet high, which were grown from five grains found in an old Egyptian tomb. When sown the first ear yielded, it is asserted, 1,200 for one.

Again, Mrs. Backhouse of Sunderland has some wheat that was grown from mummy seeds by her late husband; and, although she cannot prove it, the family never had any doubt whatever as to its genuineness. Curiously enough, they tried to grow some of the fresh seed they got, but the second generation quite refused to germinate. At Ushaw College, too, some forty years ago, there was a field of mummy wheat that had been raised from a few seeds. The Very Rev. Monsigneur Witham has told me that he remembers it; and the Rev. Dr. Gillow of St. Cuthbert's College writes to me saying that he cannot remember where the seed was found, or by whom it was first sown, but he knows that the produce was called mummy wheat, and it is also remembered by Mr. Balfour, the florist, who takes an interest in this subject, and through whose kindness I am able to show the Andersonian pea plant on the table.

I have now placed before the meeting the evidence which by some considerable labour I have collected, and to the best of my ability in-

vestigated. It may be argued that the agreement, although strong, does not amount to a demonstration, and I admit that there is a strong array of opinion against me, but it is opinion only; and although men may agree, they may be agreed in error. However, I do not hesitate to quote the opinions of eminent men upon this subject, and I have therefore added to this paper a synopsis of the views of several eminent scientists with whom I have recently been in communication.

In conclusion, I wish to express my warm appreciation of the kindness of the many professors and learned gentlemen who have, in several instances at a considerable sacrifice of time, given me the results of their experience, and I am indebted to Mr. McDonald of the *Newcastle Chronicle*, and Mr. Dawson of the *Newcastle Journal*, for references to several leading authorities. I also wish to thank my friend Mr. Foggett, who has rendered me valuable assistance in the preparation and arrangement of this paper, which, although far from perfect, may be useful in encouraging further investigation.

NOTE.

In August, 1888, when the cylinders were being sunk for the foundations of the Co-operative Wholesale Society's flour mill at Dunston, some hazel nuts were found at a depth of nearly 30 feet below the bed of the river, among what is shown on the plan of the strata as 'sand and water.' No particular attention was paid to them at the time, and a bucketful was emptied on to the heap.

In the spring of 1889, Mr. Armstrong, the clerk of the works, found that one of the nuts had sprouted. It was planted in a pot, and was taken care of by Mr. Bailey, the Secretary of the Co-operative Wholesale Society, who has also preserved a number of the nuts. That gentleman transferred the plant to Mr. Henry Wallace of Trench Hall, in whose possession it is at the present time—August, 1890. The gardener at Ravensworth placed it in another pot, and it is now over a foot high. It appears to be a common hazel, like those of the present day, but the leaves are larger. Mr. Wallace thinks this may be owing to the good treatment it has received. Mr. Garbutt of Dunston Lodge is also familiar with the whole of the incidents. In

addition to the information respecting this extraordinary case, Mr. Wallace has brought to my knowledge two instances of prolonged vitality quite as interesting as some I have cited above.

One of the grass parks at Ravensworth was known to have been in old or permanent grass for 80 years at least. The grass was not doing well, so it was decided to plough it out and sow it with oats, but the oats were completely smothered with wild mustard. There were not six inches of the 10 acres free from the plant. The mustard seed must have been buried in the ground when the land was last ploughed, and must have been there for certainly 80 years.

On Lord Ravensworth's Eslington estate there is a large forest of old Scotch firs on Thrunton Crags. Those trees must have been 150 years old, and at one place the tops nearly touched, so that the sunlight was excluded and the ground below the trees was quite bare. About 20 years ago a large number of the firs were cut down, letting in the light and air, and in the following year that part where the timber had been thinned was covered with young birch seedlings. There were no birch trees near to seed, and Mr. Wallace's opinion, with which no one can disagree, is that the birch seeds had lain in the land from the time when the young Scotch firs had been planted.

I am pleased to be able to record these cases of local interest, which are vouched for on Mr. Wallace's authority.—J. P.

AN APPENDIX

CONTAINING THE VIEWS OF A NUMBER OF EMINENT AUTHORITIES UPON THE POSSIBILITY OF THE GERMINATION OF MUMMY WHEAT.

Dr. Georg Schweinfurth, Cairo.—This eminent botanist informs me that seeds from Egyptian mummies are always unable to germinate, as their chemical composition has changed, and that there is no reasonable inducement to believe in the possibility of germination.

Dr. Schweinfurth says that all the examples of raising grain from such seeds are due to mystifications partly by the Arabs, who prepare mummies specially for travellers. He has analyzed many seeds and grains taken from Egyptian remains, but never esteemed them worthy of an experiment in the garden. Dr. Schweinfurth classes the tradition of mummy wheat in the same category as crocodiles' tears.

Prof. Babington, Cambridge.—Has no belief in the germination of any grain really placed in a mummy by the ancient Egyptians. He has seen grain really

so placed, and it was so impregnated with bitumen, or something of that kind, that there was no chance of vitality remaining. Nevertheless, it was sown, but without result. If any person who has given sufficient attention to the subject, and taken the utmost possible care that no mistake can have happened, produces the grain, he (Professor Babington) may be led to reconsider the question.

Prof. Tanner, Queen's College, Birmingham.—In his prize essay on 'The Mechanical Construction of the Soil favourable for the growth of Seed,' printed in the *Journal of the Royal Agricultural Society of England*, Vol. 21, part 1, 1860, page 47, says:—'The conditions which control the growth of seeds are the presence of air, moisture, and warmth, and, to produce healthy germination, all are required in definite proportions. When seed is protected from these agencies it will retain its powers of growth for long periods of time. Thus wheat preserved in Egyptian mummies between three thousand and four thousand years has, after that lapse of time, germinated, and produced a large increase. The preservation of the power of growth is entirely dependent upon the seed being kept from these agencies, which would excite its vital energy.'

Sir Chas. Lyell.—In his *Principles of Geology*, 9th edition, page 587, thus writes:—'The fruits, seeds, and other portions of twenty different plants, and, amongst them, the common wheat, was procured by Delille from closed vessels in the sepulchres of the kings. The grains of wheat not only retained their form, but also their colour, and no difference could be detected between this wheat and what now grows in the East and elsewhere.' In a note to this passage he says:—'I by no means wish to express an opinion that seeds cannot retain their vitality after an entombment of three thousand years; but, one of my botanical friends who entertained a philosophic doubt on this subject being desirous of ascertaining the truth of three or four alleged instances of the germination of 'mummy wheat,' discovered, on communicating with several Egyptian travellers, that they had procured the grains in question, not directly from the catacombs, but from the Arabs, who are always ready to supply strangers with an article now very frequently in demand. The presence of an occasional grain of Indian corn or maize, in several of the parcels of grain shown to my friend as coming from the catacombs, confirmed his scepticism.'

M. Rifaud.—A recent and laborious investigator of the antiquities and natural history of Egypt, brought to Europe a large collection of various seeds, bulbs, and other parts of plants which he had found in the catacombs, and all of these were deprived of any vegetating power.

Geo. Murray, British Museum.—At the request of Professor Bower, Mr. Murray has kindly communicated to me his views on the subject. He remarks that, without doubt, the assertions respecting the germination of mummy seeds have been made in good faith, but they have never been made by a competent experimenter. An experiment of this kind must be carried out with as much care as the cultivation of bacteria.

1. It must be ascertained beyond all doubt that the material to be experimented with is absolutely genuine.

2. That its cultivation be carried out beyond all risk of contamination either from seeds already present in the soil, or from seeds subsequently planted therein.

3. The experiment must, therefore, be made in closed cases, and with soil which has been boiled, or raised to a temperature known to be fatal to all seeds. Then only may the mummy seeds be planted.

4. The experimenter must be a man qualified by previous botanical research.

At present, Mr. Murray is as much prepared to believe in the reanimation of the Ichthyosaurus as in the vitality of mummy seeds.

Prof. Bentley.—In a letter to my friend, Mr. Alfred Wright (of Messrs. Brady & Martin's) says so far as I know, as stated in my Manual, *there are no well authenticated instances of wheat taken from Egyptian mummies, which have been untampered with, germinating.*

I have heard nothing since to alter the opinion thus expressed. You will notice that I say *untampered with*. I do not dispute the statement of such men as Pettigrew, and doubtless, Wailes, as to wheat grains having germinated after being taken from mummies, but in such cases I cannot but believe that such grains were introduced accidentally, or otherwise, at some subsequent period, and do not, therefore, correspond in age to the mummies.

Thos. Gibbs & Co., Seedsmen to Her Majesty.—Have generally stated that they side with the views held by the British Association in 1842 and 1857, feeling convinced that all vitality must be destroyed in seeds that have lain thousands of years undisturbed.

Sir Samuel Baker, the distinguished African Traveller and Explorer.—During many years has made enquiries in Egypt respecting the germination of seeds taken from mummy coffins, and has found that grains of ordinary modern wheat are purposely mixed with wheat taken from the pots in the tombs. Sir Samuel says:—'There is no curiosity that Arabs will not supply according to the credulous demand. Of course, there are certain seeds which retain their vitality for an extraordinary period, although the actual time has never been satisfactorily proved. My experience does not lead me to think that seed will retain its vitality if hermetically sealed, and I have found that the common practice of English seedsmen of packing seeds in soldered tins for shipment to foreign countries will destroy many varieties.'

Sir J. D. Hooker.—In his *Primer of Botany* implies that this vitality, which has been often stated, and believed in by many, is devoid of all foundation.

Drummond & Son.—The well-known seedsmen of Stirling, say that while the question has been complicated by the introduction of so-called mummy wheat, mummy peas, etc., which were, undoubtedly spurious, although cultivated under those names by a considerable number of growers, there is every reason to believe that seeds have preserved their vitality for a period quite equal to that of the Egyptian mummies, and they know of no reason why they should not do so associated with them. They instance a case where experiments have recently been made with seeds found under a natural deposit of mud more than

twenty feet thick, and on which buildings have been subsequently erected. Some of these seeds germinated, and their age was, undoubtedly, many centuries.

Prof. Carruthers, Natural History Museum, South Kensington.—Has no hesitation in saying that all the stories of grains taken from mummy cases which were as old as the mummies, having germinated, are without foundation.

From his own experiments, and the experiments of others, he says there can be no doubt that the seeds of wheat lose their power of germination after being kept eight or ten years. All grains examined by him in the British Museum have been in a state utterly incapable of germination. Having investigated two cases of supposed germination, he found them untrustworthy. One was the case of Mr. John McGregor, 'Roy Roy' who germinated two plants of *oats* from a mummy, a grain unknown in Ancient Egypt.

Thos. Hogg, Hope Park, Coldstream.—Informs me that a friend of his succeeded to a very old established business in the seed trade, and found in a drawer belonging to the old firm a small sample packet of red clover seed, dated about one hundred years back.

The seeds were so discoloured from age that it had little, if any resemblance to clover seed, and, for amusement, he sowed some, and, to his astonishment, it grew perfectly well. It had lain where the air could not reach it, otherwise its vitality would have been destroyed.

Dr. Surtees, Stamfordham.—Writes that he had stowed away some cabbage seed and forgotten it for thirty years, but, upon finding it, he sowed it, and raised some very good cabbages.

Prof. Herschel, Newcastle.—Who made some experiments with an ear of mummy wheat given to him by his father, Sir J. Herschel, Bart., was unsuccessful in reviving it, and considers that true mummy wheat really taken out of mummy wrappings will not germinate, and that cases of the opposite must have occurred with spurious specimens of the kind only.

W. J. Carr, Ebohester Hall.—Has kindly put in writing for me an account of the germination of his Greek poppy, from which the following is an extract :—'Some five or six years ago, I heard that a yellow flower, resembling a poppy, had been found growing on land from whence some heaps of mineral matter had been removed a short time before. This took place in a district called the Laurium, in Attica, four or five miles from Cape Sunium, and some forty miles from Athens; the lead and silver mines of the Laurium were worked by the ancient Greeks. One of the Greek historians mentions, I think, that they were worked in the time of Pericles, and that the Greek navy, doubtless the Athenian navy, was kept up by the produce of these mines. The great extent of the underground workings, and the enormous quantities of refuse left in heaps on the surface show that the mines must have been in operation for very many years, possibly for centuries. In recent times, it has been discovered that these heaps, some consisting of slag or scoria from the ancient furnaces, and others of the rejected portion of the ore, still contained sufficient lead and silver to

make it worth while to smelt them in the improved furnaces of to-day. A company has now been working up the ancient heaps for some years, and it was after the removal of one of them that the yellow poppy appeared. It is impossible to say how long the heap had lain undisturbed, but the probability is that it had been untouched for two thousand years or more, as there is no record of the mines having been worked since the time of the ancients. The flower was quite unknown in the district, and I believe in any part of Greece, until the removal of the heap allowed it to reappear. I procured some of the seed for Mr. Norman Cookson, who succeeded in getting it to grow and flower. Seed was also sent to the curator of the Botanical Gardens at Birmingham.'

Prof. Oliver, Kew.—Has never himself attempted to grow mummy wheat, and points out that in all the alleged cases of germination there has been some flaw in the evidence.

Rev. Dr. Tristram, Sir James Hooker, and Professor Forster, Cambridge.—Canon Tristram has conferred with these two gentlemen, two of the first botanists of the age, and they agree that there is no proof whatever of such prolonged vitality of seeds, and that it is contrary to all experience. Canon Tristram has known Arabs, in Egypt, offer blackened grains to travellers as mummy wheat.

P. Barr, Covent Garden.—Received some mummy seeds from the late Captain Robinson, when he returned from Egypt. These were sowed by his man, at Tooting, and he reports that not one seed vegetated, but rotted.

Professor Balfour.—Does not believe in the germination of seeds which have been taken from a mummy that has not been tampered with.

Miss Edwards, of the Egypt Exploration Fund.—Can testify that the late Erasmus Wilson planted a pea found in a mummy case (or among food offerings), and that it grew to an extraordinary height up and along the verandah of his house at Westgate-on-Sea. He sent Mr. Edwards a few leaves on a tendril from it, in a letter, and he called it his magic beanstalk, because of its rapid growth.

J. Backhouse, the Nurseries, York.—Is quite of opinion that certain seeds, under suitable conditions, are possessed of extraordinarily long continued vitality, and thinks it is not improbable that, in some cases, seeds from unwrapped mummies would germinate.

Professor Wright, Trinity College, Dublin.—Says 'while some well authenticated instances exist as to the vitality of seeds after a long preservation, yet I have not been able to satisfy myself as to the truth of the phenomenon of growth in mummy wheat or peas. As to the pea brought to your friend, Mr. Barr, surely there is no evidence, in the strict sense of the word, of its antiquity. While, of course, the many failures to grow mummy wheat do not settle the question, yet, in the absence of even one well scientifically authenticated fact of such having germinated when contemporaneous with a pre-Christian mummy, I am inclined to be sceptical as to such; a scepticism, of course, to alter into a belief when the contrary is proved.'

A. L. Savory, the well-known Chemist.—Writing respecting the specimen of mummy wheat in the Museum of the Pharmaceutical Society at Bloomsbury Square, which was presented by his grandfather, the late John Savory, a former president of the society, says: 'Not only was he (the late John Savory) much interested in antiquities himself, but he was also very intimate with a gentleman of the name of Pettigrew, an antiquary of some considerable note, and an authority on mummies. From what I can learn it may be fairly assumed that the seed is perfectly genuine.'

W. Flinders Petrie, the originator of the Egyptian Exhibition in London.—Has with great courtesy, sent me a quantity of ancient seeds found by himself, but he has not tried any experiments with them, as it would be useless, the wheat having been stored by ants, and the germs having been eaten away. Mr. Petrie has not found any seeds on his mummies, nor are there any amulets or scarabs on mummies of the Ptolemaic and Roman age. An Egyptian friend of Mr. Robert Clephan's has written to say that the pyramid wherein Mr. Petrie believes the body of Amenhat III. to repose, is built of crude bricks, double the dimensions of ordinary bricks; and, as the Ancient Egyptians could not make bricks without straw, one may find wheat and barley in the bricks at the present day.

T. Nickle Nichols, British Museum.—In his bibliographical studies relating to Ancient Egypt, has met with many works and papers on the subject of the germination of mummy seeds, and refers to No. 1 for 1859, No. 5 for 1861, and No. 6 for 1861, of the *Bulletin de l'Institut Egyptien*, a collection of valuable papers on Egypt, published at Alexandria, Marseilles, and Cairo.

Notes and Queries.—References to the subject are to be found in the 1st series, Vol. V. pp. 417, 538, 595, and Vol. VI. pp. 65, 513; in the 6th series, Vol. II. pp. 306, 415, 452; Vol. III. pp. 135, 153, 212, 278; and Vol. IV. p. 173.

Baron Voght, in an article on the 'Depth at which Seeds should be deposited in the Soil' (*Gardener and Practical Florist*, 1844, page 503) says that, if seeds be placed by accident or design at such a depth in the earth as to be out of the influence of the air, and though they may be surrounded by the requisite degrees of heat and moisture, they will, nevertheless, remain dormant. Seeds will germinate in the air if moist, but will remain uninjured and unaltered so long as the air is perfectly dry.

Kemp—Annals of Natural History, Vol. XIII. page 89.—In McIntosh's *Book of the Garden*, Vol. II. p. 312, 'Vitality of Seeds,' we find Kemp quoted on the discovery of seeds of plants, which, upon vegetating, were found to be those of *Polygonum Convolvulus*, *Rumex Acetosella*, and a species of *Atriplex*. The seeds were found in the bottom of a sandpit twenty-five feet deep, about a quarter of a mile west of Melrose, and were embeded amongst decayed vegetable fibres, resting on a stratum of fine sandy clay eight inches thick. Under this stratum was a mass of gravel, on a mound of the boulder formation, ninety feet in thickness, and which Mr. Kemp supposes was formed by the action of glaciers.

Mr. Kemp's theory is that the river Tweed, now at some distance, and fifty or sixty feet above the level of the sand quarry, had anciently run in this direction, or that there had been a large lake; and, adds Mr. Kemp, in estimating the probable antiquity of the seeds, when we reflect on the time necessary to have worn down the barrier of trap rock, and to have drained so large a lake, which must have stood at its highest level whilst the thin layers of sand were deposited over the bed with the vegetable remains, the antiquity of these seeds is truly astonishing, and it is most wonderful that they should have retained their vitality.

The Andersonian Pea.—In the course of the late explorations in the ancient ruins of Egypt, Gen. Anderson, a traveller, found enclosed in a sarcophagus, besides a mummy, a few dry peas, which must have been at least three thousand years old. These he preserved carefully, and on his return to Great Britain, planted in the rich soil of the island of Guernsey. The seeds germinated, and the plants soon appeared, from which, at maturity, sufficient peas were gathered to plant a large tract of ground the following season. Some of the plants thus raised have attained a height of over six feet, and have been laden with blossoms of exquisite odour, and of a delicate rose tint. The peculiar feature of the growth is the stem, which is small near the root, but increases greatly in size as it ascends, requiring a support to sustain it upright. The pods, instead of being distributed around all parts of the stem as in the ordinary plant, are grouped about the upper extremity. The vegetable, it is said, belongs to the ordinary garden variety; but, from its presenting the very distinctive differences above noted, seems worthy of close botanical examination. The peas are of a remarkably fine flavour, excelling in delicacy those of the choicest known varieties.—*Indian Agriculturist, 1876.*

[NOTE.—The foregoing paper on 'Mummy Wheat' has been printed at the expense of Dr. Bruce, F.S.A., Vice-President.]

XV.—A COLLECTION OF DELAVAL PAPERS.

BY JOHN ROBINSON.

[Read on the 27th June, 1888.]

DR. CHARLTON in his interesting lecture on 'Society in Northumberland in the Seventeenth Century,' which he delivered about fourteen years ago, made mention of the thousands of letters, etc., belonging to the Delaval family which were preserved at Ford Castle. Among them were letters from nearly all the principal families of the North of England, as well as from the leading men of letters of the last century. Ever since the delivery of Dr. Charlton's lecture local historians have longed for an opportunity to inspect the collection at Ford. Yet during all those years there has been a vast pile of letters, despatches, and old records, lying in a roofless warehouse, not a dozen miles from where we are now assembled. Some few of these have been saved, but hundreds of valuable papers have been reduced to a decomposed mass of pulp through the winters' snows and summers' rains of more than fifty years, falling upon them, for the oldest inhabitant can only remember the roof being on the building; and it is only by a portion of the roof having fallen upon the old papers that some of those you now see before you have been preserved. Yet, decayed, stained, and almost unreadable, as most of the papers taken out of the 'old granary' are, their fate has been better than that of those which we are given to understand were in a fairly good state of preservation; for about twenty years ago, when the Hartley Bottle Works, or the Royal Northumbrian Bottle Works, were closed, and the plant sold, orders were given by one of the old managers that all the old ledgers, letters, and papers stored in the 'old granary' had to be taken into his garden close by, and burnt. The order was carried out, and for a whole week the fire was fed from the accumulated account books, letters, despatches, and royal signatures which had passed through the hands of the Delaval family for a period of at least six or seven centuries. The historical interest of these burnt papers can only be estimated by the value of those which have been saved, which include the blackened parchment, but fairly preserved, with the great seal of Henry VII. attached, a privy seal and letter of

James I., autographs of Queen Anne, the ill-fated Earl of Derwentwater, etc., etc. One can almost wish that the building itself might now be destroyed, were it not that from the stone steps which lead up to it John Wesley preached to the Hartley colliers.

By the courtesy of Mr. Lumsden, agent to Louisa, Marchioness of Waterford, I have been allowed to inspect and collect what I thought would be of any interest. I began my labour of love among a vast collection of ledgers, etc., removed from the Hartley offices, which are now used as a mission room, with the object of compiling and tabulating the wages paid to the various trades and labouring work carried on in Seaton Sluice one hundred years ago; but as I turned over ledger after ledger, and countless piles of vouchers belonging to the Hartley collieries, I began to pick up packets of private letters of the Delavals, Irish State papers, and Admiralty despatches to Captain Delaval, with innumerable receipts for legacies and annuities paid to almost every family in Northumberland of any importance, together with the cost of cattle, etc., bought at Hexham and Morpeth in the year 1698, and the marketing receipts for the daily articles used in castle and cot from time immemorial. My original idea was put aside for the time, and I hope my time has not been spent in vain, when you look over the papers exhibited, which contain the signatures of families whose names 'are as familiar as household words' in Northumberland, but whose families, like the original owners of these papers, are now known only in name. Here you have the signatures of Fenwick, Ogle, Mitford, Ord, Lilburn, Bowes, Gray, Milbank, Brandling, Charlton, Reid, and Forster, and scores of others whose names are interwoven in Border history.

In the Admiralty despatches you will find names which will live as long as England's naval glory is part of history. The name of the ill-judged Admiral Byng often appears.

Among the letters perhaps the most interesting are those of Lord Chesterfield. His position as a man of letters, combined with the important offices which he then held, gives additional interest to his letters, as he was at the time Lord Lieutenant of Ireland.

Next in importance to Lord Chesterfield's letters come those of Samuel Foote, the great actor and dramatist, whose letters are characteristic of the wit and man of the world.

One of the most frequent and charming of correspondents with the family is a Miss Hammond (afterwards the wife of Dr. Waldgrave); her letters are chatty, and full of complimentary passages as to the health and happiness of her friends; and she is only one of two who in all their writing makes a quotation from the poets; she finds in Pope a couplet which expresses her wish:—

‘ May day increase on day, and year on year,
Without a sigh, a trouble, or a tear.’

The numerous family letters are a most interesting portion of the collection; through them we get a glimpse of the home life. There is every proof that while the Delavals were gay and passionately fond of amusements, yet their home life was affectionate and tender. These letters also demonstrate that the members of the family were held in the highest regard by the best families in the kingdom; and whether it be at Doddington, in Lincolnshire, or at Seaton Delaval, they were always full of company. The following letter may be taken as a fair specimen of those passing between the brothers and sisters:—

‘ MY DEAR SISTER,—I know not why I have been so long in answering a letter that gave me so much pleasure as that I received last from you, perhaps it is because when we know that our friends are well and happy we are not so anxious about them as when they labour under any uneasiness, I had a confirmation of your good health from Ned who said you was very well when he had the pleasure of seeing you, may you long continue so. do not follow my example in lasiness, but let me hear very soon from you, pray direct your letters to me not in a cover for my Brother it was some time before I had your last he is so often out he has been these ten days makeing visits in that part of Northumberland where George Delaval lives. Lady Isabella sets out to day for London my Lady Coddington and Miss Harcourt are here they intend staying a week longer, my Lady Coddington desires her compliments to you if they go post they intend paying you a little visit in their way, yesterday sennight we were all of us at Newcastle Assembly there was a great deal of good company, it was the day of the mayors Feast, Bidley is mayor, my Lady Blacket was there and made many inquires after you. my Lord Ravensworth dined here the other day. we never pitched the Tent by the sea side it was placed in the great oval in the garden, all the warm weather, where we drank tea every afternoon I imagin you have heard that Mr. Baley is dead. Mrs. Symons says he left ten thousand pounds he died of a fever. it is surprising to know what great cures has been done by Dr. James powder here a very sad fever has gone round the country, all who have taken it have recovered I beleive I

told you that Sr John Long is quite well, and seven more at Hartley that have taken the Powders are cured of very sad fevers, after they had been light headed some days. do you intend going to London this year. I am sorry your Turnips have not turned out so well as they should have done but it has been a very bad season they tell me that up the country a few miles the corn is all standing about this place they have had a fine harvest breakfast is ready I tell you so to shew how industrious I am to write so early in the morning the good wishes of all here attend on you my Brother and my little namesake she must look vastly pretty with her little Teeth Adieu B. ASTLEY.'

Seaton Oc^{br} ye 15

The powders of Dr. James would appear to have been a favourite medicine of Mrs. Astley, for in another letter (Sep^{br} ye 14) she writes:—

'Long Jack is quite well [it may be remembered that Long Jack was the favourite groom who carried the letters to and from the North Tyne in the days of '45]; this is a most surprisning medicin and what no body ought to be with out.'

And then follows a piece of gossip which is dear to most ladies, and gentlemen too :—

'Miss Laake's match is quite off Mrs. Symons says there was an empty purse on both sides poor Girl I wish she had better luck.'

Again on April ye 14th she writes (she never gives the year) :—

'it is allmost incredible what a croud of people was at Newcastle waiting to see the Duchess ['Hamelton' struck out] she according to her usual goodness to the publick contrived to stand a few minutes on the steps at the Inn but when the Duke came out he was much offended that the people should dare to lift there eyes to so devine a beauty and protested if he had had a pistol he would have fired a mong them when he was in his Chais he bad the postilion drive on the more he drove over the better. you see how Jealously he gards so great a treasure.'

These old family letters confirm the popular stories about the amusements at Seaton Delaval. Tradition has given the famous seat of the Delavals in Northumberland a good character for its entertainments and amusements; but in the letters before us we have direct proof that tradition has not fallen far short of the actual truth. In February, 1753, George Delaval, writing from Mortlake to his brother Thomas, says :—

'It was in the *Daily Advertiser* that upwards of four Thousand Gentlemen and Ladies had been assembled at Seaton Delaval to see the Rope Dancers.'

And Mrs. Astley writes 'on Dec^{br} ye 16':—

'Bob has undertaken to entertain us with a Pantomim intertainment of his own composing, these Christmas holydays he has, taken in all most all the people in the house as performers I fancy it will be a very curious sight.'

In the same letter she continues :—

'Bob has performed his Pantomine entertainment before a great number of the country folk, who shewed there approbation by great fits of laughter.'

Foote wrote from London on March 13th :—

'there is no news but what the papers will bring you, but we have long & pompous accounts of the Tilts, tournaments, Gamblings [?] & Bullbaitings at Seaton your Uncle Price says that Mr. Pelham has hird the two dancinge Bears to transmitt to your Brother by way of keeping him in the Country till the Parliament is up, & Chitty swears that the Coliers at Billingsgate employ all their Leizure hours in flinging of Somersets.'

The State lotteries offered frequent matter for correspondence between the brothers and sisters. In one of her letters Mrs. Astley writes :—

'I wounder why you think that you shall have the Ten thousand pounds I intend to have it my self and look very sharp into the news papers every post for it, tho upon second thoughts you may have one of them and I the other.'

In another letter without date she says :—

'my Brother Ned bids me tell you that he * * * is convinced that you or he must have the ten thousand pounds—every one for them selves, we hope not, my Father has promised Bob one which you may imagin is no small pleasure to him Mrs. Charlton is gone home we saw her very often while she was in this part of the country she looks in high beauty, this year Tinemouth and Collorcoats were much in fashion not a room empty my Lady Ravensworth and my Lady Clavering were a month at Collorcoats bathing my Lady Clavering and Sr Thomas dined here the other day they asked much after you my Lady Swinburn and Miss Swinburn are gone to live at York, I must leave of it is Chapple Sunday tho I am in a very scribbleing humour we shall have a very thin congregation to day for it is the first Sunday that Divine service has been performed in Mr. Ridleys Chapple at Blithe and curiosity will carry most of the people thither.'

On the 16th December she writes :—

'poor me, all my golden hopes are come to nothing, for my Ticket that was to have been Ten thousand pounds, is come up a Blank. I hope to hear that you have had better luck.'

I am afraid I have dwelt too long upon the purely family letters of the collection. My excuse must be that they give us pleasant pictures of society in the north well two hundred years ago.

The collection is, however, rich in documents of a more national interest, and of even wider range than our own nation. There are numerous Spanish (one of which says the king favours the giving up of Gibraltar) Portuguese and Dutch despatches, relating to the sixteenth or seventeenth century; the petition of the first English settlers in Carolina, America, who complain of being robbed of the land and agricultural implements the Government had given them; 'The Petition of the French Protestants taken in the Dutch Ships;' 'The names of the Lords Spiritual and Temporal in the Parliament holden at Dublin, the 17th of July, 1634, as they were delivered in by the King of Armes'; and numerous documents of general and local importance. In the collection there was material for numerous essays on national and local history, as well as trade and commerce. I regret that I am not equal to the task of fully bringing before you the great interest and value of such a collection of papers which embrace a period in this nation's life when the patriotism of Englishmen was put to a severe test, and which was a most glorious page in the nation's history. If one of the objects of the Society, the study and preservation of documents of importance, had been in the least furthered by the discovery of these important papers I am thankful to have taken a small share in it.

APPENDIX.

ITEMS OF EXPENDITURE.

August	15	1691—Paid my Brother Howard for a Horse	...	...	016	02	06
March	11	1694—Paid for 2 Sheap	...	...	000	11	00
May	10	1698—Bought 3 Cowes at Hexham	...	...	07	10	00
		„ 4 Cowes at Morpeth	...	...	11	10	00
Octobe	8	1720—Paid Mr. Joseph Greene for a Clock set up at Bavington...	...	...	06	10	00
July	18	1723—Paid for the Fools Coat	...	...	00	08	06
		1724—Butter, 8 poundes at 6d. a pound	...	...	00	04	00
		„ —144 Eggs at 4 a penny	...	...	00	08	00

August	6	1737	—Paid John Davison. Tailor for making the Postillin a pair of britches and a day's work at Seaton House	00	02	06
"	8	"	—Paid Jacob Atkinson to complement the High Shiriff	00	02	06
"	"	"	—Paid Jacob Atkinson for his Expenses Do.	00	00	04
Sep ^t	16	"	—Paid Th ^o Dobsons expenses at Blyth when buying Timber for the Chapel	00	00	08
"	"	"	—Paid Edmun Collings for two firrits	00	16	00
"	17	"	—Paid for 3 Pecks of boans for pins for Slating the Chapel	00	01	06
"	"	"	—Paid for six hogsheds for latts to the Capel	00	08	00
"	"	"	— " a cooper for strikin of the hoops and ends out of Do.	00	00	06
Ocob ^r	14	"	—Paid Anthony Farlam and Th ^o Armstrong for Slating Seaton Chepell	03	12	09
Feby	24	1738	—Paid for a Lamb Skin to bind the Chapel Comon prare booke	00	01	04
Ocoobr	21	"	—Reced of Francis Blake Delavall Eq two pounds five shillings in full for a clock sett up in the kitchen at Seaton Delavall by Wm Joseph Green	£2	5	0
June	8	1740	—Paid for a pound of Scotch Snuff	00	02	00

18 Nouemb : A^o : R^{nl} : R^{ls} : Caroli 9^o : A^{oq} : D^{nl} : 1633. etc.
 Receyued y^e day & yeare first aboue-written by me Tobye Bowes of Herrington wthin ye Countye Palatine of Durham Gent, at the handes of M^{rs} Barbara Lauall of Seaton de Lauall wthin the Countye of Northumberland, Widdowe, The just and Intire summe of Twentye & fine poundes due vnto me The sayd Tobye Bowes, ffor one halfe yeares rent of that Annuitie, or Rent-charge of flifty poundes p'Annu', Granted vnto my wife Katherine Bowes by her late ffather S^r Ralfe de Lauall of Seaton de Lauall aforesayd k^t deceased To be jssueing out of ye Mannor, & Landes of Harteley within ye sayd Countye of Northumberland, Accrewed at y^e feaste of St. Martine ye B^p In winter last paste before ye date hereof: And payable to me by y^e sayd Barbara as being Committee of ye bodey & Landes of Ralfe de Lauall Esq his Ma^{ty}s Wardes pprietour of the sayd Mannor & Landes out of wch the sayd Annuity or Rent-charge is to be Issuing as aforesayd I say receyued as is aboue-written

li.
XXV.

Wittensse hereof my hand & Seale The day & yeare abouesayd

TOBYE BOWES

[The signature is followed by seal on which is the crest of a ram's head erased.]

Sexto die Julij. Anno Regⁿⁱ Reg^{is} Caroli duo decimo Annoq. Domini 1636.

Received the day and yeare first abouewritten by me Elizabeth Grey of Morpith one of the daughters of S^r Edward Grey of Morpith Castle K^t deceased, Att the hands of m^{rs} Barbara De Laual of Seaton De Laual within the County of Northu'b'land Widow, The iust and entire sume of Twenty one pounds and five shillings curant English money, due vnto me the said Elizabeth Grey for one halfe yeares rent of that Annuity or rent charge off Fifty pounds p annu' granted by S^r Raiphe Delaual of Seaton De Laual aforesd k^t deceased to his daughter Katherine De Laual by his Last Will and Testament in writing bearing date the tenth day of January in the yeare of Christ 1623, to be issuing forth of the Lordsh^p of Hartley and Sea fishings there within the foresaid County, for the Tearme of Ten yeares next after his death The which Annuity of Fifty pounds, parcell thereof being Fowerty Two pounds Ten shillings, p. annu' is now invested in me by vertue of a Conveyance of the same bearing date the first of December in the Eleuenth yeare of the king anno 1635, made vnto me by Tobye Bowes of Offerton in the county of Durha', Gent', and the aforesaid Katherine his now wife, for the tearme of five Yeares next after the date of the said Conveyance, as by relation to the same more fully doth appeare. Now I the said Elizabeth Grey doe hereby acknowledge to haue receiued as abouesd the said sume of Twenty one pounds, five shillings for a full halfe yeares re't of the said Annuity, which did accrew vnto me at the Feast of Penticost Last past before the date hereof, and is payable vnto me by the foresaid Barbara De Laual as being Committee of the body and Lands of Raiphe Delaual Esq^e his Maiest^y. Ward proprietary and owner of the said Lands and Sea-fishings out of w^{ch} the said Annuity or rentcharge is to be issuing as aforesaid I say receiued in full discharge of all payments due by reason hereof vnto the abouesaid day and yeare the sume of

lib s d
21 : 5 : 0

Witness hereof my hand and seale the yeare first abouewritten
ELIZABETH GRAY.

Witness at the signing & sealing
CUTHBERT PYE MARTIN BRIGES

S^r,

Wellbeck Nov: y^e 2: /82 [1682]

I receued yours of ye last of Oct: this day and I giue you many thanks for it as a most frendly letter as a frend can write. I doe wonder ye Romanist will appeere in publick places, I am a frend to many of y^m, but I shall never be of their Religeon. Since you mention M^r. Howard I acquaint you vpon my Lord of Carliles wishing it I have writ to my Lord Halifax to desire

he may be this yeare Shirriff, and y^e next yeare I assure my selfe he will haue ye
 Countrey Keeing [?] indeed I am trobled he has it not this yeare. My Daughter
 Albemarle haueing violent fits of ye Mother troubles me exceedingly God
 keepe you and your Family in health, I am ever,

Your most faithfull servant,

H Newcastle

Sr,

London July ye 23^d 1745.

Mr. Liddel show'd me your letter by the last post to him, and gave me
 the inclos'd abstract of the Laws of Ireland concerning foreign Protestants &c.
 It was the more wellcome as I had been some time thinking of the methods of
 inviting a Number of French Protestants to settle in Ireland. That an increase
 of people, though without shoes and stockings, if they have but legs and arms,
 is a great advantage to any Nation that is not already overstock'd, which is by
 no means the case of Ireland at present; I take to be an uncontroverted pro-
 position; And that such an increase by protestants would be particularly
 advantageous to Ireland, considering the great number of Papists there; is
 I think as plain a proposition as the former. From these two principles the
 conclusion is plain, that such an increase of Protestants, should be got if
 possible. Now I will tell you that it is very possible; and the only difficulty
 is with regard to the manner of receiving and establishing 'em. I have a
 proposal by me from a great Number of French Protestants in the Cevennes
 and the Vivarais, who, from long indulgence and connivance during the
 Administration of Cardinal Fleury, grew I believe a little too flippant in the
 publick exercise of their Religion, met in great numbers, sung Psalms aloud,
 and have brought a kind of a persecution upon themselves. Of these who by the
 way are a hardy laborious kind of people, I can have what Numbers I please,
 in Ireland, upon assuring 'em of a proper establishment and provision there.
 Many of 'em I believe are very poor, some would bring means along with 'em,
 but in short at the worst all would bring themselves, which I take to be Riches.
 I find the Laws in Ireland as they now stand are favourable to 'em; but that
 alone you are sensible is not sufficient ground for any body to invite numbers
 or for numbers to come upon. A settlement, and the Nature of that settlement
 must first be shown 'em. It is impossible for me at this distance to point out
 to my self or others any method to be pursued; Nor would I at present if I
 could. Lord Lientenants are suspected Persons, their proposals have *fenum
 in Cornu*, and the answer to any schemes that should take their rise from
 them, tho, singly mean't for the Publick good, would be, *Tineo Danaos et dona
 ferentes*. I have therefore given no answer to my Protestant Undertaker, but

that I would consider of it in Ireland, and then let him know, what could, or could not be done. A Spirit of party in Queen Anne's time defeated all the advantages that would have arisen to the Publick from the Establishment of the Palatines here. The same absurd Spirit repeal'd the Act of General Naturalization soon after, and it now costs a foreigner above a hundred pounds to be naturaliz'd. Moreover most minds are form'd rather to see, the little local and partial inconveniencies, than the great general good of an extensive plan. Some of these motives or possibly all of 'em, may render a proposal of this Nature, not only impracticable, but unpopular in Ireland, especially coming from me; in either of which cases I have done with it. I leave it in your hands at present, and I think I can't leave it in abler, to make what use you will or can of this Idea. If it is generally lik'd in Ireland and call'd for, I am not only ready to cooperate but contribute, and the people shall be forth coming. If not, I shall rest content with my good intentions for that kingdom, which surely wants, and in my opinion might make, great improvements, getting people from abroad, and keeping their own money at home, would be two very considerable ones, and are both in their own power. I heartily wish my Administration might be an Era of some National benefit; whoever can suggest any, will be wellcome, whoever can bring it to bear will be still wellcomer, to

Your faithfull friend and servant

[Endorsed: Lord Lieut. 23
July, 1745, R 29th.]



When I tell you that I like your letter about the Hypanians very much, I can also assure you that Mr. Pelham and Mr. Winington (to both whom I shewd it) are equally pleas'd with it Principibus placuisse viris non ultima laus est.

The very surprizing changes that have happend cant be wrote (with truth) but I must wait till I see you to give you a perfect idea of the most impudent undertaking carried into execution with an incredible rapidity, maintaind for some few hours, by the good will of *one Deceived & abused Person* and then crushd by the weight of Ability Property & Honesty. Our two Great Departed Statesmen seiz'd on power with no more prospect of maintaining it or foundation to support it, than King Phys and King Ush in the Rehearsal Alas they were not able to form a Cabinet Council. Judge of the rest—Nor could they find even People of Quality to accept of the greatest posts in the kingdom from their hands. Courtiers woud not take money from them & Citizens woud not lend it them. White staffs and 5 P cent went a begging. Every body but themselves wonder'd what They intended Which they Themselves could not tell 'em.

However at last (or at first which you will) they order'd L^d Winchelsea to take the Admiralty and overreach'd L^d Carlisle into being Privy seal. The First of these order'd his Commission to be immediatly made out with blanks to be left for the names of his Brethren but upon his Sending to M^r. Phillipson whom He had before brought to that board to come back thither with him His Lordship had the misfortune to meet with a refusal, & before he could think of another Person to supply that vacancy his own Employment became vacant. Harder and more ridiculous was the Fate of L^d Carlisle. He was bid to go to S^t James's on the Wednesday morning to receive the Seal, & being a Regular Man he came exactly at twelve o'clock and there he waited till near two. His Friend L^d Bath went into the Closet to prepare his way but the reception he met with there discompos'd him so much that he forgot L^d Carlisle who was waiting in the outward room and went down the back stairs At last L^d Carlisle was releas'd from his long attendance by M^r Winingtons coming out of the Closet who said he had the kings orders to fetch back his old Servants to him. His Lordship upon this retir'd from Court and when he came home he had the pleasure to find a letter upon his table from the Sagacious Bishop of Lincoln directed to the Earl of Carlisle L^d Privy Seal This, with the rejoycings of his Servants and the congratulations of his Lady & family made his Lo^p have no great stomach to his dinner and I fancy did not much conduce to his passing a merry evening.

L^d Bath retir'd immediatly to his lodging at Richmond to think over at leisure his late conduct and took My Lady with him to sooth his melancholly and alleviate his disappointment He threatend loudly that he would give the world an exact account of the whole proceeding of these transactions in a pamphlet Nay he went so far as to tell L^d Harrington that it should be such a one as should set the whole nation in a flame, but the flame has ended in smoke. There is a story goes about that one of his footmen meeting some other persons footman the other footman said, I hear Jack your Lord was near getting a good place and would have had it only Nobody would give him a Character. He has been seen but little since his fall & as there is nothing People dont think him capable of doing so nothing He does surprizes them, and as Granville is thought to be an Enterprizing Imprudent man, He is only thought to have done a bold imprudent thing, & the other is no more hurt by it, than Chartres would be if He were alive and catch'd once more cheating at play, They blame one another but certainly Granville has got off better than Bath. L^d Winchelsea to the surprize of every body was to have had (as I have told you) the admiralty again but that enigma was solv'd by its being soon known that as soon as your session of Parliament was over he was to have gone to Ireland. L^d Cholmondeley by being at Chester, was luckily kept out of the Scrape for he was intended by Granville to have been Secretary of state, & tis said a Messenger went down to fetch him up to take the seals, L^d Sandys was to have had the board of trade in L^d Monson's place & the Duke of Rutland

was to have been Master of the horse, Willes had a mind to be Chancellor but was afraid & did not see light enough, The Court was a strange place Nobody condol'd with those that went out and nobody rejoyc'd with those that came in.

I have now but just room to tell you that what you wrote about was dispos'd of the day M^r Pelham resign'd the Seals, the Man dyd just then & he made use of the opportunity and put in M^r Yelverton So I have said nothing about it nor shall not till you desire me again, I wish you was on this side of the Water for my sake as well as yours Adieu Vive memor nostri. 5th March 1745/6

Dear Sir

After one day spent with Lord George Manners at Ancastré, and another with your Uncle at Wasingly we have this Evening reach'd the Metropolis L^d George goes for Newmarket on Monday returns at the end of the meeting & purposes to send M^{rs}. Delaval & you a Letter of invitation to his House, tho this step may not be strictly consistent to the usual forms of provincial politeness, yet as they are people of quality, & upon the whole a good rural acquaintance, I would advise you to relax [?] a little in ceremonials

This Town is as empty as your Aunt Prices Head, & as my invention is rather disturb'd by the rocking of the Chaise de Poste, accept this only as a scrawl, in a little time you shall receive a Letter

from yrs most sincerely

Sam^l Footes

Your Brother desires his best affections to you & your Fireside my services attend Mrs Delaval, & my Love Mrs Gash

Saturday Sep^r 30th [1752?]

[Endorsed: To John Delaval Esqr at Doddington near Lincoln
From F Delaval]

I am sorry Dear M^r Delaval should suppose he wants a subject to interest and entertain me, whilst he has it in his power to communicate his own happiness & that of his Family, to the latter you have this Morning a collateral addition by the birth of a Son to Miss Roach.

The Theatres have each produced a Pantomime That of Covent Garden is the Sorcerer reviv'd with a new peice of Machenery, that is elegantly design'd, & happily executed, the subject is a Fountain.

The Genii of Drury Lane has some pretty contrivances, but the Inspector complains of its being barren of Incidents, defective in the plan, & improbable in the Denouement. We have had no new comedys but one given by M^r Weymondseel, & his Lady. Jo Child is gone to France, The frail fair one turn'd out

of Doors, and a suit for a divorce commenc'd Francis's Tragedy call'd Constantin is to be acted at Covent Garden, a Comedy call'd the Gamester is soon to be play'd at Drury Lane, I am writing the English Man at Paris for Macklyn's benefit, the Attorney General is to be made a Peer, the Solicitor Attorney, & York Solicitor General This is all the News I have now to offer & indeed all that I have to say except that I am most sincerely yours

Pal Mal, Jan'y 17th

SAM^L FOOTE

I beg my Compliments to every Branch of the Stock at Seaton'

[Endorsed: 'To John Delaval Esq' at Seaton Delaval Near Newcastle Northumberland; and sealed with a seal bearing the arms: *argent* a chevron *sable* between three birds, with crest. a cock's head erased.]

In the North, what dye do in the North? when you are wanted in the West on the 24th instant appears a Farce of your Hble Servants, which without the powerful aid of such Freinds as M^r Delaval will I fear encounter a most disastrous Destiny

I suppose this Post will bring you the Brothers you will find some good writing, but as a play tis a heavy, uninteresting, bad conducted, ill judgd story

The Recorder of your Town of Newcastle has lately occasion'd a small inflammation at Court, about four months since He dind with L^d Ravensworth, & takeing up a newspaper which mention'd the Bishop of Glouster as the Bishop of Chichesters successor in the Prince of Wals's family, declar'd that was the second great officer about the prince whom he had formerly known to drink treasonable Healths Andrew Stone being the other

L^d Ravensworth made a Report of this to the Cabinet Council, which the two delinquents with the Solicitor General, he being equally culpable, were order'd to attend, sundry examinations were had, of what nature has not transpir'd, the result of all is that the subsequent loyal Attachment of these Gentlemen, should obliterate the stain of their former principles & the prosecution be branded with the ignominious titles of groundless, trifling, and vexatious*

* * * * *

you must expect the Wits to be arch, but I dont know how to take your calling me *one*, in your last, as I know in what light you men of Bussness regard that Character, but I give you leave to think of me as you please in every other respect provided you do me Justice in one Article, that I am & ever be Dear M^r Delavals most oblig'd & obed^t Serv^t

London Mar 13th

SAM^L FOOTE

I suppose your Brother is on the Road, I beg my compliments to M^{rs} Delaval with a thousand wishes for a happy hour.

I am to thank Dear M^r Delaval for his last favour which I own a little dissappointed me, having flatter'd myself with the hopes of seeing you in Town with your Brother

*See next paragraph of this letter at page 129.

NOTE.—For 'From' in line 27 of the preceding page, read 'Free.'

The Englishman at Paris has been better received than I expected. Garrick, &c all the Deliciae [?] of the Theatre say kinder things of it than modesty will permit me to repeat, upon the whole it was damnably acted, Macklyn miserably imperfect, in the words, & in the character (oh stain to Comedy) you might have seen what I meant an English Buck by the power of dulness instantaneously transformd into an Irish Chairman

Miss Roach accompany'd by some frippery French woman occupyd to the no small scandal of the whole House the Princes Box whilst the Dutchess of Bedford &c &c were obligd to take up with seats upon the Stage The Peice will be printed the 25th instant which I will inclose to you

I set out for foreign Parts the first of May, & shall petition for the continuance of our correspondence, I dont know whether I shall arrive time enough in France to put up a few Masses for the propitious Delivery of M^r Delaval, but let me be where I will I shall not fail to pronounce for her a Juno Lucina fer opem, & I dont know but that may do as well as an Ave Maria.

I congratulate you on the fertility of M^{rs} Ashly [*sic*] as every additional Blessing to your Family cant but give pleasure to

Yr most obligd & obed^t Serv^t

Pal Mal Apr 5th

SAM^L FOOTE

London Nov^{br} 25th 1751

Madam

* * * * * I wish Madam I could entertain you with any news or diversions that are going forward in this gay place, but I have never been out but upon business, & nothing so much talkt of as y^e Lottery, I wish I could give you joy of a good prise, tho their is many good prises come up y^e Tickets are now £16 14s. * * * * * I hear Lady Isabella Delaval is much delighted with her journey into y^e North & says it is a charming place & every thing very agreable ther. * * * * * M^{rs} Baily I find is coming to Live at Stilton.

I am Madam Your Most Obdn^t & Most Humble Serv^t

S HAMMOND

PS. every body here is in mourning for y^e Prince of Orange

Lincoln Feb y^e 3^d / 1753

Madam

* * * * * A letter from you always gives me great pleasure & particularly your last that acquaintd me your self & charming Miss Delaval perform'd your journey well. I know you was much divert'd when miss happen'd to think of Ham when a church was in veiw. * * * * *

Nothing is talkt of here so much as Ld Scarborough's fine dress & his Ladys, there has been an Assembly above Hill & all y^e gentlemen & Ladys in y^e Country came to Complement them, her Cloaths if possible was I am told finer than those she had on below hill, she had Diamonds all down her stays & a necklace almost coverd her neck her Earings very fine y^e two Middle drops she said Cost £120 &

£50 without y^e hoop that is round them, for they are set transparent : & their whole Coat of arms adorns her Hair a pelican is y^e Crest & that has a very Large diamond in its mouth. all her Diamonds Cost £10,000. her fortune was £30,000. S^r George Savill gave her ten £10000 & twenty she had before. the particulars of my L^{de} Dress I know not. his Estate is 9000 a year £14,000 in mony. & he is offerd £60,000 for y^e wood & that may now be Cut off y^e Estate & for want of it y^e Estate is worse. y^e Entertainment at his House is very grand & Cannot be relate'd properly but by those that have seen but Some few particulars I shall mention. they had a great deal of Company last week & at y^e first Course their was 32 dishes serv'd in Silver & y^e plates spoons Salts Candlesticks & knives y^e same y^e second Course there was 45 dishes and all upon Gilt plate every thing Salts spoons & knives & y^e Six Silver Candlesticks remove'd & 12 gilt brought on. 24 gilt branches round y^e room light'd, y^e desert was Extremely fine & y^e glass cut particularly so & y^e China very fine. their was a Foun[tain] of Orange & Hony water upon y^e table, play'd all y^e time & as y^e water fell it appear'd as if it froze. & every thing was manag'd with great order.

* * * * *

I am Madam

Your Most obligd & Most Humble Serv^t

S HAMMOND

[Endorsed : To M^{rs} Delaval at Dodington near Lincoln turn at Grantham]

I send this my Dear Sister to tell you that we are all safe and well you will think this a strange way of writeing but I was affraid you might be alarmed by some paragraff in a news paper. one wednesday at four a clock in the after noon a fire broke out in the kitchen Chimney which consumed all those rooms in the wing where we lived but was fortunately put out with out hurting the other end most mr Astley linnin and mine are burnt. what good providence that it did not happen in the night

y^{rs} affectionately

R. Astley

[?Wednesday, May 6th, 1752.]

[Scaled with a seal bearing arms of ASTLEY impaling DELAVAL.]

[Endorsed and sealed same as last.]

Seaton Delaval may y^e 22

my Dear Sister you desire an account of the damage the fire has done and how it happen'd. about twelve years ago a man undertook to prevent the kitchen Chimney from smoking he pared away the wall at the back of the Chimney till he came to one of the beams of the dressing room above, and was so great a villain as never to mention it. it is very surprizing how it escaped so long without being burnt had providence sufferd it to break out in the night how great had been the mischief it was first seen by my maid when she went

up after dinner she call'd out for help my Father who was in the passage immediately went up and saw the fire breaking out no bigger than a candle at the top of the ceiling. he allarmed the the [*sic*] workmen. and in less than a quarter of an hour near four hundred people were gather'd together, they by pulling down and throwing great quantities water saved the kitchin and all beyond it. the rooms where we lived and those under them are entirely demolished I mean the inside the walls are not much damaged. the fire burnt with such swiftness that it was impossible to save any of our linnin or indeed hardly any thing that was in those two room next the kitchin. my Father has set the workmen to repara the building as fast as they can. I should have sent you this account last post but I was not very able to write as I have been so unlucky as to misscarry I am at present very well as are all the family who desire to be remember'd to you and my Brother.

I am yours affectionately

R ASTLEY

is my Brother Delaval and Ned with you if they are tell them that our best wishes attend them pray let me hear from you very soon

[Endorsed same as last and sealed with seal bearing head of an old man.]

my Dear Sister we arrived here safe and well on wednesday you see I have kept my word in writeing to you as soon as I could there is no merit in it because I take great pleasure in writeing to but much more in hearing from you therefore pray let it be very soon, as we were at breakfast at Northallerton the two gentlemen arrived you see how far short were of their intention of reaching Seaton the same day they left Dodington they travelled with us the rest of the way. my mother desires you will ask Betty where the Tea spoons are that used to be with the China they are in the inventory she did not take them into her closet she desires you would be so good as to take care of them. mrs Charlton is at Collorcoats Bathing they tell me it is much the fashion this year that there is a great deal of company there and at Tynemouth. this place is in high beauty if you should be tempted to see it dont leave the little girl behind you what ever you do change of air will do her as much good as you. you know it allways agreed very much with you. I have had a letter from Tommey he is very well. you will not fail sending word to my mother what Spinxtton says to you. and tell her exactly how you are the sincere good wishes of all here attend you and my Brother

I am yours most affectionately

RH: ASTLEY

Seaton Delaval July y^e 19

[Endorsed same as last, and sealed with seal of a man (a clown?) running.]

my Dear Sister I cannot help writeing to you this post tho I writ so lately to tell you what joy your letter gave me by leting me know that you are better. that you may continue to mend is I am shure the sincere wish of every body

here. I am quite of Spinxtons opinion in thinking that moderate exercise and thin diet is the best thing for you, nor can I think that Scarborough would be of any service in your case, I hope you take the air in the coach every day it is much better than walking even when you are very able, I wish you had somebody to stay with you it would not be so much confinement to my Brother tho I dare say he thinks it none and I know he is the best nurse in the world, I fancy you may have miss Hammond as long as you will and I am shure she will do what she can to entertain and take care of you, you know that she is a very good natured girl. pray did mr Hurtons friend recover that took Dr Jame's medicin, I have intended to ask you every time I writ. poor Long Jack is so ill of a fever that they think he cannot live my mother sent him some of D^r James medicin but whether they gave it him in a proper manner I can't tell but I am affraid it will not have the proper effect poor S^r John—the vanities of this life are all over with him. while he was well he appeared every Sunday at church in his fine cloaths and long wig and sword, the first time the country people ran out of there seats to make room for so fine a gentleman, but you may imagin what a laugh ensued when they found out the Jay in borrowed plumes. * * * * I am Just now told that long Jack has had a good night and is in a fare way of doing well what a fine thing D^r James Powder is.

my mother says that you must leave Puter and all other necessary's of that sort in your house I think you are in the right to let it if you do not propose going to London this year. all here desire their compliments to you and my Brother. pray let me hear from you very soon.

I am most Affectionately yours

R: ASTLEY

Seaton Delaval Sunday morning

[Endorsed same as last, and sealed with head of old man.]

* * * * * one piece of news you sent me has given me great concern. could it have been no ways prevented. the world will judg my Brother John master in his own house therefore I fear it will hurt you both 'tis a sad thing. tis only in ones own house that such things can do effectual harm. pardon me if I have said too much. it proceeds from that anxiety which I ever feel for what concerns your welfare. I have not yet told it and believe I can not because it will make every body so unhappy, I had flatter'd my self that that persons eyes were opened and that It could not even happen again, no body has greater influence than you two make use of it to the uttermost to convince them of the certain ruin that must attend

I am very sorry to hear that poor mrs Hammond is so ill great cures have been done by D^r James powders here, it is great pitty she cannot be prevailed on to take them * * * * *

I am, yours:

R ASTLEY

[Endorsed same as last, and sealed with arms of Astley impaling Delaval.]

my Dear Sister I received the favour of my Brother Johns letter. I am sorry to hear that you are not better than when we left you I hope in your next to have a better account, the not hearing from you of so long a time gave us great uneasiness pray let me have a letter by the return of the post miss Hammond will write to me if she is with you I would not give you or my Brother that trouble I hope miss Hammond will stay some time with you it is much better for you than being alone I told my mother about your goods going to Downing Street she says that you are extreamly wellcome to set them in any of the rooms but that when she comes to Town she cannot answer for their safety as there is no room where they can be locked up in. the rooms being then all inhabited she would there fore advise you to save a place in your own house to lock them up in. we do not imagin your house will let the worse for it and it will be a great expence to move them we spent last week at Newcastle there were the same company as usual only my Lady Blacket was wanting they are at Scarborough every body enquired after you and were sorry you was not among them do not forget to make some body write to me immediately all hear join with mr Astley and me in good wishes to you and my Brother

I am yrs

R ASTLEY

[Endorsed same as last, but seal a figure of a man running.]

you know my Dear Sister (because you know how well I love you) what pleasure your last letter gave me * * * * * my Father has had a letter from mr Bosanquet to ask leave for my Brother Tom to take a Journey with him into Saxoney to improve his knoledge in Trade. mrs Feilding desires her compliments to you we dined with her the other day in her grotto Sr Walter Blacket dined here last monday my Lady Blacket intended comeing with him but was prevented by the head ach they are just come from Scarborough we have very bad weather here * * * * * my Brother Frank is gone to shoot at Warkworth I am affraid he will not returne time enough to free this letter if he does I will make him set his hand to it the good wishes of all here wait on you and my Brother

I am yours most affectionately

R ASTLEY

Scaton Delaval Sep^{br} ye 14

[Endorsed same as last, and franked F. Delaval.]

upon my word my Dear Sister you are a little saucy to complain of my long silence when you were so long in answering my last letter or had you for got when you began to write that you owed me one. * * * * * my Brother Delaval is here tho I believe you will see him before you receive this my Lady Coddington is at London we had a letter from her last night she was gone from us before I had your letter I fancy the reason why she did not

make you a visit as she intended was her fear of going off the made roads she is a very great coward they were six days going to Town in a post chace. Heskith is married to miss Cooper they keep six greys have taken a house in Pall mall and live at a great rate I hear that you are going to make Dodington very fine

* * * * *

yours most affectionately

R: ASTLEY

Seaton Delaval No: y^e 16

[Endorsed same as last, and sealed with arms of Astley impaling Delaval.]

my Dear Sister,—I am sorry to hear that you still continue to complain of pains, in your joints. 'tho I hope, that as you are so well every other way, a little time will wear away that too. I have asked my mother about your little Girls wearing shoes, and stocking, she says that If you can prevent her walking for some time longer, it will be better. because she should not wear shoes and stockings, till she has short coats, and the weather is to cold to change her dress. you express a kind concern for my health, I am quite well. Ned and Bobs Tickets are both Blanks. what success have you had? * * * *

yrs

R ASTLEY.

NOTE.

Writing from "Castle Howard Aug^t. 8th 1721," Sir John Vanbrugh says:—"Here's the house full of company, which I like better when it's empty, so am going to morrow to Lumley Castle, and Delavals, which will take up a fortnight. I shall then return to York." And on the 26th of the same month, from York:—"Cou'd you see how busy I have been ever since I writ to you last, you wou'd easily forgive my being so long before I did it again. I return'd but last night from the north (for here you must know we are in the south) where I have been near this three weeks finding a vast deal to do, both at Delavals and Lumley Castle. Since it is not easy, to go there often, I resolv'd to do all the service I cou'd while I was there now. The Admiral [Delaval] is very gallant in his operations, not being dispos'd to starve the design at all, so that he is like to have a very fine dwelling for himself now, and his nephew &c hereafter. Lumley Castle is a noble thing, and well deserves the favours Lord Lumley designs to bestow upon it: In order to which, I stay'd then near a week, to form a general design for the whole, which consists in altering the house both for state, beauty and convenience, and making the courts gardens and offices suitable to it; all which I believe may be done, for a sum, that can never ly very heavy upon the family. If I had had good weather in this expedition. I shou'd have been well enough diverted in it; there being many more valluable and agreeable things and places to be seen, than in the tame sneaking south of England." (*Athenæum*, No. 3,280, Sept. 6, 1890, p. 322.)

XVI.—OLD COQUETDALE CUSTOMS : SALMON POACHING.

By D. D. DIXON, of Rothbury.

[Read on the 26th November, 1890.]

THE paper I am now going to read to you is, perhaps, not exactly an antiquarian paper in the true sense of the word, and I am probably running some risk of being called to order by the more learned members of the Society for bringing forward time after time these simple papers on Coquetdale; nevertheless, for your amusement, if not for your profit, I intend during the coming winter to read a series of three such papers, viz., 'Notes on the Jacobite Movement in Upper Coquetdale,' also an account of two old Coquetdale Customs; 'Foot Ball Play,' and 'Salmon Poaching,' not that these two customs are peculiar to our district alone, but because they are found to have been observed so thoroughly in the spirit of olden times amongst the inhabitants of Upper Coquetdale up to a very recent date. My notes on our Foot Ball Customs treat only of the old style of playing of Foot Ball Fights, rather than Foot Ball Matches. Whilst of Salmon Poaching (the subject of to-night's paper) my notes are both 'Ancient and Modern,' as I need scarcely tell you that this very ancient custom of salmon poaching is not yet numbered amongst our obsolete customs, nor, indeed—so far as Upper Coquetdale is concerned—has it any appearance of becoming so. It is in hilly districts, and in remote valleys, such as Coquetdale, Redewater, and North Tyne, where we find that old traditions, old faiths, old families, and old customs, cling the longest. To me it is a matter of regret that, in this utilitarian age of ours, many of those old country customs are fast dying out. It is only from the lips of some aged villager, here and there throughout the county, that any account at all can be got of several interesting customs now entirely obsolete. For instance—The May Pole—The Kirn Supper—Candle Creel—Riding for the Kail—Hogmanay—Barring out—and Gizorting are nearly all of them memories of the past.

It is rather a doubtful compliment to myself and to my fellow villagers, but there exists a 13th century record which, notwithstanding

the extreme severity of the forest laws, clearly shows the poaching proclivities of our ancestors. About a century after the coming of the Normans the manor of Cartington, which lies on the northern limits of the ancient Forest of Rothbury, was held by Ralph fitz Main, on a tenure of Forest Sergeanty, and in the Pipe Rolls from 1158 to 1198 numerous records are found of accounts rendered to the sheriff of the County by Ralph fitz Main for fines and amerciements, collected by him in his capacity as King's Forester in Northumberland. In the Pipe Rolls for the year 1235, the 19th of Henry III., under the head of "Amerciements of the Forest," John fitz Robert, lord of Rothbury, is fined 40 marks for the transgressions of the men of Rothbury. The vassals of fitz Robert had been poaching in the King's Forest of Rothbury, for which offence their lord had to pay the fine, whilst the villains themselves would be severely punished and put in prison. Again, in 1252, the 37th of Henry III. we find that Richard, the rector of Rothbury, was amerced the sum of £10, also for poaching in the King's Forest. The rolls of the next year tell us that this poacher ecclesiastic paid the fine, in full, to William Heyron, sheriff of the county, and got his discharge. We cannot be surprised, therefore, that the love of sport, the love of poaching game or salmon, continues to be so predominant a characteristic amongst the sons of Coquet, when we learn from those early records such as I have just quoted that the self same spirit ran so strong in the veins of our forefathers some six hundred years ago, a vestige, no doubt, of the free born spirit of the sturdy Saxon.

In Hodgson's *History of Northumberland*, part III. vol. iii., at page xxx of the preface, there occurs the following note on the Pipe Rolls, alluding to the reign of Henry III., which says:—'The King's Forests in these times seem to have been as much plundered by noble poachers, as the preserves are now by a less dignified description of game stealers. Bagsmen all. But the baron then poked a deer; now, the poor wretch, that a natural passion for hunting converts into a poacher, bags a wild fowl or a hare.'

The fish in the river Coquet appear to have been of much more value to the lords of the soil in early times than they are now, owing to the scarcity of fresh meat during certain seasons of the year. Fish and pigeons would probably form chief items of diet. Hence we find

a culver-house in connection with nearly every ancient manor.¹ In those days only the squire and the parson were allowed to have dove cots. When king John in 1205 granted the manor of Rothbury to Robert fitz Roger, baron of Warkworth, *merc* and *mere* were included amongst the rights and privileges of the new owner. *Merc* the right of market, *mere* the right of fishing in the Coquet, or rather the ownership of the fish. The monks of Brinkburn also had liberty from the baron of Mitford to have fish out of the river Coquet as much as they required.

Salmon poaching is no new thing in Upper Coquetdale, as early as 1269, to prevent the destruction of salmon when coming up the river to spawn, two conservators were appointed for the river Coquet, near Rothbury. These were Adam Gallon, *Tirwhite inferioris*, and John de Kestern, both of whom were men of importance in the district. Adam dwelt in his strong tower at Low Trehwhitt, and John, the owner of Caistron, was a great benefactor to the monks of Newminster. The law then ran thus :—‘ Any fisher, miller, or other man convicted, his lord to give the king a mark for each offence, the fisher, miller, or other person to go to prison. Nets found to be burnt.’ (25th June, 1269, before Gilbert de Preston, justice itinerant.)

The following curious entry relative to salmon poaching is found in the Stanton Court Rolls, quoted by Hodgson in part II. vol. ii. page iii., the 18th Charles II., 1678 :—‘ Henry Henderson, for keeping a *junket* (a basket for catching fish), and taking the smelt at spring time of the year, was presented and amerced 16s. 4d.,’ and ‘ Henry Hamling for killing salmon at kepper time ’ was fined 6s. 8d. These entries show that salmon frequented the river Font at that time.

The term ‘kipper,’ or ‘kepper,’ frequently occurs in the parish church records of Rothbury, where we see entered time after time fines for salmon poaching. These fines were appropriated by the churchwardens and overseers, and wisely utilized by being placed to the credit of the poor rate account in the vestry books. We there read—‘ April 2nd, 1724. An account of ye fines due to ye poor for kipper-

¹ “ Had not the religious house of Tynemouth its Columba Cotes (Cullercoats) ? Were not similar pigeonries common on the coast all the way to the Borders ? Stockton had its ‘ Doocote,’ giving name to ‘ Dovecote ’ Street, and determining the portions of the thoroughfare.”—The late J. Clephan’s Note in his copy of the *Arch. Aeliana*, vol. iv., 133. Cullercoats = Culvercotes.—Ed

killing, 21s.' At Felton, within a very recent date the inhabitants spoke of going a-kippering—which meant salmon spearing. We therefore see that the love of salmon poaching has descended from generation to generation; whilst of the survival to our own day of this exciting sport we have abundant proof, in spite of the laws and regulations of the River Coquet Conservancy Board. A few details of local fishing expeditions gathered at various times from old poachers and water bailiffs may be of some interest to the members.

Forty or fifty years ago the ordinary method of poaching salmon in the river Coquet at Rothbury was with lights and leister, or with the gaff or cleek when the poacher went single-handed. The net, which is a much quieter and more deadly instrument, was first used at Rothbury some thirty-five years ago, being made by old Tommy Redhead, of Whitton (Redhead is one of the oldest families in the parish of Rothbury). A Coquet salmon leister usually had five prongs about seven inches long, placed one and a half or two inches apart, with a housel six inches long, and a handle or shaft about five or six feet long. Occasionally the ends of the prongs were armed with two barbs (locally called *weelers*.) Country people also speak of the *weelers* of the mouth, the corners of the mouth. 'A leister,' says Brockett, 'is a prong or trident used in spearing salmon by torchlight.'

It requires some dexterity and a considerable amount of practice to use the salmon leister in a proper manner, to transfix the fish without damaging it. Henderson, in his delightful book, *My Life as an Angler*, gives his experience in salmon spearing:—'Now steady!' said his friend Charles, when he had seen his fish at the bottom of the river, 'turn the leister so that the prongs may cross his back; glide it slowly down till it is about a foot from him, and then strike. Pin him firmly to the ground, and if you do not hold him firm he will wriggle off.' This advice (says Mr. Henderson) I carefully followed, and succeeded in pinning the fish tight upon the ground; but the thrill which tingled through my arms from the poor writhing creature was very painful. I felt quite sick, and, for the first time in my angling career, felt something of the self-reproach of a murderer.

The lights used on these nocturnal fishing exploits at Rothbury were composed of canvas thoroughly steeped in tar, this was made up into small bundles or faggots, and carried aloft on a two-

pronged fork, having an extra long iron housel specially made for the purpose, to prevent the flaming tar from burning the wooden shank. A good light carrier was a great acquisition to a fishing party; it required a person with a considerable amount of coolness and decision for that office. This instrument, as well as the leister, could be used as a weapon—offensive or defensive, according to circumstances. An inveterate old salmon poacher, with a mischievous twinkle in his eye, naively remarked to me the other day, ‘That a dad along the side i’ the heed, wi a bleezing tarry light, wis mair than ony witter baillie wid stand.’

A gaff is simply a large hook, a cleek is a large hook with a barb or wicker; these were carried in the pocket, and when required could easily be fastened to the end of a walking stick. This method of poaching had one advantage, the fisher could go alone.

One dark November night about 8 o’clock, a few years ago, I was returning home from the country, when, walking along the highway, a few miles from Rothbury, I heard, but could not see, that someone was approaching; suddenly, with a bang and a rattle, something was thrown into the roadside ditch, then I saw a form looming through the darkness. According to the fashion of us country folk I shouted, ‘it’s a dark night,’ immediately the well-known voice of a countryman (who lived close by) replied, ‘oh! that’s ye Mr. Dixon, aa’ thought ye war somebody else; wait a bit, or aa’ git thor things oot the dykeside.’ Thereupon, after grappling about in the dark, he produced a lantern, a salmon gaff, and a poke; shouldering these implements of the chase, we went chatting along the road together, until we came to a small burn—a tributary of the Coquet—the spot where my poaching friend was ‘gan te try for a fish;’ here I left him, as I did not care to be mixed up in a poaching expedition.

No doubt most of you will be aware that the fish caught in the river Coquet are not the real salmon, but are commonly known as Bull Trout. They are the *Salmo eriox*, and not the *Salmo salar* of the Tyne or the Tweed. Brockett thus describes the fish: ‘Bull Trout, a large fine species of fish peculiar to Northumberland, and much esteemed. The larger kind of salmon trouts taken in the Coquet, are in the Newcastle market called *bull trouts*,’ but these fish

are larger than salmon trouts in the head, which is a part generally admired for its smallness.

‘ Billhope braes for bucks and raes,
And Carit haugh for swine,
And Tarras for the good *bull trout*,
If he be ta'en in time.’

(*Old Rhyme.*)

The last line refers to the proper season when the fish should be taken. In September or October a Coquet bull trout fresh run from the sea is very prime indeed ; but during November, December, and January, when with every flood the fish come up the river to spawn, they are certainly not so good. Yet hundreds of them are taken out of the river between Felton and the head of Coquet, particularly during the early part of November, and dried by the country people for winter use. After the fish have spawned they are filthy—in fact, ‘ they are neither fish nor flesh nor good red herring.’

Apart from the actual sport of catching fish by torch-light, which is both exciting and full of amusing incident, there is about the whole proceeding a spice of adventure in the risk of being caught, most congenial to the natives of Upper Coquetdale, who seem even yet to possess somewhat of the lawless and daring spirit of their border ancestors.

The poachers generally fished in parties of ten or twelve men each, who, at the commencement of the season, mutually banded themselves together—fishing together, dividing the spoil equally, and who, when attacked by the water bailiffs, stuck to, and fought for one another to the bitter end. When the river was in ‘fettle,’ with plenty of fish running at the ‘Thrum,’ the members of a party quietly arranged during the day at whose house they would meet at night. Accordingly, at 6 o'clock or 7 o'clock, they assembled at the place of rendezvous armed with leisters, each also brought a poke in which to carry the fish, whilst to prevent the bailiffs from identifying them, every man was so thoroughly disguised that, as one of these crafty old poachers told me the other day—‘ Mony a time the yen didn't knaa the tother.’ Some had their faces black and their eyes white, others these colours reversed, a third, with a yellow face, had, perhaps, red eyes and a red chin, and so on. All wore the oldest and the duddiest of clothes they could procure ; their head-dress was often a battered long hat, or a

woman's straw bonnet, the latter was the favourite head gear, as the protecting front of the old-fashioned coal-scuttle bonnet shaded the eyes from the flare of the tarry rope lights. An amusing story is told of an old weaver, who, from all accounts, did not spend much time in the performance of his daily toilet. There were going to be some fishers on the water, and he was to be one of the party, so, on asking his wife—'Nanny, how shud aa' guise me'sell the night?' She replied—'Aa'll tell ye what, John, just wesh yor fyce, an am sure nebody'll ken ye.'

One of these fishing parties having met at the rendezvous at the time appointed, proceeded in a body to the riverside, and as each man knew every foot of the river, and the favourite haunts of the fish, there was little difficulty in selecting the spot at which to begin their operations. One of the party was generally stationed to keep a look out for the water bailiff, of whose approach he gave the alarm by a preconcerted signal. The light carrier took up his position in mid-stream and waded slowly up the river, closely followed by the others, who with their leisters struck the fish, which by the blaze of the tarry lights were quite easily discerned lying on their *redd* in the streams (that is the spot where they were depositing their spawn). As the salmon were leistered they were thrown out of the water and lay on the banks to be afterwards gathered up, put into sacks, and carried home. The sacks were emptied on the floor of a joiner's or blacksmith's shop, or an empty house. At Rothbury, the shop of old Alek Watson, the blacksmith, at the foot of the town, or Jimmie Smith, the weaver's, up Providence Lane, was often used for this purpose. The doors and windows having been securely fastened, the spoil was divided in a very primitive fashion. Suppose the party numbered ten persons, the fish were divided into ten heaps, and one of the men went out of the room whilst another took a leister shank, touched a heap of fish, and asked his partner outside to name an owner for the particular heap; this was repeated until every heap was allotted, one to each of the ten members of the party. The next day the fish were sold at 6d. each (regardless of size) to muggers and travelling tinkers, who during the season gave up their ordinary vocation of selling besoms and crockery ware and hawked the fish throughout the country.

At that time very great numbers of these bull trout were in this manner taken out of the Coquet every season, between the months of

November and January. On one occasion a fishing party had no less than 700 fish laid out on the Goosehaugh—a level green sward on the north side of the river midway between Rothbury Bridge and the ‘Thrum.’ On remarking to the old poacher who told me this, that fish must have been very plentiful then—‘Aye,’ he said, ‘there was a hunder gat up the witter then for one now, an’ its a greet shem ther stoppd.’

This very much resembles the lamentation of an old Coquet angler recorded by Stephen Oliver, the younger, in his *Rambles in Northumberland*. ‘Talk o’ fishen,’ says he, ‘there’s no sic fishen’ in Coquet now as when I was a lad. It was nowse then but to fling in an’ pull oot by tweeses an’ threeses, if ye had sae money heuks on, but now a body may keep threshin’ at the watter aa’ day atween Hallysteun and Weldon, an’ hardly catch three dozen, an’ money a time not that. About fifty years syne I mind o’ seein’ trouts that thick o’ the Thrum, below Rothbury, that if ye had stucken the end o’ yor gad into the watter among them it wad amaist hae studden upreet.’

Although our Rothbury salmon poachers obstinately resisted any interference on the part of the water bailiffs, yet I have never heard of serious personal injury having been inflicted on either side. No doubt, as became true borderers, the water bailiffs and salmon poachers alike, enjoyed the fun and excitement of a hand-to-hand scuffle in the dark; in fact, I have been told by the men themselves that they would, many a time, rather have seen the bailiffs come in their way, than not.

One November night, some years ago, the most expert salmon cleeker amongst our Rothbury poachers was fishing alone with a cleek and gaff at the ‘Thrum.’ Sitting on the rock close to the water’s edge, he was pulling out fish after fish, when suddenly the light from a bull’s-eye lantern shone down upon him. But the owner of the bull’s-eye being uncertain how many of the enemy might be sitting in ambush round the corner of the rock, and the rock being in rather close proximity to fifteen feet of water, he decided not to attack the poachers single-handed. Therefore, for a considerable length of time he paced backwards and forwards on the road above, thinking thus to tire the fishers out. The solitary salmon cleeker meanwhile went on pulling out his fish; but after sitting until he was cold and stiff in the limbs, he thought to himself that either the water bailiff or himself would have to shift his camp. Being provided with a pocketful of

stones, the fisherman watched his opportunity, and the next time the bull's-eye was turned on him, he, with a steady hand and a true aim, threw with all his might, what he termed, a 'gæ canny sized staen,' hitting the bailiff *below the belt*, straight on the bull's eye, smashing the glass, and extinguishing the light, thereby causing the guardian of the fish to beat a hasty retreat unhurt leaving the salmon poacher to himself, who quietly gathered up his fish and went home. Next day the poacher was highly amused to hear from the village gossip that 'ten or a dozen men had set on the witter baillie at the 'Thrum' last night an' varry near killed him.' On another occasion, many years ago, a large party when fishing with lights and leisters at the Scottish Ford, 300 yards below Rothbury Bridge, was attacked by a body of water bailiffs. The alarm was immediately given, and all rushed to the rescue, the light carrier, as usual, charging with his blazing tarry light. One sly dog of a poacher, under cover of the darkness, mounted a heap of newly broken stones, from this coign of vantage he hurled volley after volley of the sharp cornered road metal amongst the watchers, and was elated to find from the frequent exclamations of pain that his shots were taking effect in the ranks of the enemy. This was confirmed next day when the faces of the watchers were seen to be covered by large patches of sticking plaster. At last the attacking party fled with cries of help and murder. By this time the villagers had heard the fray, immediately the 'hot trod' was raised, and all ran to help the poachers. One old amazon (the mother of one of the poachers) hastened down to Coquet-side armed with a big stick, when, meeting several of the bailiffs flying from their foes as fast as ever they could, and shouting for help, she managed to give one of them a good sound whack over the head, at the same time exclaiming, 'Aye aa'l help ye ye scoonderells.'

On the principle of setting a thief to catch a thief, very often the water-watchers, or bailiffs, had themselves been most determined poachers. Therefore, occasionally the old passion for illicit sport overcame their scruples of allegiance. A well known character who resided within the ancient barony of Hepple some fifty years ago, after having served a long term at salmon poaching, in which art he was a great proficient, became in turn a salmon watcher. Lying in wait one night, he espied lights on the water; a band of poachers from the quaint old village of Holystone were leistering salmon in the Coquet

near to Hepple Wood Houses. Being novices at the work, they were striking very few fish. The 'baillie,' disgusted at their want of skill in his favourite pursuit, could restrain himself no longer, but joined his quondam companions, saying, 'Yor sic fishers as aa' never saw. Lend me a leister, an' aa'll sune show ye how to spear salmon.' Snatching at the same time a leister from one of the men, he stalked into the stream, and in a short time leistered as many salmon as they could carry. Throwing down the leister, he then left them, allowing the 'Halysteen' poachers to carry off their fish unmolested, and highly pleased at the generous exploit of the water-watcher.

XVII.—AN ACCOUNT OF THE PRESBYTERIAN MEETING HOUSE AT BRANTON.

BY J. C. HODGSON, OF LOW BUSTON.

[Read on the 25th March, 1891.]

IN the valley of the Breamish at Branton, an old manor of the Collingwoods, one of the oldest Presbyterian congregations in Northumberland has its 'meeting house' or chapel.

During the Commonwealth the parishes around were all ministered to by zealous and learned Puritan clergy, who, before their ejection on St. Bartholomew's Day in 1662, had sown the seeds of Puritanism amongst the scattered population. From Eglingham was ejected Mr. John Pringle, and from Ingram Mr. Jas. Aird.¹ The predecessor of the latter at Ingram was the famous Mr. Luke Ogle, M.A., a member of the Eglingham family, and the Commonwealth vicar of Berwick, where he died in 1696 at the age of 66 years. Of him Calamy says that 'he was a Man of great Learning; and particularly well skilled in Ecclesiastical History: he was a laborious, judicious and affectionate preacher, and a wise and prudent person for government.'

By the Toleration Act of 1689, the worship of those who accepted the doctrines of the Church of England, but who dissented from its

¹ Mr. James Aird, rector of Ingram, ejected in 1662; afterwards conformed in Scotland.—Calamy's *Account*.

rites or form of government, was permitted to be held in buildings for which the owners or occupiers had sought and obtained the licence of the justices in Quarter Sessions.

The Sessions Records contain the following notices of houses licensed in this neighbourhood:—

1700: Christmas Sessions: The house of Alex. Brown of Doxford was licensed.

1701: October Sessions:

}	Robt. Story of Lorbotlle	}	were licensed.
	Thos: Tindle of Chatton		
	John Buddle of Netherton		
	John Chrisp ² of Reveley		
The houses of		Timothy Punshon of Beanley	

1710: The house of Timothy Punshon at Glanton was *registered*.

1712: The house of Andrew Cregg³ at Ilderton was licensed, his signature being witnessed by Timothy Punshon.

1714-15: Robert Ogle's house at Eglingham was licensed.

1716-17: Mark Bell's house at Wooperton was licensed.

After migrating from house to house and from hamlet to hamlet, the people seem to have formed a congregation under the ministry of Timothy Punshon⁴ at Branton. He was of an ancient Newcastle

² The name of John Chrisp of Reveley appears with those of Thos. Chrisp of Gallow-law [near Beanley], yeoman, Alexander Brown of Doxford, and William Brown of Bolton, as parties to a bond dated in 1706. One of the first entries in the Branton register of baptisms is that of Mary, daughter of George Chrisp of Gallow-law, 27th Jan., 1725. They were probably ancestors of the family of Chrisp of Prendwick and Hawkhill.

³ Andrew Crea of Ilderton was father (or grandfather) to John Cree of Low Barton, who was father to the late Dr. Joshua Cree of Whittingham, the father of Mrs. Blythe, wife of rev. Jas. Blythe of Greenville, the present venerable minister of Branton.

⁴ The Killingworth Punshons were also copyholders of Earsdon in the Manor of Tynemouth. In 1673 the name of John Punshon of Killingworth appears in the court rolls. In 1702, Timothy Punshon of Beanley was admitted to 4 'farms,' in Earsdon, in the room of John Punshon of Newcastle, chirurgeon. In April, 1702, Sarah Punshon, of Killingworth, widow, made her will, by which she devised all her lands in Killingworth to her dearly loved son Timothy Punshon, except that house known as Ralph Killingworth's house, which, with a pecuniary legacy, she devised to her daughter Sarah Punshon. No other children are mentioned. Timothy Punshon's wife was Margaret Salkeld of Alnwick, to whose family there is a tombstone in the chancel of Alnwick church, which also bears (without date) a Latin inscription to the memory of Timothy Punshon of Killingworth. The registers repair the defect, for they tell us under date of Dec. 29, 1716, that 'Mr. Punshon, late minister of Branton,' was buried. Mrs. Punshon was probably Margaret (b. 11th May, 1674), daughter of Nathaniel Salkeld of Bondgate Hall, Alnwick. The Salkelds were Nonconformists. She survived her husband, and occurs in church book for refusing to pay church sess. and in 1729, Margaret Punshon of Alnwick, widow, and Timothy Punshon of same place, merchant, appear as parties to a bond. The Will of Timothy Punshon

family, which owned and yet owns lands at Killingworth in the parish of Long Benton. Many of them would seem to have been barber churgeons in Newcastle.

The Branton Register of Baptisms, the only one kept, begins 1st January, 1725; in that year and in following years the entries are most numerous. The meeting house of the congregation was probably a barn or other building adapted to the purpose and lent or let to them by the proprietor, who at that time was Joseph Brown, a son of William Brown^d of Ewart, who about 1712 purchased Branton from the Collingwoods for £2,600. Joseph Brown voted for Branton in 1722 (*Poll Book*), and dying soon after, was succeeded by his brother, Alexander Brown of Doxford. The latter was evidently a zealous Puritan, whose house at Doxford, as we have seen, was licensed by the justices in 1700. In addition to the meeting house, he seems to have allowed the minister of Branton a house in the 'town' or hamlet, and in 1730 he gave further proof of his liberality and goodwill to nonconformity by transferring both house and meeting house to trustees for the use of the congregation in the following manner.

On the 30th July, 1730, what may be termed the foundation

of Killingworth Preacher of the Gospel was proved at Durham in 1717: he leaves portions to his sons, Nathaniel, Timothy, Edward, Jonathan, John and Nicholas and to his daughter Sarah. To Timothy he devises his freehold estate at Alnwick with the 'Golden Acres' and 'Little Cowper-hill.' He mentions his farm at 'Walsend,' and his copy hold estate at 'Munckseaton;' his books are to be reserved 'for such of my sons as have a mind to study Divinity and give up themselves to serve God in ye Ministry.' He mentions his mother-in-law Mrs. Salkeld and Mr. Nathaniel Cox of North Shields, husband of his sister Sarah. The eldest son, Nathaniel Punshon, was buried in the chancel at Alnwick in June, 1730. He left descendants, some of whom continued in Alnwick down to 1811, when his granddaughter (?) Sarah Punshon, was laid beside him. The will of his next brother is dated 7th January, 1737, and in it he is described as Timothy Punshon of Newcastle, gentleman. He states that the estate of his late brother, Nathaniel Punshon at Killingworth, is owing to him £450 for debts and legacies he had discharged. He devises his copyhold at Earsdon to his brothers John and Nicholas, whom he makes residuary legatees; a legacy of £100 is to be paid to his sister, Sarah Widdrington. Sarah Punshon, sister to Nathaniel and Timothy Punshon, was, in 1720, married at Warkworth to 'Robt. Withrington' of Hauxley. In the registers she is described as of Alnwick. She thus became ancestress to the present family of Widdrington of Hauxley, though not to John Widdrington of 'The Old Bank,' whose history is so exhaustively given by late James Clephan, *Arch. Ael.* vol. X. p. 140. It was probably in consequence of this marriage that Bondgate Hall, Alnwick, in 1710, the residence of the Salkelds, became the residence of Robt. Widdrington, and of his son, Nathaniel Widdrington, only passing out of the hands of the family in 1807, when part of the estate was sold at the termination of the great Chancery suit.

^d A notice of the Brown family may be found in the *Proceedings of the Berwickshire Nat. Club*, Vol. VIII., p. 244.

charter or endowment of Branton meeting was executed by Alexander Brown (described as of Hebburn) who granted to Thomas Willis of Branton—the minister—to John Hadkin⁶ of Glanton, gent., John Hopper⁷ of Glanton, gent., Joseph Mills⁸ of Glanton, gent., and Henry Haggerston of Bewick Folly, gent., a message at Branton, then used as a meeting house for Protestant dissenters with free liberty for the setting up of the horses of the congregation during divine service in all stables and byres belonging to the said Alexander Brown or his tenants, at Branton, liberty to cast flaggs to repair the meeting house, a site for a stable, and other privileges, for 999 years, at a yearly rent of ten shillings and ninepence. Also a house at Branton then occupied by the minister, Thomas Willis, with a small stable adjoining, horse grass in the out-field, cows grass in the in-field, liberty to cast flaggs for repairs, to cast turves, and to hoe whins for fuel, with other privileges, to hold for 16 years at a peppercorn rent, and then for 83 years at a yearly rent of £2 10s., together for 99 years. The deed also makes provision for the election of new trustees by the congregation with the assent of the minister, at the death of a trustee, or upon a trustee withdrawing himself for six months from service at Branton. There is also a provision in the eventuality of dissenting meeting houses being no longer tolerated by the law or suppressed.

In 1746, John Hadkin, Jos. Mills, and Henry Haggerston being dead, the surviving trustees, Thos. Willis and John Hopper, appointed to the vacancies John Mills of Glanton, gent., George Anderson⁹ of Glanton, gent., and Thos. Castles of Eslington. In 1756, the trustees were the rev. James Buckham [minister], Henry Ogle of Eglington, esq., John Hopper of Edlington Newtown, gentleman, John Mills of Glanton Pike, gentleman, Edward Anderson of Glanton, gent., and Jas. Reaveley of Old Bewick, gent. The congregation would seem to

⁶ 1722 : John Atkin (? Hadkin) of Glanton voted for Glanton. 1774 : Richard Hadkin of Glanton voted for Glanton.—*Poll Book*. The Hadkins were ancestors of the wife of sir George Bruce, and owned lands lying between Glanton and Greenville, now called Hopper's Hill.

⁷ 1722 : John Hopper of Glanton voted for Glanton.—*Poll Book*.

⁸ 1722 : Jos. Mills, and Wm. Mills, both of Glanton, voted for Glanton.—*Poll Book*. The Mills family owned Glanton Pike, which was carried to the Collingwoods by the intermarriage of Margaret Mills with Henry Collingwood of Lilburn.

⁹ 1748 : George Anderson of Glanton voted for Glanton.—*Poll Book*. 1774 : Edward Anderson of Glanton voted for Glanton.—*Poll Book*.

have increased, and the old chapel had become 'strait' for them. A plot of freehold ground was therefore purchased of Nicholas Brown,¹⁰ then of Bolton, son and heir of Alex. Brown the founder. The plot contained 368 square yards (*i.e.*, 23 yards by 16 yards), and was situate on the 'Back Riggs' near the old chapel. The tenants of the farm held the ground on lease, and were compensated for any loss by the award of an arbitrator. The new meeting house was completed before 1764.

As might have been foreseen, the stable right given in the grant of 1730 seems to have caused friction and led to disputes. The trustees sought counsel's opinion on this and other matters. The opinion dated 2nd December, 1766, was very adverse to their privileges. Counsel advised that they might indeed convert the old meeting house into 'cote houses,' but that the grant of 1730 gave the stable right, etc., for the use of the people resorting to a certain messuage *then* used as a meeting house, the people resorting to the new meeting house therefore had no right to it or to the other privileges.

In August, 1786, an appointment recited that Hopper, Anderson, and Castles were dead, that John Mills had withdrawn himself from the meeting, but joined with Mr. Somerville the minister, for the purpose of appointing new trustees. They were:—Matthew Branxton of Learchild; Henry Coxon of Howbalk, farmer; Thomas Ancram of Bewick Folly, farmer; James Aitchison of Crawley, farmer; and John Ord of Branton, farmer. They, in 1795, agreed with the rev. Nicholas Brown, the then owner of Branton, to surrender and quit-claim to him the old meeting house with its stable right, granted to them in 1730 for 999 years; and he, on his part, released them from the payment of ten shillings and ninepence a year rent. This—to the proprietor—very important agreement was written and executed on the back of the skin containing the original grant.

The chapel, erected between 1756 and 1764, had again become too small, and must have been taken down wholly or partially, for the present building bears the date of 1781.

The manse, much enlarged and improved by the rev. Newton Blythe, was occupied by the minister for the time being (at the yearly

¹⁰ The rev. Nicholas Brown, D.D., in 1756 of Bolton, in 1795 of Rochester, in the county of Kent, was grandfather to major Brown, now of Doxford.

rent of £2 10s.) until the expiration of the 99 years' lease in 1829. It is now converted into a farm-house, and occupied by Mr. W. Pringle.

The ministers whose names are recorded are :—

- | | |
|--|--|
| 1. Mr. Timothy Punshon. ¹¹ | 5. The rev. — Scott. |
| 2. Mr. Thos. Willis. ¹² | 6. The rev. Jas. Somerville. ¹³ |
| 3. The rev. Alex. Blackie. ¹³ | 7. The rev. Newton Blythe. ¹⁶ |
| 4. The rev. Jas. Buckham. ¹⁴ | 8. The rev. Jas. Blythe. ¹⁷ |

¹¹ Buried at Alnwick, 29th^o December, 1716.

¹² Minister when meeting house was granted to trustees in 1730.

¹³ Mr. Blackie, in 1753, received a call from the Presbyterian congregation at Stockton, which charge he retained for 31 years.—*Drysdale's History of Presbyterianism*, p. 551.

¹⁴ Mr. Buckham was party to deeds of 1756 and 1774.

¹⁵ Mr. Somerville's settlement was opposed by a considerable minority of the congregation who severed themselves and founded the Glanton meeting. He was party to the deeds of 1786 and 1795, and was dead by 1809.

¹⁶ The rev. John Blythe, probably a native of Scotland, had a charge at Thorney burn, a now extinct congregation near Kirkley. Whilst residing there he enjoyed the friendship of the polished and learned Dr. Newton Ogle, dean of Winchester, whose beautiful ode to the river Blyth is printed by Hodgson in his *History of Northumberland*. On a son being born to him at Kirkley, he gave him the names of Newton Ogle Blythe. The latter graduated at Glasgow University, and in 1796 entered his ministerial work as pastor of Maling's Rig meeting house at Sunderland, and there his son James was born. He came to Branton in 1809 at the death of Mr. Somerville, and for many years received a number of boys into his house. His school attained considerable fame in the county. For his congregation he began a Sunday school in 1816, and died in 1853. The rev. John Blythe removed from Kirkley to Blyth, and there died.

¹⁷ The rev. Jas. Blythe, the present minister at Branton, was, in 1835, ordained coadjutor to his father, and succeeded him in the pastorate. For 36 years he held the office of clerk to the Presbytery, and in 1861 was Moderator of Synod.



Bacon, Photo.

ROMAN VESSELS OF BRONZE,

found at Prestwick Whins, Northumberland, July, 1890.

XVIII.—DISCOVERY OF ROMAN BRONZE VESSELS AT PRESTWICK CARR.

BY THOMAS HODGKIN, LL.D., F.S.A., SECRETARY.

[Read on the 30th July, 1890.]

THE piece of waste land called Prestwick Carr was well-known a generation ago by all naturalists and sportsmen. It is about two square miles in extent, and lies between Ponteland and the little hamlet of Dinnington. It forms a long, bent trough towards which the surrounding country slopes gently both on the north and south. There are traces of an extensive forest having formerly overspread the whole of this tract of land, but for some centuries it has been chiefly known as a district which, except in the height of summer or in any dry winter, was generally under water, and there were several parts in it which were always full of water.

Such was Prestwick Carr forty years ago; the favourite haunt and breeding place of various sorts of wild-fowl, and with a diversified flora and fauna which, as before said, made it a favourite place of pilgrimage for the naturalists of Northumberland. But the great draining operations which were successfully carried out here between 1850 and 1860 have changed all this, and which, doubtless, increasing the rent rolls of the neighbouring proprietors have taken away that which gave Prestwick Carr its special interest, and turned it from a picturesque, unprofitable waste into two square miles of common-place Northumbrian corn-land.

Having heard a rumour that some ancient bronze vessels had been discovered in the neighbourhood of Ponteland, I drove over on the 7th of June, 1890, to Woolsington to enquire if anything had been heard of the discovery there. The news had not yet reached the inmates of Woolsington Hall, but Mr. Bell kindly offered to accompany me in my quest. We followed several false scents, but at length got hold of a clue which led us to the farmhouse of Prestwick Whins, which fortunately for our purpose is situated on Mr. Bell's property. We saw some of the bronze vessels and had a full conversation with William Shotton, the farm-labourer who discovered them. Since then the whole find has been collected by Mr. Bell

from the various cottages among which they had been scattered, and by his desire they are exhibited to the Newcastle Society of Antiquaries this evening.

The vessels are as follows :—

1.—A large bronze cauldron, now worn extremely thin, and in a very tattered condition, measuring 27 inches one way and 24 inches the other. This seems to have served as a kind of envelope for at any rate some of the other vessels.

2.—A circular vessel much broken and apparently patched. 10 inches in diameter; depth 7 inches. Three concentric circles on the bottom.

3 and 4.—Two bowls, 10 and 10½ inches in diameter. No circles on the bottom.

5.—A circular basin measuring 15 inches in diameter and 6½ inches in depth.

6.—A beautiful dish, 12 inches in diameter, with one handle attached to side, and concentric rings at the bottom, both inside and out.

7, 8, 9, 11, and 12.—Saucepans, varying in size from one to two quarts; three with handles complete, the other two handles broken. All with concentric circles at the bottom.

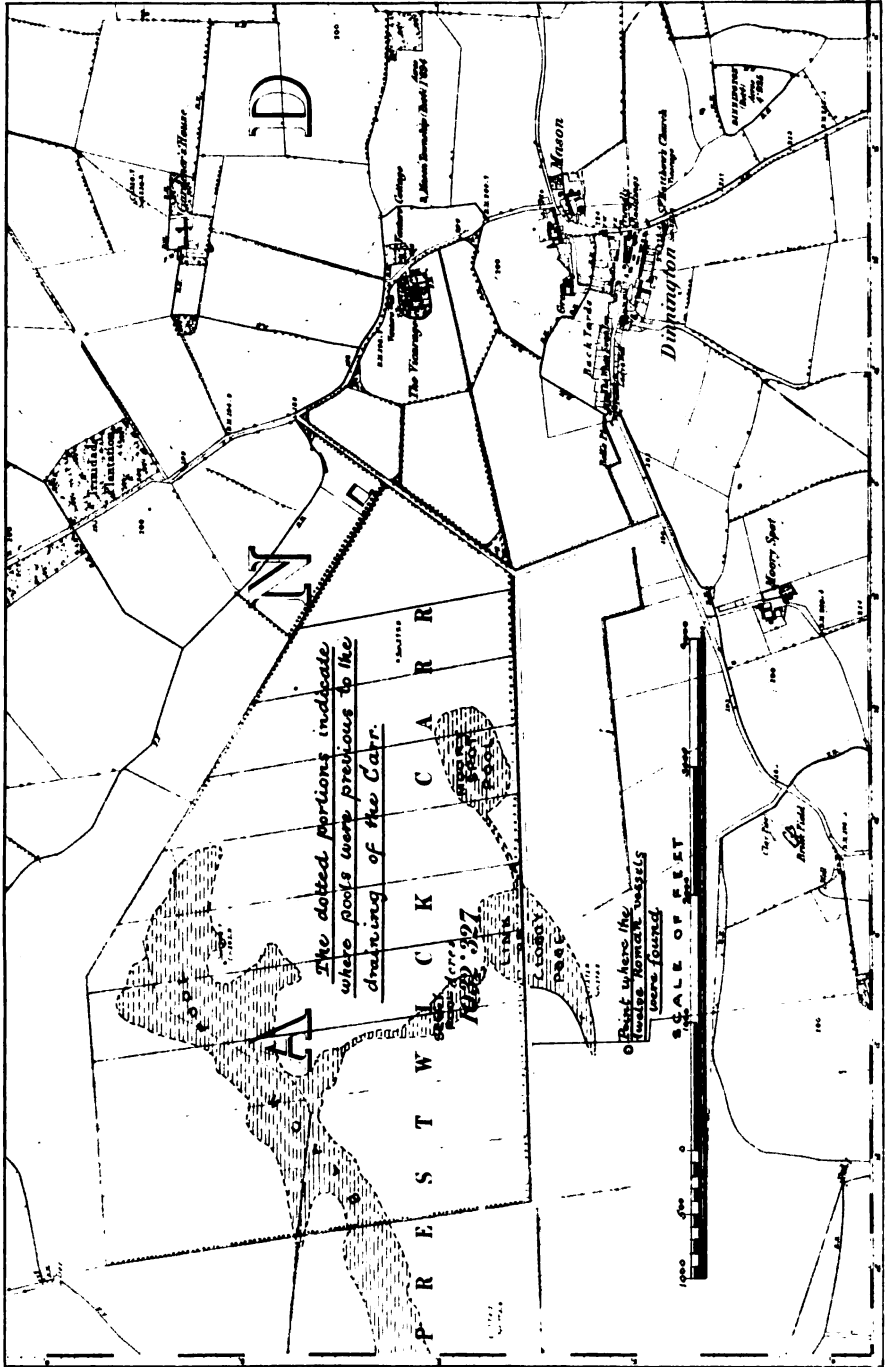
10.—A bowl with chased border. Five concentric rings at the bottom, and a curious patch on one side.

13.—A massive ring-like object, 6 inches across, which was, perhaps, a handle; probably it belongs to the cauldron (1).

The vessels were found by Shotton while ploughing in the field called Middle Carr, about 350 yards north of the farmhouse of Prestwick Whins. The place is shown on the map herewith, and near the little pond of water formerly known as 'Link Pool' (Plate XV). There is no doubt that the field in question once formed part of Prestwick Carr.

W. Shotton is clear on the point that the vessels were not found all together, but in two lots about 10 or 12 yards apart, but he cannot particularize further as to which vessels formed part of each lot.

Mr. Bell retains at Woosington Hall the four vessels to which his name is attached, but has presented the remainder to the Society of Antiquaries of Newcastle.



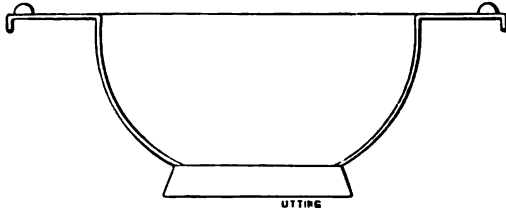
The following are notes of other discoveries of similar silver and bronze vessels in the counties of Northumberland and Durham :—

VESSELS OF SILVER.

1.—A silver vessel (now lost)¹ was found on the west side of the Tyne below Corbridge bridge in the summer of 1736. The cup was formerly in the possession of Sir Edward Blackett, bart. It weighed 20 ounces, was nearly 4 inches high, and had a diameter of 8½ inches. There is an account of it in the minutes of the Society of Antiquaries of London, dated October 28th, 1736, with some sketches. From these sketches the appended illustrations have been prepared.



2.—In 1747, a number of silver vessels similar in shape to that exhumed at Backworth (see No. 3), together with coins, was discovered at Capheaton, within half a mile of the house of Sir John Swinburne, bart.



The vessels that were saved are now in the British Museum. Many more were secreted and melted by the workmen. The handles of the vessels are decorated, in low relief, with mythological figures. Full descriptions of them, by Mr. A. W. Franks, C.B., may be seen at page 343 of the *Lapidarium Septentrionale*, where there is also a lithographic plate of the objects.

¹ *Lapid. Sept.*, No. 653.

3.—Found near Backworth (?), now in the British Museum. ‘An elegant silver vessel resembling a saucepan . . . In the vessel were found five gold rings, one silver ring, two gold chains with ornaments attached to them, a gold bracelet, a pair of silver gilt *fibulae*, three silver spoons—two oval and one circular—and about 280 Roman *denarii*, and two large brass coins of Antoninus Pius. The discovery was made in 1812, and the objects were sold sometime after they were found, to Mr. Watson, a Newcastle silversmith.’ The silver dish has ‘an elaborately carved handle inscribed to the mothers by Fabius Dubitatus.’²



4.—Wallis (*North*. II. 152)³ gives an account of a silver cup discovered near Bywell, in 1760, which had on its rim the inscription:—

DESIDERI VIVAS.

It was sold to Mr. Langlands, a Newcastle goldsmith, for fifteen shillings, but was claimed by William Fenwick, esq., as lord of the manor, in whose possession it was for some time. It is now lost.

VESSELS OF BRONZE.

1.—On the 9th September, 1886, Dr. Bruce, vice-president, presented to the Society a bowl found about three years previously in the bed of the river Tyne opposite Blaydon Burn. It was found, bottom

² *Lapid. Sept.* No. 535.

³ See also *Lapid. Sept.* No. 631.

up, at a depth of about 7 feet. The vessel has been hammered into bowl shape, and has a plain rim about 2 inches wide rivetted to it. Its width is 1 foot $4\frac{1}{2}$ inches inside measurement, and its depth $6\frac{1}{2}$ inches; its thickness about $\frac{1}{8}$ inch, and weight 7 lbs. The illustrations show the vessel.⁴



2.—On the 25th February, 1891, a bowl-shaped cauldron of light coloured bronze,⁵ formed out of a thin sheet of metal, was found in Westgate Street, Newcastle, and presented to the Society by Mr. Angus of that town. The dimensions of it are $14\frac{1}{2}$ inches diameter, 4 inches high, with a rim $\frac{1}{2}$ inch wide. It is similar in shape to the vessel found near Blaydon burn (see *ante* No. 1).



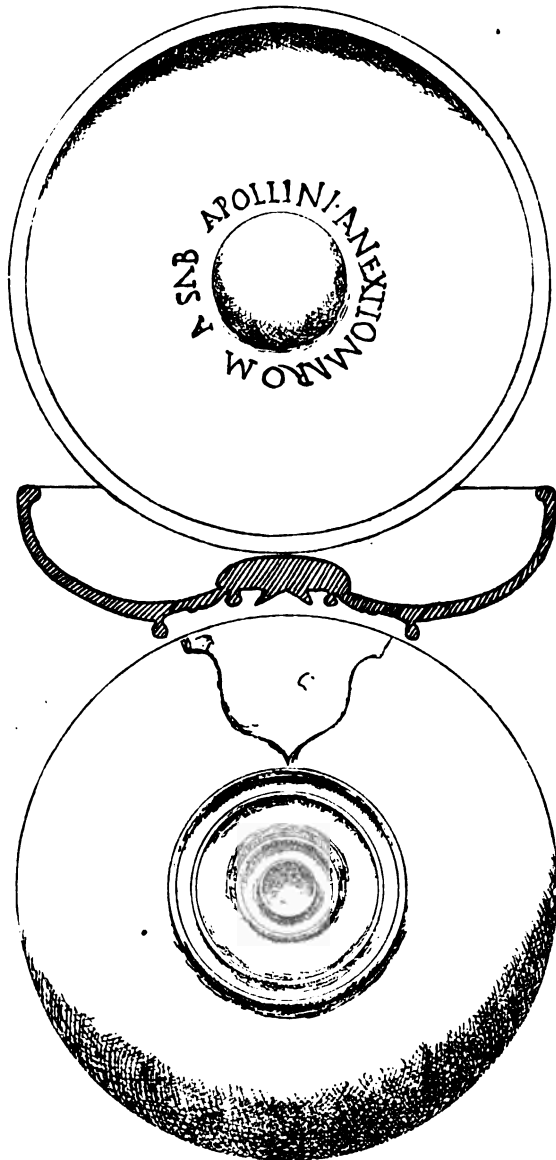
3.—A saucer-shaped bronze votive *patera* of the Roman period, found at low water mark in the Tyne, near the Herd Sand, South Shields. Round a central boss inside is the inscription:—

APOLLINI ANEXTIO MARO M A SAB.

The handle is missing, but the shield-like place where it was attached is plainly to be seen. It is 6 inches in diameter and $1\frac{1}{2}$ inches high. The vessel 'is apparently of the end of the first or beginning of the second century, and may have belonged to one of the soldiers of Vespasian, Trajan, or Hadrian. It is not against possibility that a temple of Apollo Anextius was situated on the banks of the Tyne. . . . The full names of the *dominus*, whose slave Maro—Virgil's namesake—was, cannot be guessed at with certainty. They may have been—M(arcus) A(ntonius) Sab(inus), or something like, for instance, M(arcus) A(elius) Sab(ellus). The second name of the god Apollo,

⁴ *Proc. Soc. Antiq. Newc.* vol. ii. pp. 279 and 301. ⁵ *Ibid.* vol. v. p. 10.

which may be compared with Grannus and Maponus, is evidently of Celtic origin.*⁶



* *Proc. Soc. Antiq. Newc.* vol. iii. pp. 173 and 174.

4.—In the Black Gate Museum there is a bronze ewer (*praeferticulum*), 8 inches high, deposited there by the River Tyne Commissioners. It was dredged out of the Tyne a few years ago.

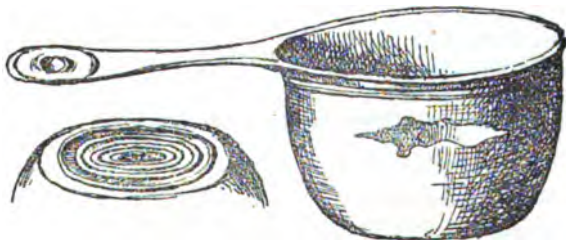
5.—Ploughed up in a field at Harwood, near Cambo, a bronze bowl-shaped vessel, the ornament round it filled in with blue enamel.⁷



6.—Found during some excavations in 'The Guards,' near Bolton chapel. The bottom of a bronze *patella*. It was exhibited in the Museum of the Royal Archaeological Institute during their meeting at Edinburgh in 1856, and is described in the catalogue (page 61) as 'the bottom of a bronze skillet formed with concentric circles in high relief. It was found in a large camp called *The Guards*, near the river Aln at Bolton, and was presented to the Antiquaries of Newcastle by Sir David Smith.' The object is shown in the annexed illustration (kindly lent by the Berwickshire Naturalists' Club).⁸ It is now in the Black Gate Museum.



7.—Found near the Wanny Craggs, a little above Risingham (*Habitancum*), by the Rev. Thomas Stephens of Horsley vicarage (in

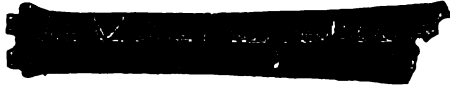


⁷ *Arch. Ael.* (O.S.), IV., p. 102.

⁸ See their *Transactions*, X., p. 309.

whose possession it now is), a saucepan. 'It lay,' the finder writes,⁹ 'a small portion only exposed to view, in the bed of a runner which rises at the foot of the crags towards the north.' . . . The vessel is of bronze, and similar in shape to that found near Backworth.¹⁰

8.—The handle of a small bronze vessel bearing the inscription VTERE | FELIX, was found in the Roman station at South Shields a few years ago.¹¹ This shews it full size.



9.—The handle of a skillet, similar in shape to the vessels found at Prestwick Whins, has been discovered in the Roman station at Chesters (*Cilurnum*). It is now in the Museum at Chesters.

10.—From Pompeii; now in Alnwick Castle Museum. Diameter, 5 inches. Dr. Bruce informs us¹² that some vessels like it 'have recently (1879) been found in the vicinity of Belsay, Northumberland.' He also refers to the similar *patellae* found at Castle Howard, which are now in the York Museum.



⁹ *Proc. Soc. Antiq. Newcastle*, vol. ii, p. 63.

¹⁰ *Lapid. Sept.* No. 525.

¹¹ See *Arch. Ael.* X. p. 260.

¹² *Catalogue of Antiq. at Alnwick Castle*, No. 725, p. 131.

XIX.—CHRISTOPHER HUNTER'S COPY OF BOURNE'S
HISTORY OF NEWCASTLE.

BY J. R. BOYLE, F.S.A.

[Read on the 17th December, 1890.]

THE county of Durham has been most fortunate in the number and character of its historians. Probably no English county has been more favoured. The long catena begins with Bede, who, whatever rival claims may be put forward on behalf of Monkton or any other place to the honour of his birth, was certainly a native of the county of Durham, and spent his whole life within its boundaries. Four hundred years after Bede came Symeon, monk and precentor, who, though probably not born within the county, was associated during the greater part of his life with the church of Durham. Bede lived sufficiently near the time of the planting of Christianity in these northern counties to have reliable information of the events which characterized that great work. Symeon, doubtless helped by materials which we do not possess, bridges over the period from Bede's day to his own. He was succeeded by an unknown continuator, who brings down the history of the church of Durham from the death of William de St. Carileph to the close of the struggle between William de St. Barbara and William Cumin. Contemporary with this latter writer was Reginald, another Durham monk, whose lives of Saints Cuthbert and Godric contain very many allusions to the history of his own time which are of the utmost value. Then come the chroniclers, usually known as the *Scriptores Tres*, Geoffrey de Coldingham, Robert de Graystones, and William de Chambre, whose writings bring down the unbroken thread of Durham's history from the death of William de St. Barbara to the deprivation of Cuthbert Tunstall. But the series of historians does not end here. Another historical work, and a most priceless one, belongs to the sixteenth century. I allude to the well-known *Rites of Durham*, a record such as no other English church possesses, and whereof the author's name, unfortunately, is irrecoverably lost. The writers whom I have enumerated are all in print, and their works are accessible to us. This, however, is not the

case with those whom I must next mention. The reason unquestionably is that the later writers have not been historians in the true sense of the word. They have been antiquaries and collectors of the materials of history. Much of their collections has been utilized by Hutchinson, Surtees, and the Surtees Society's editors, but a far greater mass of material yet remains unwrought.

Christopher Hunter, with whom we are now more immediately concerned, is one of a group of Durham antiquaries who lived in the seventeenth and eighteenth centuries. Chronologically, the first of these was Christopher Mickleton, to whom Davis of Kidwelly dedicated the editio princeps of the *Rites of Durham*. He died in 1693 at the age of 56. Contemporary with Mickleton was John Spearman, Under Sheriff of the county for 25 years, and Registrar of the Court of Chancery for 40 years. It was his son Gilbert who, in 1729, printed the now rare *Enquiry into the Antient and Present state of the County Palatine of Durham*. Spearman died in 1703 at the age of 59. Both Mickleton and Spearman were buried in the Cathedral yard at Durham. Their MSS., numbering about one hundred volumes, remained till the present century in the hands of Spearman's descendants, but were ultimately purchased by bishop Barrington, and deposited by him in bishop Cosin's library.

In 1677, the Rev. Thomas Rud, son of a vicar of Stockton of the same name, came to Durham to occupy the position of Head Master of the Grammar School there. Two years later he accepted the mastership of the Newcastle Grammar School. In 1710 he returned to Durham to his former position in the school, and was also appointed Librarian to the Dean and Chapter. Other promotions followed. In 1711 he was presented to the vicarage of St. Oswald, and in 1725 to that of Northallerton. In 1728 he became a prebendary of Ripon, and in 1729 was collated to the rectory of Washington. Here he died in 1732. Rud was one of the greatest of the Durham antiquaries. He wrote little, but that little is as metal of the most precious quality. In the year of Rud's death Thomas Bedford printed the edition of Symeon's *History of the Church of Durham*, which has ever been, and will long continue to be, the favourite edition of this book amongst Durham antiquaries. It is printed from the one MS. of Symeon which must ever be regarded as containing the most authentic text.

This MS. was doubtless transcribed by a Durham monk from Symeon's autograph, immediately after Symeon had completed his work. It contains many erasures, which, there are strong grounds for believing, were made by Symeon himself. This very MS. at one time belonged to the church of Durham, for it is mentioned amongst other books in an inventory of the books in the chancery of the convent of Durham, made in 1421. The book afterwards found its way—though how no one knows—into the hands of bishop Cosin, and is now the great treasure of his library. In 1722 Rud wrote a Latin 'Disquisition concerning the true author of this history of the church of Durham, which by some is attributed to Symeon of Durham, and by others to Turgot.' The original MS. of this dissertation, in Rud's own exquisitely beautiful hand, is prefixed to the Durham MS. of Symeon. Before Bedford's time Symeon had only been printed in a not very accurate text in Twysden's *Decem Scriptores*, and to that edition a dissertation by John Selden was prefixed, contending that not Symeon but Turgot, the prior, was author of the history. Rud's essay is a reply to Selden. A more perfectly conclusive reply was never written. It is a very masterpiece of clear statement and logical reasoning. It is a gem of calm, irresistible argument. Bedford prints it as an introduction to his edition, and describes it as *ornamentum præcipuum* of his volume. Rud's own copy of Bedford's Symeon, but for the preservation of which we should not have known that he lived to see this worthy edition of a book he loved so well, is, I believe, in the hands of the Rev. James Raine, of York. Besides his criticism of Selden, Rud compiled two catalogues, one of the MSS. in the Cathedral Library of Durham, and one of the MSS. in bishop Cosin's library. The first of these was printed in a sumptuous folio by the Dean and Chapter in 1825. The second is included in the seventh volume of the Surtees Society's publications. Both afford evidence of a kind of antiquarian learning on Rud's part which we should scarcely have expected—I allude to his ability to determine the date of a MS. by the character of its handwriting. To do this at the present time is not difficult; but scholarship of this kind must, in Rud's day, have been excessively rare, and in him is all the more remarkable when we ascertain the invariable accuracy of his decisions.

Christopher Hunter was one of Rud's friends. He was the son

of Thomas Hunter of Medomsley, and was born in 1675. He was educated at the Kepier School, Houghton-le-Spring. In or about 1692 he entered St. John's College, Cambridge. In 1698 he was admitted B.M., and then settled at Stockton as a physician. He had a faculty from Dr. John Brookbank, spiritual chancellor of Durham, to practise physic throughout the whole diocese of Durham. In 1702 he married Elizabeth, one of the daughters and co-heiresses of John Elrington of Aspershields, Northumberland. After a few years he removed to Durham, where, in the interests of antiquity, he greatly neglected his professional practice. He was an assiduous collector, and rendered invaluable assistance to contemporary antiquaries. Horsley and Gordon acknowledge their indebtedness to him. He furnished materials to Wilkins's *Concilia*, and Bourne, the historian of Newcastle, was assisted by him to a very great extent. Into actual authorship he only ventured twice. In 1733 he published *Durham Cathedral, as it was before the Dissolution of the Monastery, containing an account of the Rites, Customs, and Ceremonies used therein, together with the histories painted in the windows, and an appendix of various antiquities, collected from several manuscripts. Durham, printed by J. Ross for Mrs. Waghorn, 1733.* Of this book, the earliest of Durham imprints, a large edition seems to have been struck off, and unsold copies were issued some years afterwards as a second edition, of which, however, only the title page was new. Both editions are not unfrequently met with. In 1736 Hunter published *An Illustration of Mr. Daniel Neal's History of the Puritans, in the article of Peter Smart, A.M., Prebendary of Durham, prosecuted for preaching a Vile Sermon, in the Cathedral there, July 27, 1628. From Original Papers, with Remarks. Durham, Printed by J. Ross, MDCCXXXVI.* This book is excessively rare. In 1743 Hunter issued proposals for the publication of a history of the diocese of Durham: At the present time, when proposals for the publication of such works seem to be in demand, at least in this district, it may be worth while to reproduce Hunter's prospectus:—

Durham: April 15, 1743.

Proposals

For Printing by Subscription

Antiquitates Parochiales Diocesis Dunelmensis.

hucusque ineditæ, quas

Ex Archivis Ecclesiæ Cathedralis Dunelmensis.

Et Rotulis Cancellariæ ibidem ut et Consistorio Collegit,

Atq; in Ordinem digessit

Chris: Hunter, M.D.

Additis singulis Ecclesiis Rectorum, Vicariorum, and Capellanorum Nominibus,
 quotquot reperiri potuerunt.

CONDITIONS.

The Work will consist of Two Volumes, in Quarto, printed upon a useful and durable Paper, at One Guinea and an Half, whereof half a Guinea to be paid at Subscribing, another at delivery of the First Volume, and the third at delivery of the Second Volume.

After a competent Number of Subscriptions the Book shall be put to the Press, and the First Volume be finished in four or five months, and the Second in the same space of time.

The time of beginning to print the first volume shall be publickly advertis'd.

Few more Copies will be Printed than what are Subscrib'd for.

Subscriptions are taken in at London by Mess. Knaptons in Ludgate Street; Mess. Pembertons in Fleet Street; and Mr. Baker in Russell Street, Covent Garden: at Durham by Mr. Richardson and Alderman Aisley; and at Newcastle upon Tyne by Mr. Bryson; any of whose Receipts shall be obligatory.

The 'competent number of Subscriptions' does not appear to have been forthcoming, and the work was not carried forward.

In 1757 Hunter retired from Durham to Unthank in the parish of Shotley. Here he died on 13th July in the same year, at the age of 82. He was buried in Shotley Church. His epitaph described him as 'a learned and judicious antiquary and physician.' An interesting account of him in Nichols's *Literary Anecdotes of the Eighteenth Century* (Vol. VIII., pp. 282-285), concludes with the following paragraphs:—

'Though, by his father's bounty and his wife's fortune, Dr. Hunter was possessed of a sufficiency, his remarkable moderation in respect of fees, and contempt of riches, joined to a want of economy, greatly impaired his fortune. His wife, to whom he had been married fifty-four years, survived him; as did Thomas his eldest son. John, the youngest son, and Ann, the only daughter, died long before him.

'The Doctor was in his person slender and well-made, about the middle size, very temperate in his diet, and drinking only water at his meals, to the use of which he restrained himself after a fall from his horse, in consequence of free drinking while at college, about 1708 or 1709, by which he received so violent a shock as greatly endangered his life, and for a long time affected his intellect. To supply the disuse of fermented liquors he had recourse to coffee, of which he would drink frequently twenty-four common cups in a day. To the immo-

derate use of this liquor were probably owing the short fits, like epileptic ones, to which he was subject, which went off in two or three minutes, and left him as well as ever. Till within a few years of his death, he was able to walk eight or ten miles together.

‘He was well skilled in books and medals; and much the greatest part of his large and valuable library was sold, in 1748, to John Richardson, bookseller, of Durham, for about £350. His medals and MSS., consisting of many volumes and collections for a history of the county, written in a very fair and curious hand, were purchased by the Dean and Chapter for £40, and deposited in their library.’¹

Hunter's MSS. in the Chapter Library number 142 volumes, amongst which is the MS. (probably the author's autograph) of Reginald's *Life of St. Cuthbert*. Only some 14 of these volumes are in Hunter's handwriting, but many others consist of collections of original letters and papers, of the greatest possible interest, put together and indexed by him.

The interesting and valuable copy of Bourne's *History of Newcastle*, recently acquired by this Society, was sold by Dr. Hunter long before his death. It is mentioned by Mr. Brand in the preface to his history in the following terms:—‘Dr. Hunter of Durham, often mentioned with respect by the learned Mr. Horsley, in his *Britannia Romana*, transcribed a great number of records relating to Newcastle upon Tyne, from the archives of the church of Durham (as I gather from Randall's MSS.), and sold a copy of Bourne's history aforesaid, with these transcripts interleaved, to Mr. Akenhead, bookseller at Newcastle, for five guineas, in 1740. This collection was the groundwork of Mr. Akenhead's engaging in the design to publish an History of Newcastle, for which he gave out proposals, not long after the above purchase. This intended work was, however, never published, nor could I by any means procure a sight of the interleaved copy of Bourne's history; but I have every reason to think that I found transcripts of the same records in Randall's MSS. Mr. Akenhead's proposals for printing by Subscription a History of Newcastle upon Tyne in two volumes in quarto, were published in the *Newcastle Journal* some time in the year 1750’.

¹ On the wall of the ruined church of Shotley there is a mural tablet to the memory of Dr. Hunter, but singular to say there is no record of his burial in the Registers.

The advertisement referred to by Brand occurs in the *Newcastle Journal* of February 17, 1750, and is repeated in several subsequent issues. It is of sufficient interest to be reproduced here:—

This Day is Published,
 PROPOSALS, for Printing by SUBSCRIPTION,
 T H E
 H I S T O R Y
 O F
NEWCASTLE UPON TYNE
 Compiled from EARLY and AUTHENTICK RECORDS, and
 illustrated with *Notes and Observations.*

D E S I G N.

- I. **A**N impartial Account of the first Inhabitants of the Country surrounding the Place now called **NEWCASTLE**, their Customs, Manners, Way of fighting, their Religion, Government, &c. to the first Invasion by the *Romans* under *Julius Cæsar*.
- II. PARTICULARS of the Invasion, and of the Settlement of the *Romans*; wherein the Situation and original Name belonging to their Fortification in this Town is discovered; with the various Progress of the *Romans*, to the Recovery of this Country by the *Britons*, previous to the *Saxon* Invasion.
- III. AFFAIRS of the *Saxons*.
- IV. ORIGIN of the *Scots*, with the Particulars of their Settlement among us.
- V. *Northumbrians* embrace Christianity. — The first Bishop consecrated. — Churches built. — State of Religion.
- VI. CONTINUATION of the History, from Monkish Historians and ancient Manuscripts, to the Conquest.
- VII. PARTICULAR History of **NEWCASTLE**, including its different Government from Time to Time. — Enlargement of its Boundaries, Churches, Hospitals, and other noted Buildings. — Grants and Charters from the Crown. — Particulars of the River. — First Coals wrought, and to whom belonging; Duties thereon. — Remarkable Importations and Exportations. With such other Particulars as belong to History, faithfully recorded in their Time and Place, and continued to the present.

C O N D I T I O N S.

- I. **T**HIS Work will be contained in two Volumes in *Quarto*, and printed on a fine Paper, and fair Letter.
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It is a curious thing that so important a MS. should disappear entirely for a hundred years. After Brand's mention of the book, I have failed to discover a single reference to it. The way in which it has now come to light is somewhat mysterious. It is brought to a firm of second-hand booksellers and offered to them for five shillings less than the sum for which Hunter sold it to Akenhead a hundred and fifty years ago. They declined to effect a purchase, and it was only because of an incidental reference to this circumstance that I induced them to reopen the negotiations, with the result that it was offered to and purchased by this Society.

Brand expresses the conviction that he had found transcripts of the records contained in Hunter's Bourne in Randall's MSS., and consoles himself with this conviction for having failed to acquire a sight of the Hunter volume. It was a fallacious conviction. Randall was Hunter's contemporary and friend. They made very similar collections. They were equally industrious, and, I feel bound to say, equally and most wonderfully accurate in making transcripts. Both had the same object in view—the publication of a history of the diocese of Durham. Both failed to carry out this project. Randall's MSS. (fourteen volumes in number), together with those of his friend George Allan (eighteen in number), were sold by the younger George Allan to the Dean and Chapter of Durham for £120, and now securely repose on the same shelves with those of Dr. Hunter. When the Chapter made this purchase they were under the impression that they were acquiring the whole of Randall's MSS., and there can be no question that the whole of them were, or ought to have been, in Allan's possession, and included in the purchase, for they had been bequeathed to his father by Randall himself. But after the death of Sir Cuthbert Sharpe his MSS. also were offered to the Dean and Chapter, and were purchased by them. Amongst them were no fewer than eleven volumes of Randall MSS. How they ever came into Sharpe's hands will, perhaps, always remain a mystery, but many items in his collections must have been acquired mysteriously.

But it was a mistake on Brand's part to imagine that he found in Randall all he might have found in Hunter. Comparatively few of the documents in the interleaved Bourne are to be found anywhere in Randall. Indeed as we turn over Hunter's pages, making the most

cursory inspection, we see how much not only Brand, but all later Newcastle antiquaries, might have learned from them. They contain transcripts of over 250 documents, very few indeed of which have ever been printed in any form. There is evidence that one document has been removed from the volume, and is lost. The commencement of another is wanting, but as it is the transcript of a will, the enrolment of which still exists at Durham, this *lacuna* can be filled up.

LIST OF DOCUMENTS IN MANUSCRIPT IN THE HUNTER VOLUME.

- 1.—Writ of Bishop Skirlaw to his justices to hold inquisition concerning the loss of a ship belonging to Newcastle at Seaton and Hartlepool. The ship had been robbed of goods to the value of £1,000. 9th Oct., 1395. vi × vii.
- 2.—Writ of the same justices to the sheriff of Sadberg to summon 24 jurors of Hartlepool to inquisition to be held Thursday before the feast of St. Martin (11th Nov.) at Hartlepool. vi × vii.
- 3.—Similar writ to summon 24 jurors of the county of Sadberg and 18 of the town of Hartlepool to inquisition to be held at Seaton, Wednesday after the feast of All Saints (1st Nov.). vi × vii.
- 4.—Writ of the same justices to sheriff of Sadberg to bring certain persons, therein named, before them in custody at the inquisition to be held at Hartlepool. vi × vii.
- 5.—Return of inquisition held at Hartlepool, Thursday before the feast of St. Martin, 1395. The nature of the goods and merchandise which had been stolen is specified. vi × vii.
- 6.—Similar return of inquisition held at Seaton Carewe, Wednesday after feast of All Saints, 1395. vi × vii.
- 6½.—Writ of *scire facias* in the same matter, issued by the bishop, 10th Dec., 1395. vi × vii.
- 7.—Letter from Henry Bourne to Christopher Hunter, 22nd Dec., 1731. vi × vii.
- 8.—Writ addressed by Richard II. to Bishop Skirlaw, to distrain the lands in the county of Durham of Robert Oliver of Newcastle, who had died indebted to William de Elmeden and others, as executors of the will of Elmeden's father, in the sum of £20, 8th Nov., 1393. viii × ix.
- 9.—The Bishop's writ to the sheriff of Durham to the same effect, 26th May, 1394. viii × ix.
- 10.—Return of inquisition held at Durham in consequence of the two preceding writs, 13th June, 1394. viii × ix.
- 11.—Indulgence of 40 days granted by Bishop Langley to persons contributing to the redemption of Simon Chaudy of Newcastle, who had been taken captive by the French, 8th March, 1410. E Registro Langley. xii × i.

- 12.—Dispensation granted by Bishop Langley to Thomas Hibburn, son of Robert Hibburn of Newcastle, merchant, and Isabella Strothir, widow of William Strothir, to marry, 1417. E Registro Langley, p. 95. xii × 1.
- 13.—Sentence issued by Bishop Langley against certain thieves who had robbed the house of Richard Clytherow of Newcastle of certain goods, which are enumerated, 7th April, 1425. E Registro Langley. xii × 1.
- 14.—Extract from will of Oswald Frier, of Newcastle, Tailor, 2nd July, 1591. xii × 1.
- 15.—Indenture between Robert Davell, archdeacon of Northumberland, and Roland Hardyng, prior of the Black Friars of Newcastle, for the performance of certain services in the church of the Black Friars, 9th Oct., 1537. Ex Originali. 20 × 21.
- 16.—Approbation by the Consistory Court of Durham of Oswald Chaitor as chaplain of the chapel of St. John, Newcastle, 10th Nov., 1582. From Act Book of the Consistory, No. 6. 24 × 25.
- 17.—Mandate to the official and sequestrator of the Bishop in Northumberland to receive the purgation of William Medcalfe of Morpeth, who is imprisoned on a charge of theft, and to hear, in the chapel of St. John of Newcastle, the evidence of such as object to such purgation, 19th March, 1419. E Registro Langley, p. 269. 24 × 25.
- 18.—The will of George Gray, curate of St. John's, Newcastle, 4th Feb., 1579. 26 × 27.
- 19.—Letters testimonial that Robert Ogle and Margaret Melner of Newcastle, who had been guilty of incontinence, had confessed their crime, and submitted to correction, 14th Feb., 1565. 26 × 27.
- 20.—Citation to attend a visitation of the Hospital of the Westspital, Newcastle, to be held in the church of the said Hospital, 16th February, 1416, 2nd Feb., 1416. E Registro Langley, p. 91. 30 × 31.
- 21.—Commission to the rectors of Ryton and Whickham and others to have custody of goods and writings of said Hospital, pending the said visitation, 2nd Feb., 1416. 30 × 31.
- 22.—Commission to John Hovingham and others to hold the said visitation, 12th Feb., 1416. 30 × 31.
- 23.—Submission of the brethren of the Hospital of the B. Mary and St. John the Evangelist, of Newcastle, to the Bishop of Durham, 26th Oct., 1412. E Registro Langley, p. 92. 30 × 31.
- 24.—Sentence of excommunication against certain unknown persons who had stolen goods from the Hospital of Westspital of Newcastle, and had cut down trees belonging to the said Hospital, at St. Mary Sheles and Chesterholm, 5th Jan., 1428. E. Registro Langley. 30 × 31.
- 25.—Collation of William Karlell to mastership of the Hospital of Westspital Newcastle, 1st Oct., 1413. 30 × 31.
- 26.—Resignation of said mastership, by the said William Karlell. 30 × 31.

- 27.—Reception of the said resignation by the Bishop of Durham, 20th Feb., 1416. 30 × 31.
- 28.—Collation of John Fitzhenry to mastership of the said Hospital, 28th Oct., 1417. E Registro Langley, p. 97. 30 × 31.
- 29.—Grant by Milo de Quiccunstal [Whittonstall] to the Hospital of St. Mary of Westgate in Newcastle, lands, etc., in Whittonstall, Langelandes, Holmedwes, Standandestan, Ebbescestre, Spinam, Lundere, Flat, Crukes, Westriding, Uluhom, West Tebrates, Hevedland in Lann Riding, and Ladde Walle. Ex archiv. Ecc. Cath. Dunelm. 30 × 31.
- 30.—Milo de Quiccunstal grants to Guy, son of Lord Bernard de Areynes all his land in Whittonstall, with the service of Thomas son of Arkill de Neuton, except the lands which he had given to the Hospital of St. Mary of Newcastle. *Ibid.* 30 × 31.
- 31.—William de Norton and the brethren of the West Hospital of Newcastle grant to William de Menevil all their lands in Whittonstall, dated Sunday before the feast of the Translation of St. Thomas the Martyr (7th July), 1368. 'And because our seal is unknown to many persons, we have procured the common seal of the town of Newcastle aforesaid to be affixed to these presents, in faith and testimony of the premises.' Ex archiv. *ibid.* 30 × 31.
- 32.—The same master and brethren quit-claim their right in the said lands to the said William Menevill. Same date. Ex archiv. *ibid.* 30 × 31.
- 33.—Hugh de Bailliol grants to B. de Areines lands in Whittonstall. Ex archiv. *ibid.* 30 × 31.
- 34.—Commission of Richard II. to Roger de Fulthorp and others to hold inquisition as to the complaint of Thomas Menneville, who declares that John Vaus and many other persons had entered his premises at Whittonstall and Fayrhile and carried off horses and cattle to the value of £200, had insulted, struck and wounded his servants, etc., 10th Dec., 1384. Ex archiv. *ibid.* 30 × 31.
- 35.—Writ of the same King adding three other persons to the same commission, 21st August, 1385. Ex archiv. *ibid.* 30 × 31.
- 36.—Confirmation by Bishop Hatfield of the election of Robert de Morton as prior of the hospital of St. Mary in Westgate, Newcastle, 13th August, 1369. E Reg. Hatfield, p. 66. 32 × 33.
- 37.—Instrument authorizing the induction of Roland Swinborne to the incumbency of the Hospital of the B. Mary of West Spittill, Newcastle, 29th Nov., 1528. 32 × 33.
- 38.—Presentation of Robert Davell to the same incumbency, 29th August, 1531. E Reg. Tunstall, p. 6. 32 × 33.
- 39.—Institution of John Raymes to the mastership of the said Hospital, 25th April, 1558. E Reg. Tunstall, p. 50. 32 × 33.
- 40.—Institution of Richard Master to the mastership of the said Hospital, 19th January, 1564. E Reg. Pilkington, p. 5. 32 × 33.

- 41.—Resignation by Roland Swynborn, master of the Hospital of the B. Mary the Virgin, of the said mastership, exhibited before William Blythman, public notary, in his house within the parish of St. Nicholas, Newcastle, in a street called the Cloce, 29th August, 1531. E Reg. Tunstall, p. 6. 32 × 33.
- 42.—Deprivation by the Consistory Court of Durham of John Raymes of the mastership of the said Hospital, 29th May, 1579. Lib. Actor. Consist. Dunelm., No. 6. 32 × 33.
- 43.—Institution of Anthony Garforthe to the said mastership, 9th October, 1579. 32 × 33.
- 44.—Mandate issued to the vicar of St. Nicholas to cite the Mayor and four aldermen of Newcastle to appear before the Bishop at Auckland 27th August, 1562 [in an enquiry respecting the Hospital of St. Mary the Virgin, Newcastle], 15th August, 1562. 32 × 33.
- 45.—Mandate addressed to all rectors, vicars, etc., to cite John Raymes, master of the said Hospital, to appear before the Bishop at Auckland 17th Sept., 1562, 15th August, 1562. 32 × 33.
- 46.—The said John Raymes makes John Fayrley and three others his proctors, 10th October, 1562. 32 × 33.
- 47.—Allegations exhibited by Thomas Knighton, one of Raymes's proctors, on his behalf. 32 × 33.
- 48.—Commission addressed to Robert Swift to examine witnesses and other evidences in the same cause, Oct., 1567. 32 × 33.
- 49.—The charges against Raymes. 32 × 33.
- 50.—The finding of the Commissioners in this cause, 24th Nov., 1567. 32 × 33.
- 51.—Note as to parentage and family of Amor Oxley. 34 × 35.
- 52.—Indenture by which Alan de Fergham, son of William de Fergham, demises to Elizabeth, widow of John de Lamlee of Newcastle a messuage in Baillyegate between the land of John de Stanhopp on the west and that of Lawrence de Acton on the east, and extending from the Via Regia before to the land which William de Deseburgh holds behind. Tuesday before the feast of the Nativity of St. John the Baptist (24th June), 1373. 36 × 37.
- 53.—Licence granted by Bishop Hatfield to the prior and convent of the Blackfriars in Newcastle to celebrate masses, etc., in the church of St. Nicholas and its dependent chapels, 27th March, 1380. E Reg. Hatfield, p. 172. 38 × 39.
- 54.—Licence granted by Bishop Hatfield to the parishioners of the chapel of St. Andrew, Newcastle, to build in the cemetery of their church, 12th Jan., 1376. E Reg. Hatfield, p. 119. 40 × 41.
- 55.—Commission issued by Bishop Hatfield to restore John Careaway, parishioner of St. Andrew's, Newcastle, to his parochial privileges, 16th April, 1378. E Reg. Hatfield, p. 135. 40 × 41.
- 56.—Will of Peter Dalton of Newcastle, 28th Nov., 1466. 44 × 45.

- 57.—Subscription of John Weld on being admitted to the curacy of St. Andrew's, Newcastle, 20th Sept., 1669. 46 × 47.
- 58.—Peter, son of Hawysia de Pert, Matilda, and Wincey, sisters of the same Hawysia, quit claim to the nuns of St. Bartholomew of Newcastle a messuage in Newcastle which they had recovered from John the Miller, and Emma his wife. Executed in the court of Newcastle on the feast of St. Michael, 1233. 48 × 49.
- 59.—Letter to Bishop Langley from the nuns of Neceham, informing him that they have elected Margaret de Danby, nun of the house or priory of the nuns of Newcastle-upon-Tyne, to be their prioress, 29th Nov., 1428. E Reg. Langley, p. 147. 48 × 49.
- 60.—Letter from Bishop Langley to the nuns of St. Bartholomew of Newcastle in reference to the above appointment. Auckland, 2nd Dec., 1428. 48 × 49.
- 61.—Letter in English from Dionysia Aslakby, prioress of the nuns of Newcastle, to the Bishop of Durham, announcing the consent of her chapter to the above appointment. Newcastle, 4th Dec., 1428. 48 × 49.
- 62.—Memorandum that on the 15th day of December, 1428, in a certain chamber within the house of the Austin Friars of Newcastle, the said Dionysia Aslakby appeared before the Bishop of Durham and confirmed the foregoing appointment. 48 × 49.
- 63.—Commission from Bishop Hatfield to Alan de Shutlyng, vicar general, and William de Farnham, his official, to visit the house of nuns of St. Bartholomew of Newcastle. Auckland, 3rd Jan., 1365. E Reg. Hatfield, p. 46. 48 × 49.
- 64.—Bishop Hatfield commits the custody of the house and nuns of St. Bartholomew of Newcastle, on account of their miserable state, to Hugh de Arnecliff, chaplain in the church of the blessed Nicholas of Newcastle. Auckland, 18th April, 1366. *Ibid.* p. 47. 48 × 49.
- 65.—A commission addressed by Bishop Hatfield to Hugh de Arnecliff against Amiscia de Belford, the intruded prioress of the nuns of St. Bartholomew of Newcastle, for intrusion, dilapidation, incontinence, etc. Auckland, 10th June, 1367. 48 × 49.
- 66.—Memorandum, that Thomas Stubbs was instructed to receive the oath of the said Hugh in this matter. And further memorandum that the said Hugh was instructed to admonish the said Amiscia to permit Emma del Hill and Joan de Farnelye nuns of the said house to return to their house. 48 × 49.
- 67.—Bishop Langley directs the prioress and nuns of St. Bartholomew of Newcastle to receive Idonia de Staunford as a sister. London, 4th November, 1377. E Reg. Hatfield, p. 127. 50 × 51.
- 68.—Commission from Bishop Hatfield to Philip Bishop of Lechlin, his suffragan, to compel the nuns of Newcastle to receive the said Idonia. 50 × 51.

- 69.—Bishop Hatfield grants license to Margaret York, nun and recluse in the monastery of Newcastle-upon-Tyne, that she may elect a confessor. Auckland, 24th March, 1377. 50 × 51.
- 70.—Extract from the will of Henry Anderson of Newcastle, 1605, directing the sale of the nunnery of St. Bartholomew. 50.
- 71.—Commission from Bishop Langley to receive the resignation of Catherine de Langton, prioress of the nunnery of St. Bartholomew of Newcastle. Gateshead, 30th Aug. 1413. E Reg. Langley, p. 63. 50 × 51.
- 72.—Bishop Pudsey confirms the gift which Toce, son of Toce, made of the land which he had in the borough of Durham to the nuns of Newcastle; also the land which Alan, brother of the same Toce, sold to them. 50 × 51.
- 73.—The resignation of Catherine de Langton, prioress of the nuns of St. Bartholomew of Newcastle, 30th August, 1413. E Reg. Langley, p. 65. 50 × 51.
- 74.—Christiana, prioress of St. Bartholomew of Newcastle, and the convent of the same place, demise to Gilbert de Haliwelle 20 acres of land in the vill of Haliwelle, with two tofts and houses pertaining thereto, for the term of 20 years. Rent 12s. 6d. a year, of which 8/- pertains to the convent and 4/6 "ad lumen Mariæ," 1233. 50 × 51.
- 75.—Joan Baxter, prioress of the nuns of St. Bartholomew of Newcastle, and the convent of the same place, grant to Thomas Lockwood, merchant of Newcastle-upon-Tyne, a parcel of waste land in Gateshead, and one croft pertaining to the same parcel of land. Rent, 6s. 8d. 20th August, 1486. 50 × 51.
- 76.—Christiana, at one time wife of William de Chester, in her widowhood, quit claims to Alan de Hilton, chaplain, a messuage called Lysterhall, with its appurtenances in Melemerketgate, in the town of Newcastle-upon-Tyne, in length from the king's highway before to the Puddyng Chere behind, and in breadth, between the tenement, at one time held by Richard Richemond, on the south, and the tenement of Robert Bullok, on the north; and another messuage, which at one time belonged to Adam Tredfloure in Irenmerketgat, in the said town of Newcastle, opposite the west end of the church of the blessed Nicholas, and between the tenement formerly belonging to Robert de Lyn on the one side, and the tenement which formerly belonged to Sir Hugh de Carlele, but now to Roger de Thornton on the other side, and a yearly rent of 20s. from a certain messuage in which Alan Scherman dwells, in Clathmerketgit. 24th June, 1414. Ex archiv. Ecc. Cath. Dunelm. 52 × 53.
- 77.—Edward 3rd prohibits Bishop Hatfield from admitting any person to the church of South Gosseforth, on account of the contention between himself and the Bishop and Prior of Carlisle as to the advowson of that church, 10th June, 1377. E Reg. Hatfield, p. 123. 56 × 57.
- 78.—Bishop Hatfield prohibits the admission of John de Bellerby to the church of South Gosseforth. 20th June, 1377. 56 × 57.

- 79.—Richard the Second presents John de Bellerby to the church of South Gosseforth. 16th July, 1377. E Reg. Hatfield, p. 121. 56 × 57.
- 80.—Bishop Hatfield directs inquisition to be made as to the right of patronage of the church of South Gosseforth. 28th July, 1377. E Reg. Hatfield, p. 122. 56 × 57.
- 81.—Another commission to the same effect. 2nd August, 1377. E Reg. Hatfield, p. 124. 56 × 57.
- 82.—Bishop Langley grants indulgence of 40 days to all who shall contribute to the fabric, lights, books, chalices, vestments or other ornaments of the church of St. Nicholas of Newcastle-upon-Tyne, 29th April, 1435. E Reg. Langley, p. 219. 56 × 57.
- 83.—Bishop Langley issues a commission to the vicar of the parish church of St. Nicholas of Newcastle-upon-Tyne, and to the chaplains of the parish chapels dependent on the same to hold general enquiry as to the shortcomings and excesses of the people of Newcastle, and to take steps to correct the same. Auckland, 23rd October, 1436. E Reg. Langley, p. 235. 56 × 57.
- 84.—The Bishop's official against the wardens, etc., of the churches of North and South Gosseforth, in reference to defects and dilapidations. 1607. 56 × 57.
- 85.—Bishop Hatfield enjoins the vicar of the parish church of St. Nicholas of Newcastle, and John, the Presbyter of the same church, to hold enquiry, etc., as to the proceedings of the chaplains of the chapels of the town, and of the prioress and nuns of St. Bartholomew. Auckland, 18th December, 1376. E Reg. Hatfield, p. 119. 56 × 57.
- 86.—John the Presbyter of the parish church of St. Nicholas of Newcastle-upon-Tyne certifies to the Bishop that his mandate shall be obeyed. 56 × 57.
- 87.—Bishop Hatfield issues a commission to compel the parishioners of St. Nicholas of Newcastle to re-imburse his suffragan, the Bishop of Lechlin, for his costs and labour incurred in the reconciliation of the said Church. Durham, 8th Jan., 1478. E Reg. Hatfield, p. 152. 56 × 57.
- 88.—Bishop Bury acknowledges the receipt of £10 from the prior of Carlisle, in payment of a yearly pension due to him from the church of St. Nicholas of Newcastle. 20th Feb., 1343. E Reg. Bury. 58 × 59.
- 89.—Bishop Langley issues a mandate to John Bryg, Vicar of Corbridge, and his sequestrator, to cite the Vicar of the Church St. Nicholas of Newcastle and all presbyters and ministers of the said church and its dependent chapels and chantries, and four parishioners of the said church, and of each of its chapels, to appear before him or his commissioners in the Church of St. Nicholas, on the 14th Sept., 1415, to answer complaints, etc. Stockton, 6th Sept., 1415. E Reg. Langley, p. 73. 58 × 59.
- 90.—Bishop Langley issues a commission to John Huntman, dean of the Collegiate Church of Lanchester, and others, to hold a visitation of the church and chapels of Newcastle, and the hospital of Weste Spittel, on the 14th Sept., 1415. Stockton, 7th Sept., 1415. 58 × 59.

- 91.—Monition from John Huntman and others to William Karlel, master or keeper of the hospital of West Spittel, that he, within a month, should return to the said hospital and reside there, discharging the duties of his office, 14th Sept., 1415. 58 × 59.
- 92.—Institution of William Clerke to the chantry of St. John the Baptist and St. John the Apostle and Evangelist in the church of St. Nicholas, Newcastle, 20th March, 1540. E Reg. Tunstall, p. 30. 58 × 59.
- 93.—Dispensation to Peter Angrym to retain the chantry at the altar of St. Catherine in the Church of St. Nicholas. Auckland, 27th August, 1378. E Reg. Hatfield, p. 168. 58 × 59.
- 94.—Commission issued against Richard de Stanhop, late Mayor of Newcastle and others who have removed the said Peter Angrym from his chantry, and have intruded John de Eland in his place. London, 17th October, 1379. 58 × 59.
- 95.—Extract from the will of William Esington, of Newcastle, 1415. 60 × 61.
- 96.—Note of the will of Roger Nicholson, alderman and merchant of Newcastle, 1590. 60 × 61.
- 97.—Collation of John Rotour to the chantry of St. Thomas the Martyr in St. Nicholas's Church, 3rd June, 1375. E Reg. Hatfield, p. 79. 60 × 61.
- 98.—Sentence of the Consistory Court of Durham against John Sotherne for assaulting Christopher Morpeth in St. Nicholas' Church. 29th Nov., 1577. 60 × 61.
- 99.—Inquisition *post mortem* of Margaret Bonner, late wife of William Bonner, of Newcastle. 3rd Dec., 1596. 60 × 61.
- 100.—George Carr, Robert Wood, David Mann, John Borrodonne, and John Dawecote, chaplains, aldermen, stewards, or proctors of the guild of Corpus Christi, in the church of St. Nicholas, in Newcastle-upon-Tyne, make Thomas Arthur, a brother of the said guild, their attorney in a suit against William Patonne, alias William Hiltonne, for the recovery of the sum of £35. 62 × 63.
- 101.—William Robinson and George Champnay, burgesses of Newcastle, present Henry Castle to the vicarage of Chatton, the advowson of which had been granted to them *pro hac vice* by the Abbot and Convent of the blessed Mary of Alnwick. 62 × 63.
- 102.—Monition issued by Bishop Langley against certain violators of the rights and possessions of chantries in Newcastle. Stockton, 20th May, 1428. E Reg. Langley, p. 141. 62 × 63.
- 103.—Renunciation by William Boston (Prior of the house of Carmelites of Newcastle) of his erroneous opinions against the offering of candles on the feast of the purification of the Blessed Virgin Mary. E Reg. Langley, p. 111. 64 × 65.
- 104.—Bishop Hatfield grants license to John Bulkham and Joan, his wife, of Newcastle, to have divine offices celebrated within the oratory in their dwelling house. Auckland, 7th Jan., 1376. E Reg. Hatfield, p. 117. 64 × 65.

- 105.—Submission of William Boston on the question of offering candles, etc. 7th Feb., 1424. E Reg. Langley, p. 119. 64 × 65.
- 106.—Confession made by Alice Swan, wife of Robert Swan, in St. Nicholas's Church, Newcastle, of having been accustomed "by ye space of certen years to cast or tourne ye Riddle and Sheares." 64 × 65.
- 107.—Extract from a printed book relative to William FitzWilliam. 68 × 69.
- 108.—Will of Thomas Hearon, of Newcastle, merchant, 6th August, 1582. 70 × 71.
- 109.—Will of John Atchison, of Newcastle, cutler, 30th September, 1545. 70 × 71.
- 110.—Letter addressed to Bishop Langley, requesting that the secular arm may be raised against John Ram, Vicar of Newcastle, for his many contumacies, etc., 16th Oct., 1421. E Reg. Langley, p. 111. 70 × 71.
- 111.—License granted to William Ogle, Presbyter, on account of his grave infirmity, that he may have masses celebrated in his chamber within the churchyard of St. Nicholas of Newcastle. 24th Sept., 1410. E Reg. Langley, p. 35. 72 × 73.
- 112.—Resignation by John Magbrey of the vicarage of St. Nicholas of Newcastle, 8th Apr., 1585. 72 × 73.
- 113.—Institution of Richard Howldsworth to the vicarage of St. Nicholas of Newcastle. 10th Aug., 1585. 72 × 73.
- 114.—Monition against William Fell, Vicar of St. Nicholas, Newcastle, for non-residence. 8th October, 1499. E Reg. Fox, p. 28. 72 × 73.
- 115.—Institution of Henry Aglionbye to the vicarage of St. Nicholas, Newcastle. 15th Nov., 1543. E Reg. Tunstall, p. 33. 72 × 73.
- 116.—Institution of William Purye to the vicarage of St. Nicholas, Newcastle. 25th July, 1549. *Ibid.* p. 41. 72 × 73.
- 117.—Institution of John Magbrey to the vicarage of St. Nicholas, Newcastle. 1568. E Reg. Pilkington, p. 111. 72 × 73.
- 118.—Commission to proceed against Matthew de Bolton, Vicar of Newcastle, for non-residence. 3rd April, 1353. E Reg. Hatfield, p. 13. 72 × 73.
- 119.—Commission from Bishop Hatfield to his Vicar General, in reference to exchange of livings between John Pulhore, rector of Whickham, and Matthew Bolton, Vicar of Newcastle. 28th Dec., 1352. E Reg. Hatfield, p. 28. 72 × 73.
- 120.—Presentation of Matthew Bolton to the church of St. Nicholas, Newcastle. 29th August, 1374. Reg. Hatfield, p. 78. 72 × 73.
- 121.—Institution of the same Matthew Bolton to the said vicarage. 31st Aug., 1374. E Reg. Hatfield, p. 78. 72 × 73.
- 122.—Presentation, in exchange, of William Glyn to the vicarage of St. Nicholas, Newcastle. 31st Dec. 1418. E Reg. Langley, p. 108. 72 × 73.
- 123.—Mandate for the induction of John Herynge into the vicarage of St. Nicholas, Newcastle. 72 × 73.
- 124.—License to John Heryn to resign the vicarage of St. Nicholas, Newcastle. 3rd Sept., 1541. E Reg. Tunstall, p. 30. 72 × 73.

- 125.—Resignation of the vicarage of St. Nicholas, Newcastle, by John Herynge. 72 × 73.
- 126.—License to Yeldard Alvey to preach in Newcastle. 17th Aug., 1622. 74 × 75.
- 127.—Institution of Thomas de Penreth to the free chapel of Jesmuth. 16th Dec., 1354. E Reg. Hatfield, p. 36. 82 × 83.
- 128.—A declaration by Bishop Hatfield, dated 4th Feb., 1379, in reference to the usurpation of the chapel of Jesmuth, in which he recites the institution of William de Heghynton to the chapel on the 12th June, 1351, with a further declaration, dated 9th April, 1380. E Reg. Hatfield, p. 169. 82 × 83.
- 129.—Thomas Hardinge, of Newcastle, merchant, grants to John Brandlinge, of Newcastle, merchant, a messuage in the parish of All Saints, between the tenement recently in the hands of John Riddesdaille, merchant, on the south side, and a certain venell called Paynter-hughe, on the north, and extending from the King's highway on the west, to the tenement of William Boyd on the east. 1505. 88 × 89.
- 130.—Thomas Hardinge quit claims to John Brandling, a messuage with its implements in the parish of All Saints (as described before). 88 × 89.
- 131.—Renunciation of heresies by Roger Dichaunte, of Newcastle, merchant, 14th Nov., 1531. E Reg. Tunstall, p. 8. 88 × 89.
- 132.—State of ye lectures in ye several churches in Newcastle-upon-Tyne. 88 × 89.
- 133.—Presentation of John York to the chantry of St. Thomas the Martyr in the church of All Saints, 17th Apr., 1414. E Reg. Langley, p. 68. 92 × 93.
- 134.—Commission to enquire concerning the right of patronage of the said chantry, 12th May, 1414. 92 × 93.
- 135.—Admission of John Brydlynton to the chantry of St. Thomas the Martyr in the church of All Saints. 31st July, 1430. E Reg. Langley, p. 171. 92 × 93.
- 136.—John Carlell having by indenture, dated 20th Aug., 1479, granted to John Patson all that great tenement with dovecote and garden, in Pilgrem Strete, reserving an annual rent, now grants that rent to Elizabeth, his mother, for the term of her life. 28th Aug., 1479. 92 × 93.
- 137.—Robert Maners, chaplain of the chantry at the altar of the blessed Mary the Virgin in the church of All Saints, grants to Christopher Brigham, of Newcastle, merchant, all that messuage and dovecote with its appurtenances *in vico peregrinorum*, etc. 9th Apr., 1518. 92 × 93.
- 138.—John Pateson quit claims to Christopher Brigham, of Newcastle, merchant, that tenement, dovecote, and garden between the tenement of the said Christopher on the north part and the land recently held by John Carlill on the south part, and extending from the King's Highway on the west to the rivulet called Ayrekburn on the east. 18th July, 1518. 92 × 93.
- 139.—Subscription by Leonard Shafto, on being admitted to the curacy of All Saints'. 108 × 109.

- 140.—Subscription by Nathaniel Ellison, on being admitted lecturer of All Saints'. 19th Mar., 1686. 108 × 109.
- 141.—Sir John Lomley grants the presentation to the first vacancy in the chapel of St. Catherine, on the Sandhill, to Robert Ayton and Robert Halyman. 5th Feb., 1532. E Reg. Tunstall, p. 40. 124 × 125.
- 142.—The inscription formerly on the Guildhall. 124 × 125.
- 143.—Indulgence granted by Bishop Hatfield to all parties contributing to the improvement, repair, and maintenance of the bridge of Newcastle-upon-Tyne. 8th Nov., 1476. E Reg. Hatfield, p. 114. 128 × 129.
- 144.—Memorandum that Bishop Langley granted letters of indulgence for the repair, etc., of the bridge of Tyne. 11th Aug., 1429. 128 × 129.
- 145.—Extract from an inquisition *post mortem* relative to lands in Whickham belonging to the chantry in the chapel of St. Thomas on Tyne bridge. 130 × 131.
- 146.—A commission granted to John de Insula, prior of the brethren of the order of St. Austin in the town of Newcastle, to hear confessions. Gateshead, 15th Aug., 1353. E Reg. Hatfield, p. 15. 130 × 137.
- 147.—Memorandum that commission to hear confessions from the parishioners of Hautwisill, Simondburne, Belincham, Ellesden, Tynemuta and Newcastle, was granted to Richard de Tynemuta of the order of St. Austin of Newcastle. 12th March, 1366. E Reg. Hatfield, p. 47. 136 × 137.
- 148.—Indulgence to persons contributing to the house of St. Michael of Walknoll. Stockton, 1st Aug., 1436. E Reg. Langley, 231. 138 × 139.
- 149.—Grant of privileges by the brethren of Walknoll to Robert Clayton and Anna his wife, 1438. 138 × 139.
- 150.—License granted to William de Acton to celebrate divine offices in the chapel within the hospital of the Holy Trinity. Auckland, 13th March, 1360. E Reg. Hatfield, p. 40. 142 × 143.
- 151.—Note of the will of William Copland. Aug. 21st, 1584. 142 × 143.
- 152.—Indulgence granted by Bishop Langley to all who should contribute to the redemption of certain sailors of Newcastle who had been taken captive and were retained in captivity in the town of St. Malowes. 14th July, 1430. E Reg. Langley, p. 170. 144 × 145.
- 153.—Indulgence granted by Bishop Langley for the deliverance of Robert Pain of Newcastle, taken captive by the Scots. 14th Feb., 1432. E Reg. Langley, p. 200. 144 × 145.
- 154.—Indulgence granted to benefactors of the hospital of the blessed Mary Magdelene in Newcastle. 28th Dec., 1376. E Reg. Hatfield, p. 116. 150 × 151.
- 155.—Extracts from records of *quo warranto* in the treasury, relative to the County of Northumberland. (In the handwriting of Christopher Mickleton.) 156 × 157.
- 156.—The record relative to the fisheries of the Tyne taken on the oath of the ancestors of Haliwerk Folc. E Reg. II. Dec. et Cap. Dunelm. p. 178. 156 × 157.
- 157.—Inquisition concerning fisheries in the Tyne pertaining to the Bishops of Durham, in the time of Bishop Richard de Bury. 156 × 157.

- 158.—A series of documents from the chartularies of the Prior and Convent of Durham relating to disputes between the Prior and the Mayor and Burgesses of Newcastle. The first portion is headed: 'Responsiones Prioris Dunelm. ad Querelas Majoris et Burgensium villae Novi Castri super Tynam.' The second portion is headed: "Instructiones ostendendae de consilio dominorum Episcopi et Prioris Dunelm. adversus Querelas Majoris et Communitatis Villae Novi Castri, de quibus superius fit mentio, ac etiam aliqualis responsio sub correctione consilii maturioris.' This portion has the following sub-headings:—(a) De aquis S. Cuthberti in Tyna. (b) Responsio ad inquisitionem coram justiciariis. (c) Pro applicatione navium apud Suth Sheles cum rebus propriis Prioris. (d) Inquisitio capta per Simonem Eshh vicecomitem Dunelm. super injuriis illatis per homines Villae Novi Castri. (e) Pro aedificatione villae de South Sheles. (f) Pro piscariis in aquis de Tyne ex utraque parte. (g) Pro piscatoribus et braciatoribus. (h) Pro wrecco maris. (i) Carta confirmationis Regis Ricardi Secundi. Chartulary III. penes D and C. Durham. 'In fronte' libri. 158 × 159.
- 159.—Charter of Henry VI. to the Burgesses of Newcastle, exempting them from the precepts or mandates of constables, marshals, or admirals of England, or keepers of the marches. 158 × 159.
- 160.—An agreement between the Prior and Convent of Durham and the Mayor and Burgesses of Newcastle, in reference to the right of the Prior's tenants at South Shields, to fish, etc. 7th Mar., 1352. Chartulary II, p. 71. 158 × 159.
- 161.—The finding of an inquisition taken at Gateshead Friday next before the feast of Pentecost, 1321, relative to fisheries in Gateshead, gardens in Gateshead, etc. From ancient rental of the Bishops of Durham in the custody of the auditor, p. 136. 159.
- 162.—Order of council relative to the water of Tyne. 14th Feb. 1616. 160 × 161.
- 163.—Inquisition *post-mortem* of Nicholas Tempest, of Stella. 12th Sept., 1626. 164 × 165.
- 164.—Monition addressed to John Haynyng, Vicar of Newburn, that he shall expel Catherine Heppell, with whom he has been living in adultery, from his house, etc. 15th Dec., 1410. E Reg. Langley, p. 38. 164 × 165.
- 165.—Mandate to the curate of Newburn, requiring him to make public declaration that the living was vacant. 25th April, 1573. 164 × 165.
- 166.—Mandate for the sequestration of the vicarage of Newburn, for the non-residence of the vicar. 4th Mar., 1574. 164 × 165.
- 167.—Memorandum of license granted to Thomas de Hexham, parishioner of Gateshead, to have divine offices celebrated in the oratory, within his manor of Dernecroke. 9th Feb., 1379. 166 × 167.
- 168.—Indulgence to Joan Hedelham, widow, of Gateshead, for the redemption from captivity of her son, John Richardson. 23rd Feb., 1431. E Reg. Langley, 135. 166 × 167.

- 169.—Collation of William Bell to the rectory of Gateshead. 17th Dec., 1557
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- 170.—Collation of Lawrence Doddsworth to the rectory of Gateshead. 19th
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- 171.—Collation of William Hodgeson to the rectory of Gateshead. 5th Oct., 1571.
166 × 167.
- 172.—Letter (original) from Thomas Potts to John Spearman, referring to a
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hill. 166 × 167.
- 173.—Will of Robert Claxstone, Master of the Hospital of St. Edmund the king,
in Gateshead. 10th May, 1578. 166 × 167.
- 174.—Inquisition *post-mortem* of Sibilla Gategang. 166 × 167.
- 175.—Presentation of John Lythom to the chantry of St. John the Apostle and
John the Baptist, in the parish church of Gateshead. 23rd Jan., 1431.
E Reg. Langley, p. 184. 168 × 169.
- 176.—Commission to inquire concerning the right of patronage of the same
chantry. 24th Jan., 1431. 168 × 169.
- 177.—Finding of the jury in the said inquisition. 30th Jan., 1431. 168 × 169.
- 178.—Presentation of Robert Galile to the chantry of St. Giles, in Gateshead
church. 27th Sept., 1532. E Reg. Tunstall, p. 9. 168 × 169.
- 179.—Institution of the said Robert Galile to the said chantry. 28th Sept., 1532.
168 × 169.
- 180.—Institution of William Frende to the chantry of the Virgin in Gateshead
church. 10th Mar., 1544. E Reg. Tunstall, p. 35. 168 × 169.
- 181.—List of the rectors of Gateshead, from 1322 to 1733. 168 × 169.
- 182.—Bishop Farnham grants to God and blessed Edmund the Confessor 'and
to the four chaplains in the chapel which we have built at Gateshead, in
honour of the same,' the vill of Ulkistan, etc., and the old lordship of
Gateshead. E Reg. of the Prior and Convent, II, p. 7. 168 × 169.
- 183.—Admission of John Hunton to the chantry of the Virgin in Gateshead
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- 184.—Confirmation by Bishop Hatfield of a grant by the commonalty of Gates-
head, which is recited, of the custody of the chantry of the Virgin in
Gateshead church to Thomas Marchal. 18th Feb., 1379. E Reg. Hatfield,
p. 170. 168 × 169.
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Spearman of a lease granted by John Ladler, rector of Gateshead, of
certain lands and coal mines belonging to King James's Hospital. Aug.
23rd, 1681. 168 × 169.
- 186.—The custody or mastership of the Chapel of Sta. Edmund and Outhbert,
confessors, in Gateshead, granted to John Walkyngton. 8th Feb., 1409.
E Reg. Langley, p. 81. 170 × 171.
- 187.—Subscription of Peter Smart on being admitted to the mastership of King
James's Hospital, Gateshead. 2nd Mar., 1612. 170 × 171.

- 188.—Subscription of Thomas Hook, on being admitted to the mastership of King James's Hospital, Gateshead. 2nd Aug., 1613. 170 × 171.
- 189.—Sequestration of the fruits of the Hospital of Sts. Edmund and Cuthbert, confessors, of Gateshead, and of the goods of John Walkyngton, Master or keeper of the said Hospital. 11th May, 1431. E Reg. Langley, p. 179. 170 × 171.
- 190.—Another copy of the will of Robert Claxstone. 170 × 171.
- 191.—Bishop Skirlaw constitutes Reginald Porter Keeper of the Hospital of St. Edmund the king in Gateshead. 3rd Dec., 1403. (?) E Reg. III, P. et Con. Durham, p. 13. 170 × 171.
- 192.—Recognizance of William Bower, of Gateshead, and John Bower, chaplain to the Bishop of Durham, in the sum of £20. 8th July, 1391. 170 × 171.
- 193.—Inquisition held on Wednesday after the feast of St. Michael the Apostle, 1431, of the lands and tenements of William Gategang, of Gateshead. 170 × 171.
- 194.—Agreement in a dispute between John Brown, parson, of Gateshead, and William Thomlyngson and William Inskip, farmers of the Bishop's coal mines, within the township of Gateshead, in reference to the payment of tithe from the said mines. 10th Oct., 1539. E Reg. Tunstall, p. ult. 170 × 171.
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- 196.—Portion of the inquisition *post mortem* of William de Redhugh relative to land in Gateshead. 170 × 171.
- 197.—Inquisition *post mortem* of Richard Hodgson of lands, etc., in Gateshead. 3rd Nov., 1506. 170 × 171.
- 198.—Collation of Robert Claxton to the Hospital of St. Edmund of Gateshead. 15th Aug., 1552. E Reg. Tunstall, p. 48. 170 × 171.
- 199.—Institution of John Woodfall to the Hospital of St. Edmund the King, Gateshead. 5th May, 1579. 170 × 171.
- 200.—Institution of Clement Colmore to the Hospital of St. Edmund the King Gateshead. 4th June, 1587. 170 × 171.
- 201.—Collation of John Heyworth to the custody of the Chapel of Sts. Edmund and Cuthbert, confessors, Gateshead. 25th June, 1436. E Reg. Langley, 231. 170 × 171.
- 202.—A monition against certain violators of the goods of the Chapel or Hospital of Sts. Edmund and Cuthbert, the confessors, Gateshead. 1st. Dec., 1436. E Reg. Langley, p. 237. 170 × 171.
- 203.—Bishop Pudsey's charter to the burgesses of Gateshead. 170 × 171.
- 204.—Charter granted by Bishop Langley for the pavement of the roads in the borough of Gateshead. 23rd Sept., 1423. 172 × 173.
- 205.—List of the bailiffs of Gateshead, from 1332 to 1363. 172 × 173.

- 206.—Richard, son and heir of Roger Kerrok and Alice Kerrok, his mother, grant to John de Mallum certain land in Gateshead, between the King's highway, in the street of St. Helen, and the lordship of the Bishop of Durham, and the land formerly held by Odelyna de Birteley, and the land of Isabella de Coquina. 172 × 173.
- 207.—John de Malum, burgess of Gateshead, demises to Richard Sholle two selions of land in the field of Gateshead. 172 × 173.
- 208.—William Carnaldi, burgess of Gateshead, grants to Brithmer, the smith, burgess of Gateshead, all his land in Gateshead. 172 × 173.
- 209.—Roger de Tykehill grants to Brichmer, the locsmyth, certain land in Gateshead. 172 × 173.
- 210.—Benedict, le Suteler, Matilda his wife, and Peter their son and heir, grant to John de Malum, burgess of Gateshead, certain land in the street of St. Helen in Gateshead. 172 × 173.
- 211.—Matilda de Urpath grants to Roger de Tykhill certain land in Gateshead. 172 × 173.
- 212.—Allen de Schutlyngdon, master of the Hospital of Sherburn, and the brethren and sisters of the same Hospital, demise to William the miller, burgess of Gateshead, a messuage in Gateshead, and land in Gateshead, for 40 years. 1365. 172 × 173.
- 213.—Gilbert, son and heir of John de Mallom, grants to Adam Gunter, and Isolda his wife, land in Gateshead. 1313. 172 × 173.
- 213¹.—William de Bovinton, and Ysoda his wife, demise to Brittemes the smith certain land in Gateshead. 1275. 172 × 173.
- 214.—Gilbert de Malum constitutes Richard de Colton his attorney to deliver seisin of lands and tenements in Gateshead to the Master, Brethren, and sisters of the Hospital of Sherburn. 1324. 172 × 173.
- 215.—James Gategang of Gateshead grants to William Yhoceson and Christiana his wife, a burgage in Gateshead in the street of 'Saynt Mary Char.' 1309. 172 × 173.
- 216.—William Gorlewald grants to John, son of William de Horton of Gateshead, land in Gateshead. 172 × 173.
- 217.—Enrolment of an indenture between Alan de Newarke, master of the Hospital of Sherborne, and the brethren of the same Hospital, on the one part, and John Botterell, on the other, by which the said Alan and his brethren, demise to the said John, a toft with a garden in Gateshead (incomplete). 172 × 173.
- 218.—Inquisition de non sana memoria of Arthur Bell of Coxhoe. 17th Jan., 1573. 172 × 173.
- 219.—Monition against certain persons who have violated the liberties of St. Outhbert, by forcibly compelling certain fishermen of South Shields to bring their vessels and fish to Newcastle. 21st Feb., 1352. E Reg. Hatfield, p. 11. 172 × 173.
- 220.—Undertaking (original) by Thomas Burdon to the sheriff and under-sheriff

- of Durham to pay all dues which may arise from the wreck of a vessel near South Shields. 27th May, 1676. 178 × 179.
- 221.—Extract from the chronicle of Nicholas Trivet, relative to the submission of John Baliol, to Edward I. 188 × 189.
- 222.—Mandate addressed by Edward I. to the Mayor and Bailiffs of Newcastle-upon-Tyne, that they shall permit no one to leave the port of Newcastle by sea, without the king's license. 31st Jan., 1296. 190 × 191.
- 223.—Exemplification of precept, addressed by Edward III. to Bishop Hatfield, relative to the revenues of the lands, etc., of Richard de Gallowhay, mayor of Newcastle, and of the Bishop's response. 196 × 197.
- 224.—License granted to William de Langton, Mayor of Newcastle, to have masses and other divine offices celebrated in the oratory, or other suitable place within his house in Newcastle. 9th Jan., 1409. E Reg. Langley, p. 30. 208 × 209.
- 225.—Memoranda that on the same day similar licenses were granted to William Esington, burgess of Newcastle, and John Eyre, presbyter of Newcastle. 208 × 209.
- 226.—Commission addressed by Henry V. to Roger Thornton and William Chaunceller, to levy subsidies in Newcastle. 5th July, 1421. 208 × 209.
- 227.—Pardon of outlawry, granted to Lawrence Acton. 20th April, 1435. 210 × 211.
- 228.—Letters testimonial granted to Robert Bertram, merchant of Newcastle. 1528. 222 × 223.
- 229.—Various short extracts, relative to Newcastle and Gateshead. (Of no moment.) 222 × 223.
- 230.—Affidavit relative to the wreck of a vessel bound from Norway to Holland, and which was forced to sail into the harbour at Newcastle, where the fittings of the ship were deposited in Bertram Anderson's house. 6th June, 1856. 226 × 227.
- 231.—Commission, issued by Queen Elizabeth to Henry Wicliff and two others, to enquire concerning the sale by Sir John Swinbourne of certain coals at a place called Kyoo field, within the bishopric of Durham, during the late vacancy of the see. 226 × 227.
- 232.—(Imperfect.) Will of — Cooke. 30th Oct. 1569. 226 × 227.
- 233.—A codicil to the said will. 226 × 227.
- 234.—Will of Richard Hodshone, alderman of Newcastle. 1st Mar., 1581. 226 × 227.
- 235.—Peter de Keyser, of Bruge, in Flanders, appoints Cornelius Brandling, William Silbe (Selby), and Ralph Cocus (Cock) his proctors to act on his behalf in receiving money due to him in England. 31st Dec., 1576. 24 × App. I.
- 236.—Memorandum of the excommunication, by Archdeacon Basire, of Mr. Thomas Thompson, "a schismatical minister" who carried on "a trade clandestine marriages." 1668. 246 × Appendix I.

- 237.—Appropriation of a moiety of the church of Whittingham to the prior and convent of Carlisle. 29th July, 1307. 246 × App. I.
- 238.—Thomas Ryddall of Newcastle, merchant, grants to Edward Swynborne of the said town, merchant, and others, a tenement in Cloth Market, between the tenement of the Abbot and Convent of Newminster on the south, and the tenement of the Prior and Convent of Tynemouth on the north. 7th Apr., 1527. At end.
- 239.—Receipt by Thomas Riddell and Edward Swynborne from Leonard Musgrave, collector of the customs and subsidies in the port of Newcastle, of £20. At end.
- 240.—Thomas Elwick; Isabella, his wife, sister of John Carlill; Henry Carlill, son of the said John; John Saunderson, and Mary, his wife, one of the daughters of the said John, appoint Thomas Ryddell their proctor. At end.
- 241.—Gilbert Myddelton sells his moiety of a ship called "Le May Flower," of Newcastle, to Thomas Ryddell. At end.
- 242.—Orders conferred by Bishop Fox in 1496, 1499, and 1501 on various persons, on titles in the monastic houses of Newcastle. At end.
- 243.—Extracts from Leland's Collectania, relative to Newcastle. At end.
- 244.—Various extracts from the records of the Consistory Court of Durham, relative to a cause of fornication between Thomas Liddell, of the parish of St. Nicholas, Newcastle, and Margaret Atkinson, 1591. At end.
- 245.—Indenture between John Shaldford, merchant, and Joan, his wife, daughter and heir of Robert Watson, deceased, on the one part, and John Keyser, of the same town, on the other part, setting forth that whereas Christopher Thinkyld and Joan, his wife, and Christopher Thinkyld, son and heir-apparent of the aforesaid Christopher, had demised to the aforesaid Robert Watson, four tenements on the Overdean Bridge, testifies that the said John Shaldford and Joan, his wife, demised to the aforesaid John Keyser one of the aforesaid four tenements. At end.
- 246.—Elizabeth Baxter, widow of Robert Baxter, quit claims to Thomas Baxter and John Green, executors of the will of the said Robert, all actions, real and personal suits, etc., etc. At end.
- 247.—Elizabeth Ambrose, within the full court of the town of Newcastle-upon-Tyne, within the four benches, appears the 10th day of April, 1524, and declares that whatever shall occur hereafter relative to John Ambrose, her husband, she will not attempt to revoke or contradict her present act. At end.
- 248.—John Blaiston and George Davell, merchants, of Newcastle, make Roger Dychamunte (sic) their proctor. At end.
- 249.—Ralph Booth, of Newcastle, merchant, enfeoffes John Trollope, of Thorneley, and others, of all messuages, lands, tenements, rents, reversions, services, and other hereditaments in Ufferton and Myckley, in trust for himself and Dorothy Blaikiston, and the longer lived of the two. At end.

XX.—A BRONZE GRAVE-CHALICE FROM HEXHAM
PRIORY CHURCH.

BY WILFRED CRIPPS, C.B.

[Read on the 29th April, 1891.]

THE chalice found in the stone coffin of a priest at Hexham priory church must certainly be one of the most ancient vessels of its class that has yet been discovered. Many of these are now known, but none seem to be earlier than the twelfth century, from which time they range down to the chalice found in the coffin of archbishop W. de Melton, buried at York minster in 1340.

The most ancient appear to be two of those at Chichester, which were discovered in the tombs assigned to bishops Seffride and Hilary, both prelates of the twelfth century, but these are soon followed by the fine chalice brought to light only last year at Canterbury, from the tomb attributed by the best authorities to archbishop Hubert Walter, who died in 1205.

The characteristics of these three are shared by those which are supposed to be of the same period, and have been long preserved at York minster, with the cup we have already mentioned as pertaining to archbishop Melton. The dates of these are only to be guessed from the fashion of the vessels; they all have the round foot, with the knop or usual plain projection in the middle of the stem, and have the slight lip, which disappears soon afterwards, for it is not found upon any chalices which are known to belong to the second half of the thirteenth century.

The Hexham chalice is of an earlier type; it is of a rude and Romanesque character, and its more highly arched foot and almost globe-shaped stem quite distinguish it from the chalices of even the twelfth century.

It more reminds us, but in feeling and general character rather than in detail, of the noble cup preserved in the Mauritius church at Münster. This is attributed by the learned Dr. Lübke to the eleventh century, it having been found in the tomb of bishop Frederick of Münster, who died in 1084. This, too, is of brass, like the Hexham vessel, though the latter is mentioned as having been strongly gilt. Many of these chalices are of base metal, but not all; chalices of silver being often found in the coffins of prelates and priests of great distinction; and ancient wills occasionally contain the wish of the testator



1.

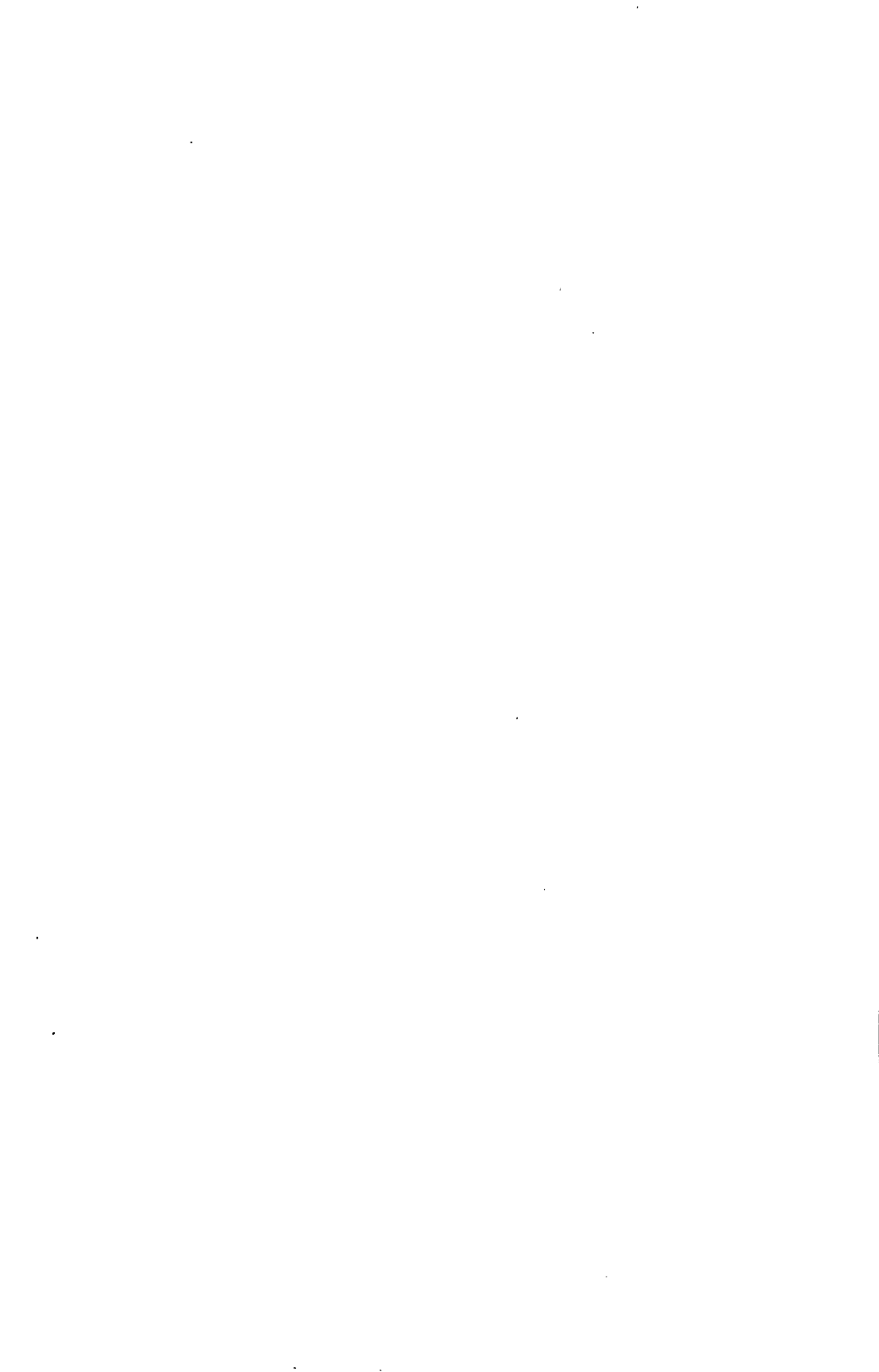


2.



3.

HEXHAM GRAVE - CHALICE



that his massing chalice, which would almost necessarily have been of silver, should be buried with him.

Much that is interesting about coffin chalices has been given in the *Archaeological Journal*, vol. iii., in an article from the pen of the late Mr. Albert Way.¹

DESCRIPTION OF THE CHALICE ; by Charles Clement Hodges.

The chalice measures $2\frac{2}{8}$ inches in height : the diameter of the bowl is $2\frac{5}{8}$ inches, and that of the foot $2\frac{1}{2}$ inches. It weighs 3·235 ounces troy. It is made of bronze, and is composed of four pieces. The bowl, the foot, the stem, and a band of bead ornament where the bowl joins the stem. The metal has been beaten with a hammer to the required form, and some concentric annular markings seem to indicate that it has been finished in a lathe. The stem is formed by bending a piece of flat bronze in the form of a convex ring, as the joint is quite distinct. Into the two ends of this ring the bowl and foot are respectively fastened, by 'brazing' probably. The small beaded band is used to cover the junction of the stem and the bowl. The foot has a flat 'lip,' and the chalice has now a 'tip' forward, but whether this is intentional or due to subsequent damage it is difficult to say. The thickness of the metal is nowhere as much as one-sixteenth of an inch, and the whole has been heavily gilded. The gilding is most perfect under the foot, a portion of the surface which would naturally be subject to the least wear.

The chalice is said to have been found in the transept of the church in 1860, but the exact locality is not known. It was most probably in the southern portion of the transept, the site of which, in the days of the pre-Conquest church, was devoted to a cemetery for the clergy, and it may have been in the grave of some notable ecclesiastic that the chalice was discovered. It is difficult to even guess who could have been its owner. Its date cannot be as early as the time of the last bishop of Hagustald, nor very much later than the death of the first prior of the Augustinian house. May it have belonged to one of those hereditary priests of the church of Hexham who intervened between the decline of the ancient see and the foundation of the priory by archbishop Thomas II. in 1113 ?

¹ Cripps, *Old English Plate*, 4th ed.; and *Archaeological Journal*, vol. xliii., may also be consulted with advantage.

XXI.—THE HOSPITAL OF ST. MARY THE VIRGIN,
NEWCASTLE-UPON-TYNE.¹

BY W. H. KNOWLES, F.R.I.B.A.

[Read on the 26th November, 1890.]

THE accounts of our local historians regarding the foundation of this ancient house are confused and contradictory. It is, I think, clear that we owe its institution to Aselack, who recites, in the charter of foundation, his benefactions in the following terms:—

‘ I, Aselack of Killinghowe, have founded the hospital of St. Mary the Virgin with a chapel, on my land in Newcastle upon Tyne, and there I have placed two friars regulars and one chaplain to serve God and the poor, and I myself have granted it to God and the blessed Mary, and to the bretheren of the same hospital there serving God, to shelter the poor, and needy priests and pilgrims on their way, for the salvation of the soul of my father, of my mother, and all my kindred, and for the salvation of the souls of all the benefactors of the hospital.’²

Bishop Pudsey granted and confirmed to the brethren of the hospital of Newcastle all the lands and tenures which had been reasonably given to them, or which in future with the pleasure of God they might be able to acquire.³ Henry II., also, in a charter executed at Durham, which is evidently contemporary with that of the bishop, grants and confirms to God and to the church of St. Mary, and to the hospital of Newcastle, and to the brethren there serving God, lands and tenures in the same terms as those of the bishop’s charter.⁴

During the reign of Henry II. the hospital was appropriated in

¹ See also *Arch. Ael.* vii, p. 208.

² Bourne’s *History of Newcastle*, p. 80.

³ Brand, vol. 1, p. 68.

⁴ *Ibid.*

some unrecorded way to the nunnery of St. Bartholomew, and the king grants a later charter to the nuns, in which he confirms to them 'all the gifts which had reasonably been made to them : namely, the church of St. Bartholomew and the hospital of St. Mary.'

In the year 1290 'the bretheren of this hospital, in their petition to the king in parliament, setting forth, that the new town-wall of Newcastle had been built through the middle of their court-yard, leaving the greater part of their edifices on the outside thereof, obtained a patent for making a postern gate of communication to this house.'⁵

Various other royal charters of confirmation are recorded by Brand, as are also many benefactions of land and other properties, conditionally that the fraternity should pray for the souls of the donors and for those of their ancestors, and, in addition, in 1257, in the case of Julian, daughter of Agnes Blanch, that she should be supplied with a lodging whenever she visited Newcastle.⁶

It appears, also, 'that Geoffrey, son of Gerald of Whickham, and grandfather of Robert of Whickham, had given to this hospital, in pure and perpetual alms, a pound of pepper and a pound of cinnamon, payable out of his land at Whickham, on St. Cuthbert's day, in September, in every year ; and that the above Robert confirmed this donation, and charged it upon a capital messuage in that village for ever.'

'King Edward the Third, for the relief of St. Mary's Hospital, the possessions of which had been destroyed by various inroads of the Scots, granted a licence, dated at Newcastle-upon-Tyne, August 2d, 1334, to the fraternity of that house, to acquire lands, tenements, and rents to the yearly value of an hundred shillings, notwithstanding the statute of mortmain.'⁷

A bequest of two fothers of lead, to the reparation of this hospital, occurs in the will of Roger Thornton, dated A.D. 1429, one of Newcastle's greatest benefactors, and of whom Leland in his *Itinerary*⁸ speaks as 'the great riche Marchante of *Newcastelle* in *Edwards* the 4. Dayes, *This Roger Thornton* was the richest Marchaunt that ever was dwelling in *Newcastelle*.'

About the end of the 14th century the possessions of the hospital

⁵ Brand, p. 71. ⁶ Bourne, p. 31. ⁷ Brand, vol. 1, p. 72. ⁸ Vol. 5, p. 144.

were large, and were dispersed over the counties of Northumberland and Durham.⁹

In 1585 the revenues were valued at £26 18s. 4d.

In 1599 the mastership of the Hospital and Grammar School seem to have been combined, and the school, previously conducted in a building at the north-east corner of St. Nicholas's churchyard, continued at the West Spittle.

On May 27th, 1611, the original charter, grants, and letters patent concerning the foundation, having been lost, the Hospital was founded anew by charter of James I., and decreed to consist of a master, who should, at least, be a Master of Arts, and of six unmarried poor old men.

The patronage seems to have been a disputed point. The bishop of Durham had elected the prior on various occasions, for, 'upon the death of William de Burnham, which happened August 9th, 1412,

⁹ An inventory made A.D. 1444, although appearing in both Bourne and Brand will bear repetition here :—

Three *Chalices* gilded with Gold, one *intire Vestment* of Bloody Velvet, woven about with *Golden Fringe*, with one *Cap*, one *Casule*, three *Albs*, for the Principal *Festivals*.

Also one *Cap* of Cloth of Gold of red Colour, wrought with Golden Images, with one *Casule*, three *Albs*.

Item, One *Cap*, of a Black Colour, woven with *Dragons* and *Birds* in Gold.

Item, One *Single Vestment* wrought in with Peacocks, with a *Corporal* belonging to the same.

Item, Another *Single Vestment* for the Priest, only of White, border'd about with *Roses*, and with a *Corporal* belonging to it.

Item, another *Single Vestment* for the *Presbyter* of a Bloody Colour, with a *Corporal* belonging to the same.

Item, another *Vestment* for the *Presbyter* of Cloth of Gold.

Item, another *Vestment* of Cloth of Gold interwoven with Leopards and Birds.

Item, One *Hood* or *Cap*, one *Casule*, one *Alb*, with a *Stole*.

Item, One *Single Vestment*, for one *Priest* in the hands of *John Fitzberry*, the present Master.

Item, One *Single Vestment* for the Priest of St. *Nicholas*.

Item, One *Hood*.

Item, A Cover of Bloody Velvet for a *Sepulchre*.

Item, Two *Casules*, the middle Part of the *Casule* of white Colour.

Also one *Hood* of a red Colour for an Ornament to the *Altar* of St. *Nicholas*.

Also Two *Linen Cloaths* of a red Colour for the Side Ornament of the *Altar*.

Also One *Frontale* of *Sathan* of a Bloody Colour, woven with golden Images for the *Altar*.

Item, One *Quadragesimal* Vale of Linen Cloth of white Colour, with a red Cross below in the same.

Item, One *Table* set apart as an Ornament for the *Linen* of the *Altar*.

Item, One *Table* gilded, with the Image of the blessed Virgin *Mary*.

Item, Two *Tables* with the *Pax*, one of them gilded and beset with precious stones, &c.—Bourne, pp. 32, 33.

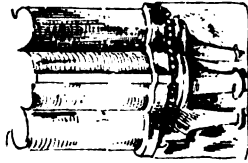
Hospital of S Mary the Virgin - Newcastle upon Tyne.



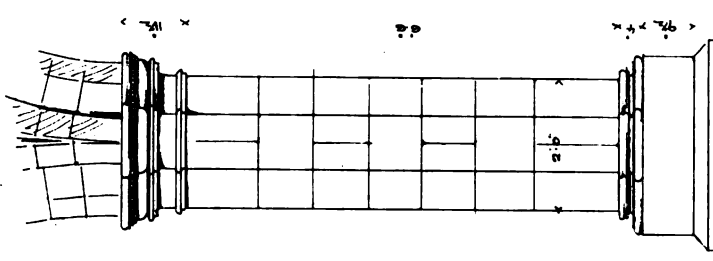
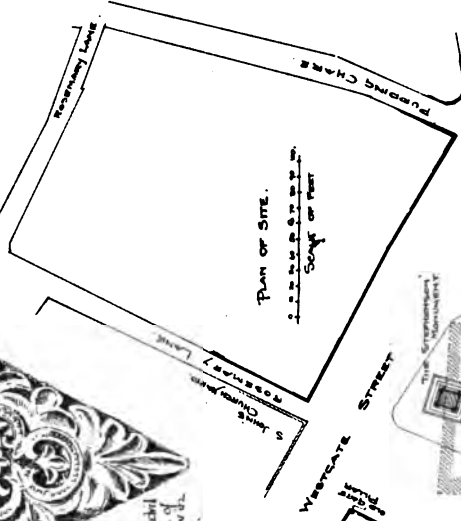
Spurrows seen on top of this on the South Side of Glasgow from a sketch by G. Robertson.



Medina Shughl South Side of Newcastle. New J. R. Gault.



Bracket South Wall from a sketch by John Storer.



One of the three rows in the section of the wall at the bottom of the tower.

W. H. Howells. Nov 1890.

N. B. Railway.

WARRINGTON LANE
SOUTH SIDE
SOME OF THE FOUNDATIONS

William Karlell, and Robert Lekynfeld, the then only surviving regular bretheren of this hospital, transferred their right to elect a new master, to Thomas Langley, then bishop of Durham.'

But on Nov. 29th, 1528, Roland Swinburne, A.M., was inducted to the mastership of this hospital, to which he had been presented by Edward Swinburn, mayor, and the commonality of Newcastle-upon-Tyne, the true patrons thereof.¹⁰

This contested question was settled January 26th, 1532, when, on an exemplification of a record of common pleas, it was adjudged to pertain to the town of Newcastle-upon-Tyne, and not to the king.

Whatever may have been its original constitution, the fraternity is frequently in the reign of Edward the third, styled 'The Prior and bretheren,' and bishop Langley, in a citation (1416), 'the keeper or master, the canons, bretheren and sisters, presbyters and ministers of this house, and other persons dwelling in the said hospital.'

The great frequency of town's meetings within the hospital is very peculiar. It is, for instance, recorded that 'a full guild of the town of Newcastle-upon-Tyne was held at the hospital of St. Mary, in Westgate, on the Friday before Valentine day, 1343, when several articles were sealed under the common seal of the Corporation of that place, and afterwards received the royal confirmation,' and the election of mayor and officers of the town took place in the hospital from a very early period till within living memory.

In the year 1844, the only remaining portions of this hospital, then used as a grammar school, were swept away. We can only, there-

¹⁰ The following entries are from the Corporation Accounts, as printed in M. A. Richardson's *Imprints and Reprints*, vol. iii., Historical, pp. 29, 30, October, 1593:—

Paide for gease to the Spittle on Micklemas Monedaie last, att the lection, gevinge att dynner, 36s. 8d.

Paide for peres to Mr. Majore and his bretheren att the lection, 10s.

Paide for earbes and rushes which strawde the chapelle, 2s.

Paide for wine spent by Mr. Roger Rawe, maiore, and the auditors, one Micklemas Moundaie mornynge, 12s.

Paide for aile to the West Spittle when Mr. Maior and other officers tooke their othes, 16d.

Paide for a glass for Mr. Maior to drinke in, 4d.

Paid for 2 band ropes, one to the common bell, and a nother to the 8 a'clocke bell, 3s. 4d. a piece,—6s. 8d.

P. 37, October, 1594:—Paide to Thomas Dalton, for two table napkins which was loste in the West Spittle at dynner, at 2s. 8d.

P. 41, October, 1595:—Paide for gease for the West Spittle one Micklemas Mundaie laste, and for other cheare provided by George Baker, 40s.

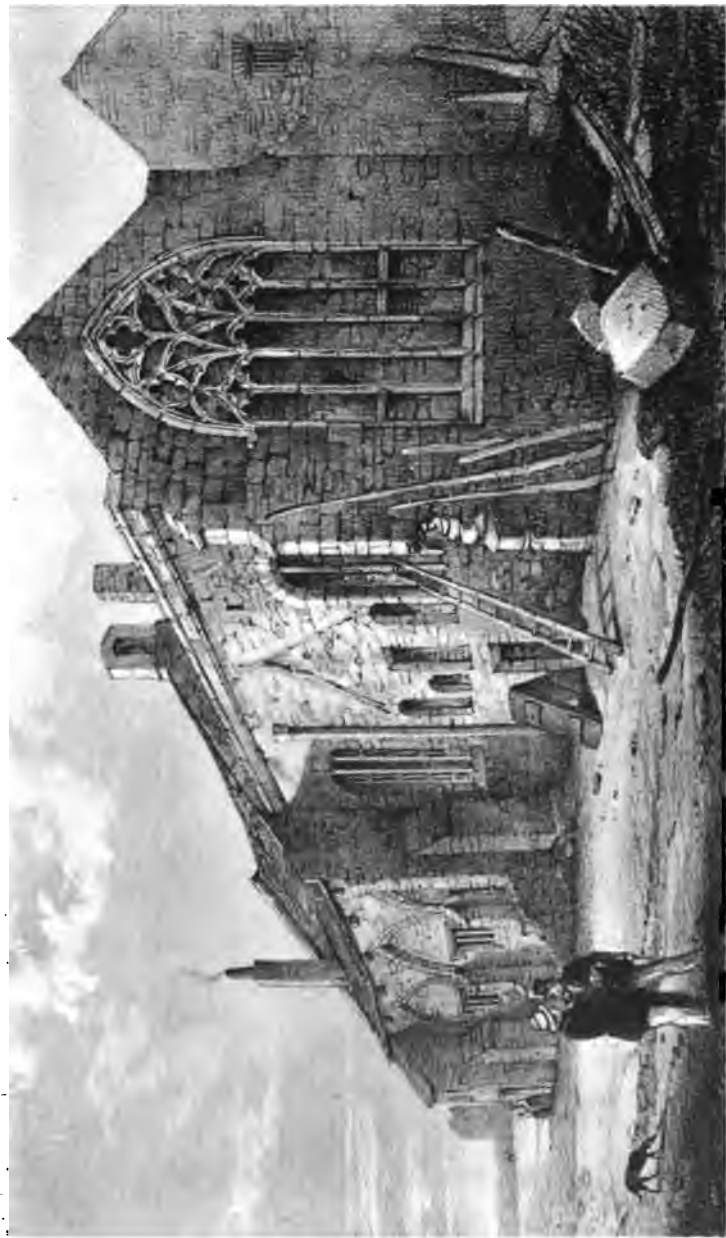
fore, recall the extent and appearance of the building by reference to plans, engravings, drawings, and the structural fragments preserved in our Castle and elsewhere.

The various plans of Corbridge, Hutton, Beilby, etc., show at the West Spittle the position of the chapel (fortunately also indicated on the Ordnance map of 1862, and shown to occupy the site of the present Stephenson's monument), together with domestic buildings to the south, parallel with and at right angles to the nave, and coinciding with the west front.

In Brand's engraving, which is dated 1787, we have a view of the south side, showing the nave arcade, three bays of which are built up, and having three light square-headed Elizabethan windows, whilst the fourth or west bay is hidden by a projecting porch of two storeys. Corbels to support the timbers of the aisle roofs are indicated, and on the left a range of domestic buildings is shown, occupying the position of the west side of a quadrangle, the east side of which is enclosed by a high wall, joining the chapel in a line with the east wall of the nave. Above the wall appears the parapet of the chancel.

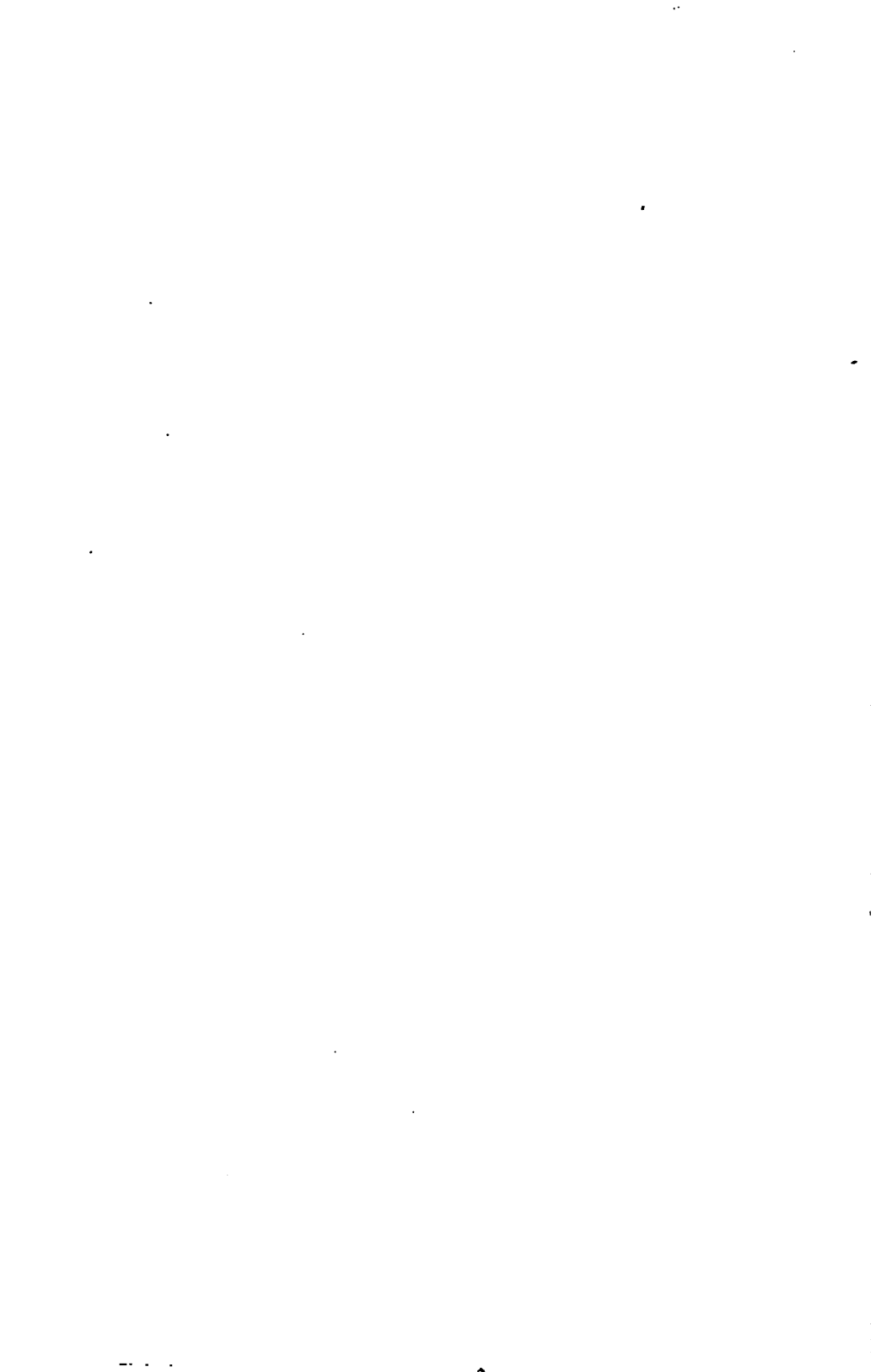
In the etching of T. M. Richardson, sen., we have a view of some picturesque houses abutting on Westgate Street, including the pillar of the entrance gate, which is still standing, at the corner of the building known as the 'Express Inn.' Between the pillars a view of the north side of the third and fourth bays of the nave is obtained, the latter bay having a small porch in front.

In the lithograph, after a drawing by John Storey made in 1844, we have the best indication of the appearance of the chapel. The view is from the S.E. and shows an aisleless chancel with an exceedingly beautiful five-light window with flowing tracery. This window is in the east gable, which is of low pitch, with flanking buttresses having double offsets. On the south side of the chancel are two Decorated windows, filled with wooden sashes. Between them is a group of openings enclosed by the drip course of a gabled roof belonging to a building which previously stood at right angles. The parapet comprises a moulded coping with chamfered oversailing course below. Of the nave, the same features are to be seen as in Brand, with the addition of a short buttress on the east side of the east wall to withstand the thrust of the south nave arcade after the removal of the previous chancel.



THE ROYAL GRAMMAR SCHOOL, NEWCASTLE ON TYNE,
REMOVED IN 1844.

*Originally the Chapel of the Hospital of St. Mary the Virgin
(Reproduced from a lithograph by the late J. Storry)*

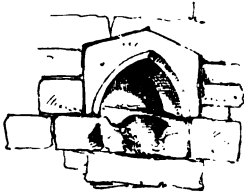


Hospital of
S. Mary the
Virgin
Newcastle-upon-
Tyne.

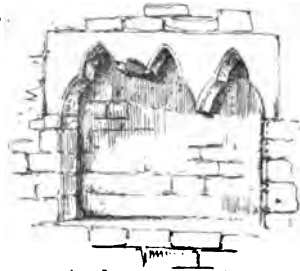


Rough Sketches by C. B.
Richardson made 1843-4
[during the demolition]
drawn in fac-simile
by W. H. Knowles

South Side of Hospital Arch.



Piscina



Sedilia



West End.

Mr. Rowell, of Blakett street, possesses a water-colour drawing of the interior, made by John Storey, during its demolition. This drawing confirms and adds to our information.

Among the rough pencil sketches in the Society's possession, by G. B. Richardson, John Storey, and Ewbank, a south-west view of the nave is given, showing a large built-up opening on the west gable and flat buttresses of early character.

A sketch of the south jamb of the chancel arch supplies evidence that the Decorated chancel shown in Storey's drawing supplanted an earlier and wider chancel, the south wall of the Decorated chancel with over-sailing courses, fitting the early English chancel arch of greater width, very awkwardly. A Decorated window in the chancel, and an Elizabethan one in the nave, are shown, together with an aumbry below the latter.

The fragment of the so-called 'bracket,' with three clustered shafts, by John Storey, and the drawing of a so-called 'springer from the next arch of nave on the south side of chancel,' by Richardson, are doubtless of the respond, being of the same period as the nave piers.

Sketches of the triple sedilia and of a piscina are among this miscellaneous collection of sketches.

Of the structural remains those of the stone octagonal shaft, with capital and base, including springing stones of arcade arches, which I have drawn to scale, are the most valuable. There are two of these now standing in the garden of the late John Dobson. They are of excellent character. The mouldings with nail-head ornament indicate the date of the work as about A.D. 1200.

Two triangular-shaped stones which filled the spandrils immediately above the piers at the springing of the arcade arches are now in the Castle. I give a drawing of one of them. It is of good floreated design enclosing a sunk trefoil, ornamented with the nail head.

Of sepulchral remains found on the site of St. Mary's, the Society now possesses one stone coffin, and six grave covers, inclusive of that recently discovered.

The coffin is in a single block of stone the sides of which taper. It is hollowed for the reception of the corpse, with a cavity at the

upper end for the head, and may date between the 12th and 15th centuries.¹¹

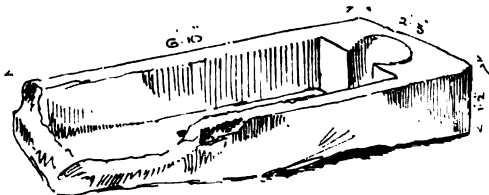
The decoration of the whole of the grave covers is merely by incised lines. I have given the dimensions on the drawings, and, taking the earliest examples first will briefly describe them.

No. I., late 12th century—in two pieces. The stem of the cross passes up the centre of the cover, springing from a trefoiled mound and terminating in a plain Latin cross enclosed in a circle. There is a sword on the sinister side, denoting a man, and a trade symbol, apparently a slaying or fleshing knife, on the dexter side.

No. II., late 13th century. This is only a fragment of a cover of a priest's grave. The symbols are the chalice, paten, and wafer. The two former are often met with, but the latter, in conjunction with them, is unusual.

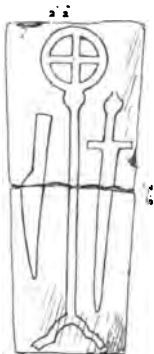
No. III., 14th century. This is the grave cover discovered in September of this year, and is far superior to any of the others. It was found lying face upwards, about three feet below the surface, at the point shown on the plan near Stephenson's monument, and consequently occupied a position within the walls of the chapel of St. Mary the Virgin. A skeleton was found immediately below the cover, indicating that the grave had never been disturbed. Portions of other skeletons were found in close proximity. Of the decoration, the mound of double steps is particularly good, and is very uncommon. The stem of the cross rises from it, and, like the arms, has floreated terminations. The arms also bifurcate and return in semicircles, finishing with a triplet of vine leaves beautifully composed. The emblem on the dexter side appears to resemble most a pastoral staff. There can be no doubt that in the position in which this grave cover was found it served the purpose of a grave stone for the second time. The face of the stone has been

¹¹ Mr. John Ventress, in a note to the Newcastle *Guardian*, May 15th, 1852, says, 'On Wednesday, whilst some workmen employed by the Whittle Dean Water Company were excavating in the Spital, on the site of Mary Magdalen's Hospital [Virgin Mary Hospital], they came to a stone coffin, about three feet from the surface, laid upon two stone sleepers about five inches square. * * * In addition to human bones, a copper coin [Scotch Bodle] was found inside. * * * A monumental slab was near it, which had probably been laid down in the pavement of the building [the fragment No. VI. on drawings]. The coffin is now deposited in the Antiquarian Museum at the Castle.'

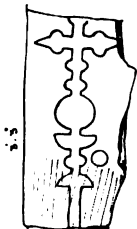


Stone Coffin. found 1852.

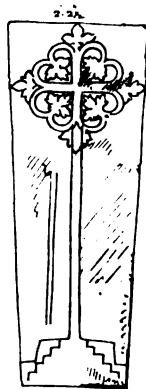
Note The whole of these stones are now in the Chate.



No I. 14th century.

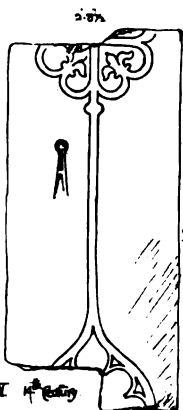


No II. late 15th century.

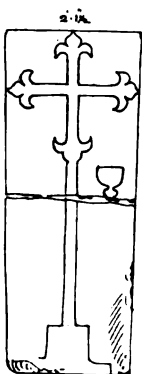


No III. 14th century.

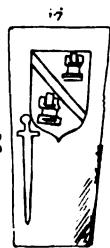
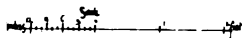
No III is the
Chest found Sept.
1890.



No IV. 14th century.



No V. circa 1400.



[found 1852.]

No VI. 15th century.

Hospital of S. Mary the Virgin
Newcastle-upon-Tyne
Sepulchral Remains.

W. J. Hamilton. Nov. 1890.



roughly tooled over, especially on the part occupied by the symbol, plainly with the object of obliterating it. The attempt to do this had been abandoned before it was perfectly accomplished. The stone is in fact a palimpsest.¹¹

No. IV., 14th century. Imperfect, rectangular in shape, but possessing a particularly fine base. The shaft springs from a beautiful ogee arch enclosing a cinque-foiled space. The arms bifurcate, and have *fleur de lis* terminations. The lines throughout are pure and good. The scissors on the dexter side intimate that the deceased was a female.

No. V.—*Circa* 1400. In two fragments. Stepped mound, and shaft (with chalice on sinister side) supporting cross patonce. It is probably the grave cover of a priest.

No. VI.—After 1400. Without cross, having at the top a shield of late Perpendicular character, with bend between two castles with triple turrets. A sword on the dexter side. The deceased was a male.

Although few in number these covers show a pleasing variety in design.

Neither in the illustrations nor in the stone fragments remaining do we see work of the period of the foundation of this hospital. It may be that the chancel superseded by the Decorated one belonged to that date.

The chapel as we find it depicted in drawings and engravings, and illustrated by existing remains, was of two dates, a nave built about 1200, and a chancel (narrower than its predecessor) built about 1340. The chancel possessed a beautiful five-light east window, set in a low gable, with flanking buttress. In the south wall were two windows, and in the north wall three, all having flat arches of characteristic Newcastle form. There was a parapet at the eaves, and the indication of a vestry or other building on the south side. In the interior, triple sedilia of earlier date existed on the south side. The position of the early piscina cannot be ascertained. The nave had north and south aisles and was four bays in length. The arcade was carried by octagonal shafts, with moulded capitals and bases, and with square

¹¹ The Society's thanks are due to Messrs. Tyrie & Graham, the contractors, who readily consented to present it to the Society, notwithstanding the opinion of one of their workmen who considered whilst the stone was *in situ*, 'that it was a thunorin' big styen 'at wad myek twa gran' steps, if he'd oney had a darrick to get it out!'

chamfered plinths. The arches were of two chamfered orders with richly carved spandrils, as previously mentioned. The arch of the east bay sprang from a respond of three clustered shafts, with moulded capitals under octagonal abaci. The chancel arch was of the same period, and was of three chamfered orders with hood moulding. There was no clerestory, the roof of the nave being continued in an unbroken pitch over the aisles. The west end (see Richardson's small drawing) had flat buttresses at both angles. The large built-up opening does not supply details for comment.

The above descriptions are sufficient to indicate the loss we have sustained in the removal of this particularly good example of medieval work. It possessed details unequalled by any of our old Newcastle churches, which are unusually destitute of fine design and detail.

APPENDIX.

The Rev. Anchor Thompson, the master of the Hospital, has supplied the copies of the documents in his possession from which the following have been printed. Mr. C. J. Bates has collated them with the originals.

I.—H. Dei gratia Dunelmensis episcopus. Omnibus hominibus totius episcopatus sui clericis et laicis · Francis et Anglis salutem. Sciatis nos concessisse et presenti carta confirmasse · fratribus de Hospitali de Novo castello · omnes terras et tenuras que eis rationabiliter date sint · vel quas in futuro deo iuvante poterunt adipisci. Quare volumus et precipimus quod predicti fratres de prescripto hospitali habeant et teneant omnes terras suas et tenuras · et elemosinas · pacifice · quiete et integre cum omnibus libertatibus et liberis consuetudinibus et quietantiis suis · sicut carte sue quas inde habent testantur. Testibus Willelmo Archidiacono · Simone camerario · Magistro Ricardo de Coldingham · Magistro Willelmo Blesen. Willelmo filio Archiepiscopi · Willelmo de Houed. Ricardo capellano de Novo castello · Magistro Waltero capellano Episcopi · Magistro Hamone · Willelmo elemosinario · et aliis pluribus.

II.—Sciunt omnes presentes et futuri quod ego Adam de Neusum concessi et presenti carta mea confirmavi deo et beate Marie et fratribus hospitalis sancte Marie de Novo Castro in Westgate totam terram quam ipsi tenent in villa de Neusum cum omnibus pertinentenciis suis in liberam puram et perpetuam elemosinam. Et sciendum quod ego remisi eis et quietum clamavi redditum tredecim denariorum quos ipsi solebant reddere mihi annuatim pro firma predictae terre pro salute anime mee et uxoris mee Eve et antecessorum et heredum meorum. Hiis testibus Waltero Grafard · Ricardo de Hereford Willelmo de Stikelawe. Johanne Maudut · Rogero de Haliwell · Simone de Waleden · Petro Scotto et multis aliis.

III.—Omnibus sancte matris ecclesie filiis · tam futuris quam presentibus · Gerardus procurator hospitalis dei et sancte marie virginis de Novo Castello apud Westgate et · fratres eiusdem loci salutem. Sciatis nos dedisse et concessisse · et hac carta nostra confirmasse · Udardo filio Ricardi de pylegrimestrete et heredibus eius illam terram quam Johannes pelliparius dedit predicto hospitali et fratribus eiusdem domus in puram et perpetuam elemosinam · habendam et tenendam de prenominato hospitali et nobis ille et heredes eius Reddendo annuatim prenominato hospitali v⁹ sol · scilicet ij sol · et dimidium ad pascha · et ij sol et dimid. ad festum sancti Michaelis sicut pro hoc tenemento dedit nobis predictus Udardus In Gersuma ij taleta. Hiis Testibus Hugone clerico · Roberto Brieni · Petro Brieni · Nichol. Scot. Daniele · Malgero clerico · Willelmo filio Rogeri · Hugone Haconis · Reginaldo filio leswyni · Simone filio uchtrede · Elia filio thoraldi · Guntero · et Multis Aliis.

IV.—Sciunt omnes filii sancte matris ecclesie tam presentes quam futuri quod ego Gerardus procurator hospitalis dei et sancte marie virginis de novo castello et fratres eiusdem loci dimissimus et concessimus perpetue Roberto cappellano de Bingefeldthune et cui assignare voluerit: duas acras terre et toftum quas Godefridus dominus de Bingefeld dedit deo et predicto hospitali sancte marie in liberam et puram et perpetuam elemosinam pro anima sua · et pro animabus predecessorum suorum · habendas et tenendas de nobis adeo libere et quiete sicut predictus godefridus liberius et quietius dedit eas deo et predicto hospitali · Reddendo annuatim præfato hospitali · xii d. videlicet ad pentecosten, vi d. et ad festum sancti Martini vi d. Hiis testibus Radulfo cappellano · Toma cappellano de hospitali · Jurdano cappellano sancti iohannis · Hugone clerico · Johanne de Vilers · Malgero clerico · Johanne filio eius · Daniele · Ricardo de arderne · Willelmo fratre eius et multis aliis.

V.—Omnibus hoc scriptum visuris vel auditoris Robertus filius Galfridi de quicham salutem in domino · Sciatis quod cum Willelmus filius Gerardi de quicham avus meus dedisset et concessisset pro salute anime sue et antecessorum et successorum suorum · deo et magistro et fratribus Hospitalis beate marie del Westgat in Novo Castro super Tynam unam libram piperis et unam libram cynimi in puram et perpetuam elemosinam percipiendas singulis annis in festo sancti Cuthberti in Septembr. de omnibus terris suis in quicham · Ego Robertus dictas concessionem et donationem ratas habens et gratas eas inperpetuum pro me et heredibus meis predictis magistro et fratribus inperpetuum confirmo per presentes · quare volo et concedo quod magister et fratres et eorum successores predicti hospitalis habeant et percipiant predictas duas libras piperis et cynimi de me et heredibus meis in capitali mesuagio meo in quicham in festo sancti Cuthberti prædicto inperpetuum · In cuius rei testimonium presenti scripto sigillum meum apposui · Hiis testibus domino Johanne Marmeduck · Willelmo de ffarneakres · Alexandro de Trifford · Gilberto Gategang et Johanne fratre eius · Johanne de Birteley · Johanne de Kyblesworth · Thoma de Yel'ton Willelmo de Redhow · Gilberto filio eius et multis aliis.

VI.—Ricardus dei gra. Dunelm. Epus. omnibus ad quos presentes litere pervenerint salutem in domino. Noveritis nos inspexisse cartam bone memorie domini H. dudum Dunelm. Episcopi predecessoris nostri in hec verba H. dei gratia & & &c. Nos igitur concessionem et confirmationem predictas ratas habentes eas auctoritate pontificali ex certa scientia confirmamus. In cuius rei testimonium sigillum nostrum presentibus est appensum. Dat. apud Gatesheved octavo die mensis Januarii Anno domini millesimo Trescentesimo Tricesimo Quinto Et consecrationis nostre secundo. [8 Jan., 1336.]

VII.—Universis ad quos presens scriptum pervenerit Johanna que fuit uxor Nicholai de Ellirker de Novo Castro super Tynam salutem in domino sempiternam. Noveritis me in mea viduitate et legitima potestate remississe resignasse. relaxasse. et omnino imperpetuum quietumclamasse. magistro et fratribus hospitalis beate marie virginis de predicta villa Novi Castri in le Westgate totum ius et clamium quod unquam habui vel habeo seu ego aut heredes mei imposterum quoquo modo habere poterimus in omnibus terris et tenementis cum pertinenciis quas me contingebant nomine dotis post mortem predicti Nicholai nuper viri mei in predicta villa Novi Castri et que iidem magister et fratres habuerunt ex dono et concessione eiusdem Nicholai infra villam Novi Castri predictam. Ita videlicet quod nec ego Johanna. nec aliquis nomine meo in predictis terris et tenementis cum pertinenciis seu redditibus aliquid iuris vel clamii occasione predicta versus predictos magistrum et fratres aut eorum successores. decetero exigere seu venditare potero quocunque iure vel titulo in futurum sed ab omni iure et exactione amodo sim exclusa imperpetuum. In cuius rei testimonium presenti scripto sigillum meum apposui. Hiis testibus Ricardo de Galoway tunc maiore dicte ville Novi Castri. Willelmo de Acton. Johanne Wodeman. Thoma ffemyng. Roberto de Penreth ballivis eiusdem ville. Dat. apud villam Novi Castri predictam die Jovis proxima ante festum sancti Petri in Cathedra. Anno domini millesimo Tricesimo quatragesimo tercio. [19 Feb., 1344.]

VIII.—Sciant presentes et futuri quod ego Gilbertus Paulmer dedi concessi et hac presenti carta mea confirmavi magistro et fratribus hospitalis beate marie virginis del Westgate de Novo Castro super Tynam unum mesuagium et decem acras terre cum pertinenciis in villa et territoria de Newbiggyng super moram que habui ex dono et concessione Ricardi Paulmer avunculi mei habendas et tenendas predictis magistro et fratribus et eorum successoribus libere quiete integre bene et in pace imperpetuum. Et ego Gilbertus et Heredes mei predictum mesuagium et decem acras terre predictas cum omnibus suis pertinenciis predicto magistro fratribus et eorum successoribus contra omnes gentes. Warrantabimus et defendemus imperpetuum. In cuius rei testimonium presenti carte mee sigillum meum apposui. Hiis testibus Roberto de Raymes tunc vicecomite Northumbrie. Roberto de ffenwyk. Johanne de Devielesdon. Johanne de Whitchestre. Ricardo Scot Gilberto Scot et aliis Dat. apud Newbygyng super moram die Sabbati proxima post festum sancti Valentini Anno regni Regis Edwardi tercii a conquestu vicesimo secundo et Anno Domini millesimo c^oc^o xl^o vij^o. [16 Feb., 1348.]

Anno 41 E.3: pars 2, m 11.

IX.—Rex omnibus ad quos etc salutem. Sciatis quod cum nuper concesserimus · et licenciam dederimus · pro nobis et heredibus nostris quantum in nobis fuit · Johanni filio et heredi Alani Pulhore · de Novo Castro super Tynam · quod ipse centum solidat. redditus cum pertin · exeuntes de tribus mesuagiis que fuerunt eiusdem Alani in dicta villa Novi Castri que tenentur de nobis in burgagium per servicium sex denariorum per annum pro omni servicio sicut per inquisitionem inde factam et in Cancellaria nostra retornatam est compertum cui quidem Alano prius licenciam dedimus easdem centum solidat. redditus dandi et assignandi cuidam capellano divina pro animabus ipsius Alani et aliorum in dicta licencia contentorum · et omnium fidelium defunctorum in ecclesia omnium Sanctorum dicte ville Novi Castri singulis diebus celebrato ad prosecutionem predicti Johannis nobis suggerentis dictum Alanum patrem suum dum vixit licenciam nostram predictam complere non potuisse dare posset et assignare cuidam capellano divina pro anima ipsius Johannis et aliis animabus predictis singulis diebus celebrato imperpetuum prout in diversis literis nostris patentibus inde confectis plenius continetur ac iam ex parte Willelmi de Norton magistri hospitalis beate Marie in le Westgate in dicta villa de Novo Castro et fratrum eiusdem hospitalis nobis sit supplicatum ut cum predictus Johannes virtute licencie nostre predicte sibi inde facte dictas centum solidat. redditus predictis magistro et fratribus ad inveniendum unum capellanum divina in ecclesia dicti hospitalis pro animabus predictis celebraturum dedisset et assignasset et idem Magister pretextu donacionis et assignacionis predictarum de dictis centum solidatis redditus diu seisisus fuisset quousque dicta mesuagia ita debilia pro defectu tenencium devenerunt quod redditus predictus de eisdem levare non potuit per quod predictus Johannes videns debilitatem dictorum mesuagiorum nolensque cantariam predictam si aliquo modo manuteneri posset deficere per cartam suam loco predictar. centum solid. redditus dedit et assignavit prefatis magistro et fratribus dicta tria mesuagia per ipsos reparanda et manutenenda pro sustentatione cantarie supradicte in forma predicta · Sicque predicti magister et fratres eadem tria mesuagia cum pertin. hactenus tenuerunt et teneant in presenti licencia nostra super hoc non optenta velimus transgressum et forisfacturam si que fuerint in premissis graciose perdonare · Nos ad premissa consideracionem habentes ac volentes proinde et pro decem libris quas predictus magister nobis solvet eisdem magistro et fratribus gratiam facere specialem perdonavimus omnes transgressus et forisfacturam predictas et quicquid ad nos pertinet in hac parte volentes et concedentes pro nobis et heredibus nostris predictis magistro et fratribus quod ipsi predicta tria mesuagia cum pertinentiis in recompensationem dictarum centum solidatarum redditus annuarii habeant et teneant sibi et successoribus suis ad inveniendum capellanum predictum divina pro animabus predictis in ecclesia hospitalis predicti celebraturum sicut predictum est · Sine occasione vel impedimento nostri vel heredum nostrorum Justiciariorum Escaetorum Vicecomitum aut aliorum Ballivorum seu Ministrorum nostrorum quorumcunque imperpetuum · Statuto de terris et tenementis ad manum mortuam

non ponendis edito non obstante · Salvis nobis et heredibus nostris et aliis capitalibus dominis feodi illius serviciis inde debitis et consuetis In cuius etc. Teste R apud Westmonasterium quarto die Novembris. [4 Nov., 1367.]

Per ipsum Regem et consilium.

Annexed is the following letter :—

M^r Stockdale M^r Robson p [Torn.]
 I see 3 rolles concerning
 Hospitall of St Marye in Newcastle, amongst which I thought this the most materiall for that busines y^w may peruse it and see the purporte and meaning theirow whether it be for your purpose or noe The paynes he tooke was quicke and ready at hand upon xij d. for his paymt. and ij s. vi d. for his paines in copying of this for y^w to peruse you may have them all yf y^w will yf y^w thinke this to be to any purpose for the coppie onely, but yf it seem to do y^w any gode and to have approbacon upon record yt will cost xx s. to have the m^r of the office his hand to the same This is alle for this tyme wishing you a happie journey and a safe reture.

Your faithfull and loving freind

BRYAN SHARPE

Tower this ii day of Aug^t 1623

The Hospital copy of the above document, which is in the Record Office, Patent Roll of 41 Ed. III. part 2, m. 11., was therefore made in the reign of James I.

X.—A Grant from Robert de Mordon Master and his ‘confratres’ to John de Beverlaye of land in Newcastle ‘in vico omnium sanctorum’ for a yearly rent of 4^s . . . uni parti huius scripti indentati . . . sigill. com. dci hosp. apposimus . . testibus Johē del Chambre tunc maiore ville N.C. . . and others. Dated Newcastle, 10 Feb. 1371.

[Damaged.]

XI.—Grant fr. ‘William de Burnham prior ac magr h. BMV in Le Westgate in v. N.C. et eiusdem loci Confratres’

‘Johi Whyte Draper et burgensi’ of ‘mesuagium nrm cum tribus schoppis in fronte eiusdem mesuagii iacens ante magnam portam castri in dcta v. N.C.’

at a rent of 37^s argenti

T. Roberto de Chirden tunc maiore d. v. N.C, Roberto Gabifore tunc vic.

Dat apud d. v. N.C. in domo nra capitulari in festo purificationis B.M.V A.D. 1401

XII.—Grant from John Colman to Richd. de Dalton of ‘Duo tenementa insimul iacentia in villa N.C. s. T. in vico vocato Alhalowgate ex parte boriali ecclie omnium scorum ex parte orientali cimiterii ejusdem ecclie per suas antiquas metas et bundas quorum unum est columbare et tenetur de Westpitell pro quatuor solidis de feod. firma et aliud tentum nunc est vastatum et tenet de dicto Westpitell pro duodecim denariis. . . In cui⁹ rei testimon’ huic presenti

carte mee sigillum meum apposui et sigillum officii maioratus d. v. N.C. presentibus apponi procuravi. T. Roberto de Hibburn tunc maiore Willelmo de Midelton tunc vicecomite d. v. N.C.' A.D. 1415.

XIII.—Grant from Robertus Davell Master (no brethren) to Thomas Heppell of a tenement in Denton Chare :—‘ Habendum et tenendum , . . . de capitalibus dominis feodi illius pro servitia inde debita et de iure consueta in perpetuum. Reddendo inde annuatim mihi praefato et successoribus meis novem solidos legalis monete anglie. . . . In cuius rei testimonium huic presenti scripto meo sigillum meum apposui. Dat. 1° Jan. anno regni regis Henrici octavi vicesimo quinto.’ A.D. 1534.

XXII.—MEMORIAL BRASS IN CONISCLIFFE CHURCH.

THIS brass, omitted from Mr. Waller's list¹ as its exact whereabouts could not be made out, was for many years in bishop Cosin's library at Durham. How it got there is not known. Three or four years ago it was taken thence by the Rev. J. T. Fowler, with the consent of the trustees, back to Coniscliffe church, where it was fastened down, in Mr. Fowler's presence, in its proper matrix, as was evident from the exact fit of margin and pin-holes. The following is the reading of it :—

*Orate p̄ aīa Willm̄ Bertwys quondm̄ ballui de Consclyff
q̄ obiit decimo die Novēbr̄ A° dñi M° h̄cix° t̄ra dñicallis . h.*

A brass in Brancepeth church was in the same way removed from its matrix many years ago, and was by accident fortunately discovered by a collector who was searching for objects of antiquarian interest amongst the old shops in Wardour street. He at once bought and replaced his find in the church, where it now is; and long may it remain! It is the second brass described under Brancepeth, in Mr. Waller's 'Some Memorial Brasses in the Counties of Northumberland and Durham.'²

So again a shield of great interest was found a few years ago in Durham by Mr. Fowler, and restored to its matrix in a stone at Staindrop church.

¹ See pages 76-82.

² Page 83.

XXIII.—MEMORANDA RELATING TO THE KING'S MEADOWS.

BY SHERITON HOLMES.

(Read on the 25th February, 1891.)

UNTIL the year 1884 there existed in the river Tyne, about a mile and a half above Newcastle bridge, a group of islands. The largest of these was known as the King's Meadows, the other two being termed the Annie and the Little Annie islands.

The King's Meadows island had a length of sixteen hundred yards by an extreme breadth of one hundred and sixty yards, was grassed on its surface, and had upon it a public house, the 'Countess of Coventry,' a favourite resort of boating men.

The other two islands were merely banks composed of silts and sands, and covered with water grass and reeds.

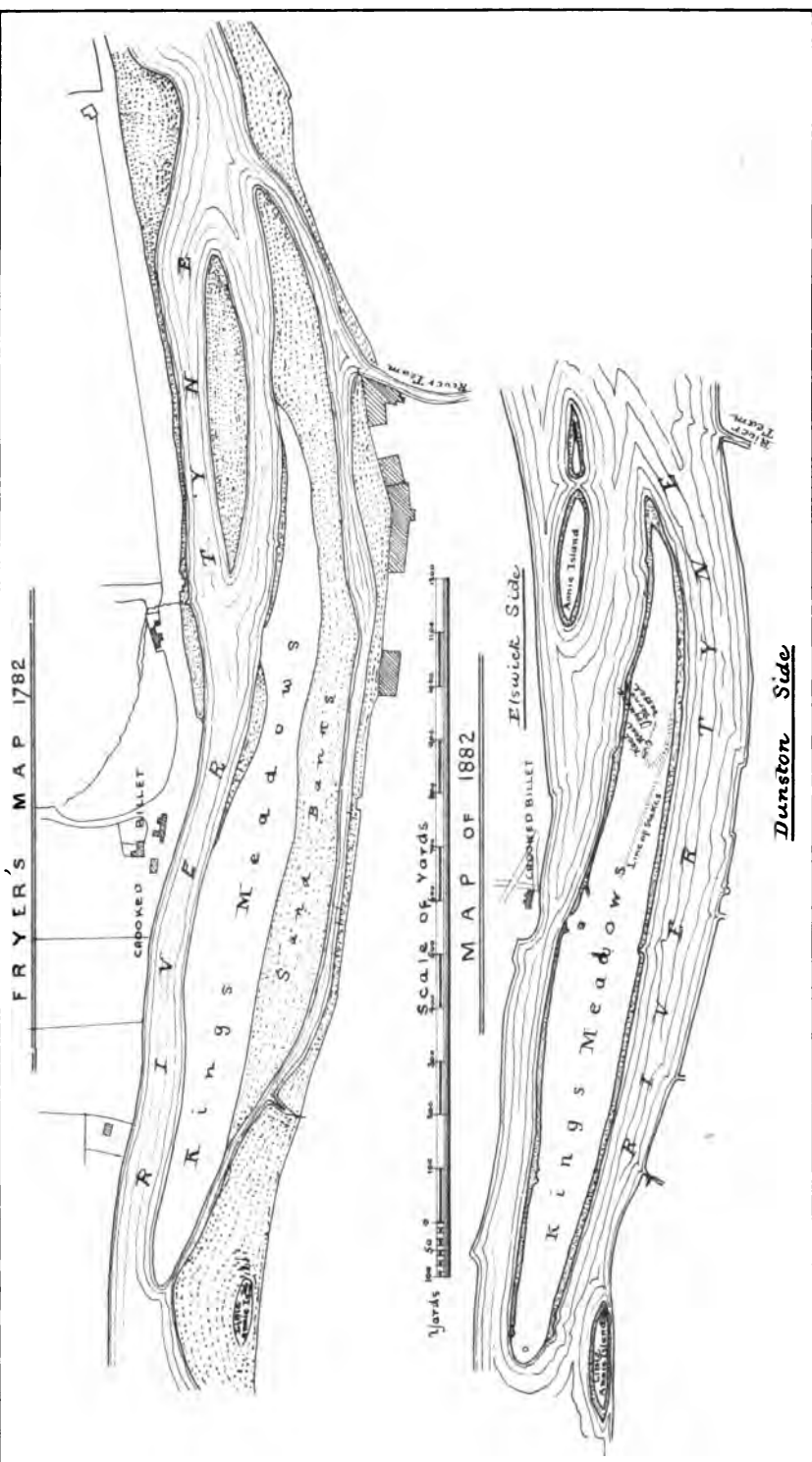
In the course of their operations the Tyne Improvement Commissioners dredged away the whole of these islands, the material being taken out to sea for deposit. As this work progressed, certain things were brought to light, of which I made notes at the time, and, as these notes may be interesting hereafter, I have thought them worth being placed on record.

The references to the King's Meadows in local history, which I have been able to find, are few in number and comparatively recent in date.

The Whickham burial registers shew that during the siege of Newcastle the Scots had sentries on the Meadows, as there is an entry in the first volume, under 1644, to the following effect:—'A man that was fhot bij the scotifh Centres in the meadowes, as he was Comeing vp the water in a boate 3d daij of September.'

Brand records that in Gray's MSS. there is a note stating that the King's Meadows belonged to the castle. I have been unable to find this paragraph in Gray's notes on the margins of his *Chorographia*,¹ unless it be taken as being the sense of the following on the flyleaf opposite p. 24:—

¹ In the Gateshead Public Library.



Firstly, a double line of stakes commenced at the then foreshore of the island on its southern side, which curving inwards and forming a sharpish-pointed oval, returned down the centre of the island as though they had formed a protection to the upper portion of a smaller island.

These stakes were all of oak, in good and sound condition, forming continuous parallel lines four feet apart. The stakes were from six to eight inches square, with well-cut tenoned heads five inches square for a depth of eight inches. On these would be placed mortised cross heads, for the purpose of tying the two lines of stakes together transversely. The inner faces of these stakes had been planked with oak planking about one and a half to two inches thick, and the interspace filled in with river-washed stone.

As the tops of these stakes must have been many feet below high tide mark, they could only have formed a protection to the foot of a sloped bank, and not have been in the nature of a quay.

A second line of double stakes, somewhat similar to the former, commenced near the same place and ran in almost a direct line up the centre of the island to near where formerly there was a building. In all probability they continued much farther, but beyond this point the surface had not then been disturbed, and I was unable to trace their further course.

These stakes were not all of oak, and some of them were much decayed, nor had they been nearly so accurately tenoned as the former ones, and the filling in between had been done with quarry chippings.

It seemed as though the land had grown up stream from the high end of the small island, and that this line of protection had been to guard the southern side of a much larger area of land. Later still the land had further increased on the south side until the former staked line had become buried in the island about midway in its breadth.

The first described line of protection, hemming in, as it appeared to have done, the head of a smaller island, would I think be of considerably earlier date than the latter one.

At the time when this alone existed two keels had become impaled on the stakes of its northern face, and an old patched-up square-sterned vessel had found her last resting place on the island foreshore a little to the east of them. The impalement of these keels bears out rather

clearly the description of the stranded keel described by Mr. Mitchell, as previously quoted.

The most westerly keel had settled down on the piles in the direction of their course, or about east and west, the other one athwart it. The former was a well-built boat, forty-three feet long by seventeen feet six inches breadth of beam, and had been constructed throughout of heart of oak, oak trenailed and iron-fastened in her main timbers. The iron was much eaten away by rust; her timbers (planking included) were perfectly sound and quite black.

The second keel, about twenty yards to the eastward, was somewhat smaller. This was also built of oak, but the timber was partially decayed, probably owing to the sapwood not having been removed, which must have been done in the case of her companion.

The square-sterned vessel had been built of soft wood, and was in a condition of utter decay. She had from time to time been much patched up, so that it seems probable she had been beached there for abandonment purposes, or it may be had holed herself on her anchor and not been worth the cost of re-floating; for an anchor was found underneath her, one fluke of which had pierced her bottom.

This anchor, through the watchfulness of our custodian, Mr. Gibson, is now in the guard room of the Castle.

All these vessels, though formerly on the northern foreshore of the small island, were latterly deep buried in the heart of the land as it existed prior to the dredging operations, the island being at this point one hundred yards across on the grassed surface and the vessels about midway in its breadth.

A short way below the King's Meadows a very fine red deer antler was dredged up, which has been exhibited by me in the Black Gate museum, and is now before you, together with the foot-marked brick and the pipes.

Of the early history of the keels of Tyne and Wear but little seems to have been recorded, unless we adopt the theory advanced that they were of similar build—in fact, true descendants—of the 'Coel' in which, according to Verstegan, the Saxons came over to invade this country. The rig of the keel, however, has changed completely within the memory of some yet living from the square to the sprit-sail, and within my recollection the mode of propulsion has also

changed, for in the earlier days when the bed of the river was shallow punting poles (or, as the keelmen termed them, 'pooies') were used to push the boat along, and afterwards when the river had been deepened, sailing had to be resorted to. This might possibly be the reason for the change of rig, as with the sprit-sail the vessel would come much nearer into the wind, and the sheet being fleeting would aid it in the short tacks across the river in head winds.

Owing to the improved modern method of shipping coal by spouts the keel has lost its vocation and become well nigh obsolete, so that the rising generation may have to resort to drawings and description to realise what it was like.

Although apparently a flat-decked, broad-beamed, clumsy-looking craft, yet the keel was constructed on fine sailing lines, and in a brisk wind could hold her own with any river craft afloat.

'Weel may the keel row' is now a song of the past.

XXIV.—THE CONYERS FALCHION.¹

BY CHARLES CLEMENT HODGES.

THIS remarkable weapon is in an excellent state of preservation, and is one of the finest, as it is one of the earliest, examples of this class of sword remaining in the country.

The occurrence of the three lions of the Plantagenet kings² on one side of the pommel indicates that the date cannot be earlier than the time of Henry II., and as the character of the ornament is that of the type in use at the close of the twelfth century, there can be little doubt that this falchion is of the time of Hugh Pudsey, the tenth bishop of Durham, and was therefore made before 1195.

The falchion is a broadsword with one cutting edge, and has an Eastern origin. It is supposed to have been introduced into England about the time of the first Crusade.³ It was not in common use, and but few examples have been preserved to the present time.

¹ The falchion was exhibited by Sir E. W. Blackett, at a meeting of the Society, on the 29th April, 1891. See *Proc.* V. pp. 26-28 and 42-44.

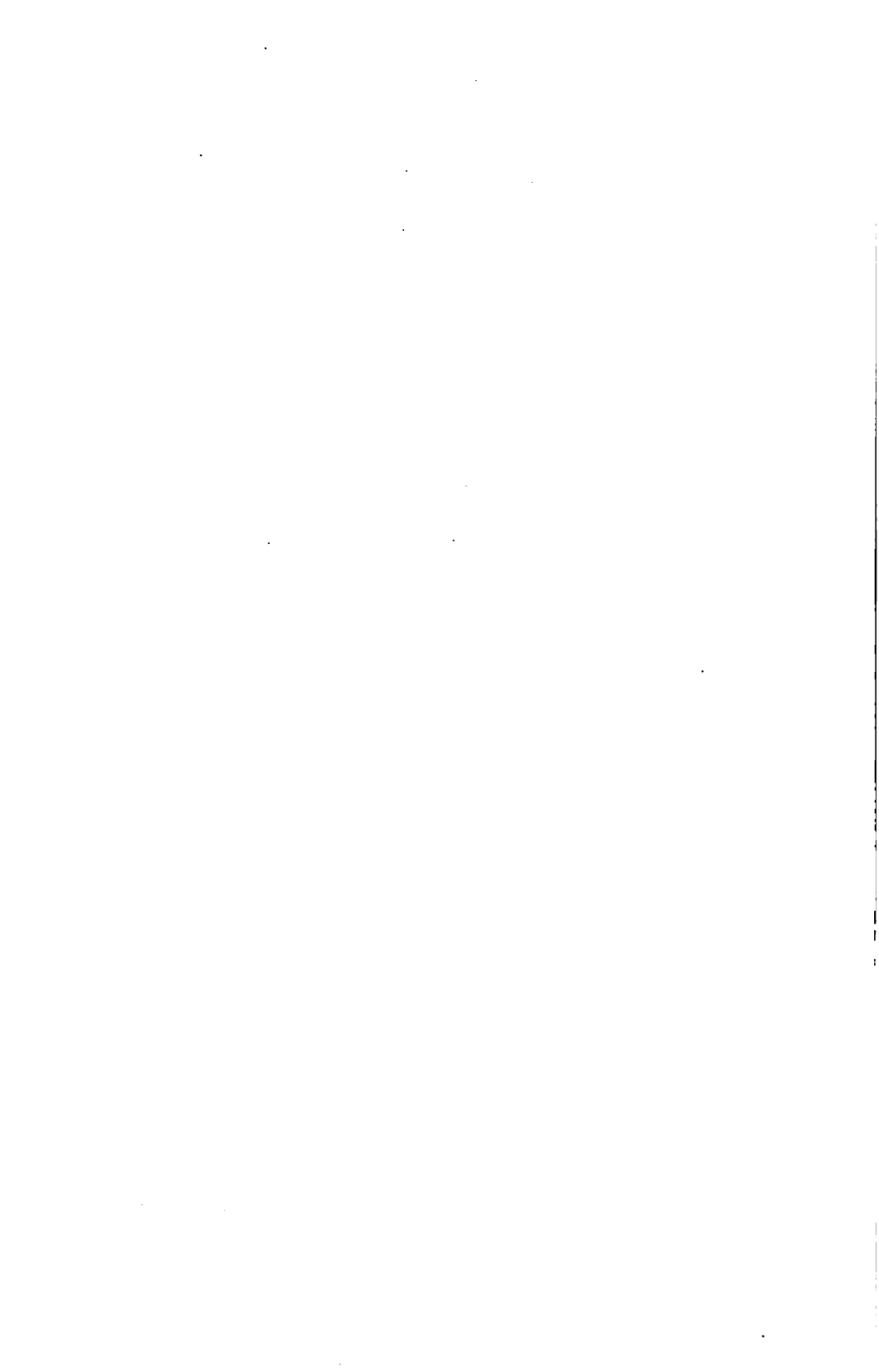
² The earlier Plantagenets wore, *gules, two lions passant guardant in pale, or.* Henry II. added a third lion to the shield.

³ 1096 A.D.



C. C. Hodges. Photo.

THE CONYERS FALCHION.



The Conyers sword is composed of four parts: the blade; the guard, the hilt, and the pommel. The blade fits into the under side of the guard against a 'shoulder,' and is then reduced to form a tang, which passes through the wooden handle and also through the pommel, and is seen rivetted over to hold the various portions together. The blade measures two feet five and one-eighth inches from the point to the guard. As the point shows considerable signs of wear, it may have been originally quite an inch longer. Its width is now, at the widest part, four and a quarter inches, and its thickness at the guard a quarter of an inch. At a distance of about one inch from the back is an incised groove, from which the thickness of the blade is gradually reduced to the cutting edge. The thicker portion between the groove and the edge has a slight hollow on both sides to lighten the blade. The backs of the blades of such swords, and indeed those of other types, were so formed to give a more obtuse angle to the section of the blade than if the two sides had been made in straight lines from the edge to the back, and at the same time greater strength is obtained. The back of the blade presents a nearly straight line, having only a slight 'camber' at the centre. The cutting edge, on the contrary, presents a waving outline, and the general appearance of the blade indicates that it has been frequently ground and cleaned. It has also been subjected to some rough usage, as there is a fracture near the point, right through its thickness, two inches long and one inch from the edge, which must have been caused by a heavy blow.

The guard is of bronze, and is six inches and five-eighths in length, three quarters of an inch in width at the centre, and one inch at the points. In thickness it varies from a quarter of an inch at the points to three quarters of an inch where it embraces the blade. It is ornamented on both sides with an engraved pattern consisting of dragons, which are exceedingly well drawn, and have their tails represented as waving scrolls, each bend having a large veined leaf, and terminating in volutic curves bearing leaves, which closely resemble the type first adopted in architecture and ornament about 1180, and continued in a more or less modified form up to the middle of the thirteenth century. This leaf is generally considered to be a conventional form of the beautiful foliage of the water avens or herb benet (*Geum urbanum*).⁴

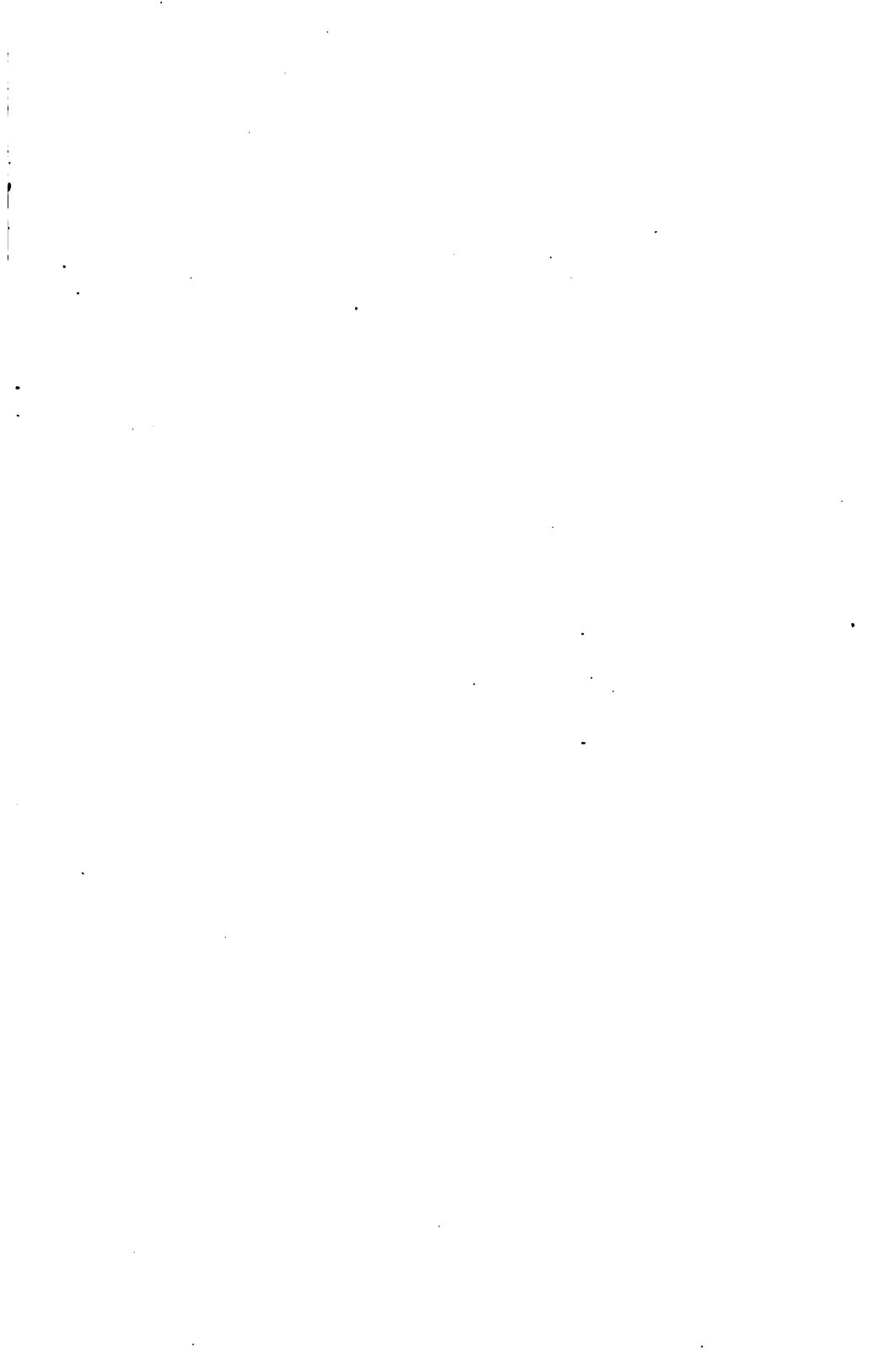
⁴ Browne's *History of the Metropolitan Church of St. Peter, York*, p. 22.

One wing of each dragon is skilfully disposed so as to fill the spaces formed by the pointed tips of the guard, the upper side covered with a guilloche pattern between incised lines. The handle is a piece of oak, and has the appearance of antiquity, though it is probably not the original one, and the rivetting of the tang into the pommel has a modern look as though at some time a new handle had been added, and the tang must in consequence have been somewhat shortened.

The pommel, also of bronze, is circular in form, one and three quarter inches in diameter, and nearly an inch in thickness. At the edges this thickness is reduced to half an inch by a hollow bevel, which is ornamented with a scroll of similar character on both sides, and having its sweeps filled with foliage resembling that on the guard. The chief interest of the falchion is centred in the pommel; for it bears a shield on either side, the form of which is obtained in the one case by an incised line, and in the other by the marginal termination of the field. One shield bears the arms of the Plantagenet kings, *three lions in pale*; and in order that these arms might appear correctly blazoned on the pommel, the field was removed by cutting out the metal and filling the hollows so formed, they being left rough for the purpose, with red enamel, thus representing the *gules* field, while the polished bronze would show the lions as gold. In the same manner the tincturing on the other shield was correctly shown; but in this case the order of procedure had to be reversed, as the field was gold. The charge was consequently deeply engraved, and the hollows filled with black enamel. The arms therefore may be heraldically read, *or, an eagle displayed sable*.⁵ I leave it to the heralds and genealogists to decide to what family or individual they belonged.

The Society is greatly indebted to Sir Edward W. Blackett, Bart., who most kindly allowed the writer of these notes to have the falchion for the purpose of examination and for taking the photographs which are here reproduced. The size of the page did not admit of the falchion being shown full size in the detail photographs; but as all the views are taken direct, a scale can be arrived at with the aid of the dimensions given.

⁵ A similar local instance of heraldic tincturing by means of metals and enamels is to be found in the shields of the Ogle brass at Hexham. See *The Abbey of St. Andrew, Hexham*, plate 34, p. 52.





C. C. Hodges, Photo.

THE CONYERS FALCHION.



C. C. Hodges, Photo.

THE CONYERS FALCHION.



The manor of Sockburn⁶ formed a portion of the large tract of land granted by the Danish king of Northumbria, Guthred, to the congregation of St. Cuthbert at the time of their settling at Chester-le-Street in 883. In the time of bishop Flambard the manor was granted, with others, to Roger de Conyers, which grant was subsequently confirmed by deed by king Henry II. and the prior and convent of Durham. It was never held by the Conyers family *in capite* of the king, and it never formed part of the Wapentake of Sadberge; nor was it a part of the great South Durham fees of the Bruces or Baliols.

The manor was held under the bishops of Durham by the then Conyers presenting this falchion to the bishop on his first entering his diocese. The tenure is distinctly described, and the falchion mentioned, in the Inquisition held on the death of Sir John Conyers in 1396: 'Tenuit manerium de Socburne per servicium demonstrandi Episcopo unam fawchon, ita quod postea Dom. Episcopus illud viderit restituat ostendenti, pro omnibus aliis serviciis.'

NOTE.—In Paul Lacroix's *Arts of the Middle Ages* (p. 126) is an illustration of the so-called sword of Charlemagne in the Imperial Treasury of Vienna. The hilt closely resembles that of the Conyers Falchion. The guard is straight and ornamented with a diaper pattern; the handle appears to be of bronze or ivory, and it is enriched with diagonal bands of ornament. The pommel is circular in form, and the side shown in the illustration bears a spread eagle. In date it is probably very nearly contemporary with the Conyers Falchion.

⁶ I am entirely indebted to the Rev. J. B. Boyle, F.S.A., for these historical memoranda.

XXV.—TYNEMOUTH CASTLE : THE EVE OF THE COMMONWEALTH.

BY HORATIO A. ADAMSON.

[Read on the 29th July, 1891.]

IN laying before the members of the society, a letter from Sir Arthur Hesilrige, governor of Tynemouth Castle, to the Honorable Committee of Lords and Commons at Derby House, concerning the revolt of Col. Henry Lilburn, the deputy governor of Tynemouth Castle, and the re-capture of the Castle, I think it is desirable that I should advert to some of the principal events connected with the history of the Castle during the disturbed period which preceded the Commonwealth. It is not my wish to entrench in any way on the able work, the *Border Holds of Northumberland*, on which Mr. Cadwallader J. Bates is engaged, and in which the account of Tynemouth Castle will appear.

Tynemouth Castle, from its lofty position at the mouth of the Tyne, commanded the entrance to the river, and it was therefore important to the parties, who were unhappily engaged in the great internecine strife, to hold possession of it.

In 1642 the Castle was put in a posture of defence by the earl of Newcastle, then governor of the town of Newcastle. He furnished three hundred soldiers with arms from that place and sent them down, also six great guns. Trenches were cast up and a fort was made at the mouth of the Haven (see Brand, vol. 2, p. 115). He also constructed forts at North and South Shields.

On the 16th July in the same year the Lords and Commons petitioned King Charles the first to remove all preparations and action of 'Warr particularly the forces from about Hull, from Newcastle, *Tynmouth*, and all other places,' to which the king made answer that 'when he salbe assured that the same necessities and pretens of public good which took Hull from him may not put a garrison into Newcastle

to keep the same against him he will remove his from thence, and from *Tynmouth*, till when the example of Hull will not be out of his memory' (*Vide Memorials of the Troubles in Scotland and England, 1624-45*, by John Spalding, pp. 162 and 165, vol. 2).

On the 15th April, 1643, Mrs. Barbara Delaval of Seaton Delaval, widow, paid Sir Thomas Riddell, junr., governor of Tynemouth Castle, £100 for His Majesties present service for the maintenance of the garrisons of Tinmouth and Sheeles, for which she is to be protected in her person, goodes and estate (the receipt is among the Delaval papers in the possession of Mr. John Robinson).

On the 15th of March, 1644, when the Scots besieged the fort at South Shields, Tinmouth Castle and the fort played hotly upon them and it was thought they lost two hundred men that day. On the following Wednesday the fort was taken (Wm. Tunstall to his father-in-law Sir Edward Radclyffe of Dilston, *Archaeologia Aeliana*, N. S., vol. 1, p. 213).

On the 23rd Oct., 1644, letters were received stating that, 'the plague was very hot in Tinmouth Castle, the garrison of the enemy which commands the Tyne, that stops the river to Newcastle, and that eight of them have died in one week and that one who came out of the Castle reporteth that about sixty were sick in the Castle of the plague when he left them. So that though we cannot reach them in that high hill, yet God can you see, and indeed it is very wonderful to observe how wonderfully God hath wrought for us in these troubles, without and beyond the help of man' (*Perf. Occurrences*, No. 11).

The officers of the Parliamentary army were wonderfully quick in discerning the hand of God in every misfortune which befell the Royalist party.

In a letter sent from Sir Thomas Riddle, junior, to Thomas Glenham, Governor of Carlisle, which was intercepted, it is also mentioned that 'the plague had broken out within the Castle, eight men were dead and sixty more infected, who were put into Lodges in the Fields and the Chief Chirurgeon there dangerously sicke, who I hear is since dead, so it is conceived most of the rest that are in the Castle will run away because of the infection.'

On the 27th October, 1644, the Castle, after having been besieged for sometime, was surrendered to the Scotch army under General Lesley, earl of Leven; and on the 4th November a letter was received stating the Castle had been surrendered upon accord, and in it were thirty-eight pieces of ordnance, fifty barrels of powder, five hundred muskets, a great number of pikes, store of shot and other provisions.

The governor and soldiers had liberty to march away with such bag and baggage as properly belonged to them and liberty to go to their own dwellings and receive protection, submitting to the ordinances of parliament (*Perf. Diur.* No. 67). The 5th November following was a day of public thanksgiving for the quadruple objects of Gunpowder Plot, the victory of Newbury, the taking of Newcastle, its Castle, and that of Tynemouth, and for the yielding up of Liverpool. It was very solemnly kept throughout London and Westminster, sermons were preached forenoon and afternoon in most of the churches, there was ringing of bells, and shooting of ordnance at all the forts round London, and at night bonfires were lighted (*Perf. Diur.*). In the early part of 1646 there was a garrison of the Scotch army in the Castle, and about 6 o'clock at night on 30th January, 1647, the Scots 'fairly and quietly' delivered up the Castle to the deputy of Major General Skippon the newly appointed governor. The pay as governor was fixed at 7s., and 8s. as captain (*Journals of the House of Commons*, vol. 5).

In 1648 Sir Arthur Hesilrige was governor of the Castle, and Col. Henry Lilburn was his deputy. On the 25th April in that year there was an order of the Commons for the sum of £5,000 to be forthwith raised, to be employed for repairing and fortifying the towers of Newcastle and Tynemouth Castle (Brand).

In August of that year Lilburn revolted, and the circumstances attending the revolt and subsequent taking of the Castle by Sir Arthur Hesilrige, are fully detailed in the following letter printed in the month of the revolt.

The letter is in the form of a rare quarto tract, printed in 1648, and consists of eight pages, first the title, then a blank page, next five pages of text, concluding with a blank page. The title page is here reproduced:—

76.

Sir *Arthur Hefilrige's*

LETTER

To the Honorable Committee of
Lords & Commons

AT

DERBY-HOUSE,

Concerning the Revolt and Recovery of

Tinmouth-Castle.

In which Action,

Lieutenant Col: *LILBURN* (Governor
of the Castle) was slain, with divers
Seamen and others:

14 Augusti, 1648.

Ordere*d by the Commons assembled in Parliament, That
this Letter be forthwith printed and published.*

H: *Elfyng*, Cler. Parl. D. Com.

London, Printed for *Edward Husband*, Printer to the
Honorable House of Commons, *August 15. 1648.*

For the Right Honorable,
The Committee of Lords and Com-
mons at *Derby House*.

My Lords and Gentlemen



Have sent this Expres to your Lordships, not being willing that you should sooner hear of the Revolt of Tinmouth-Castle, then of the recovery. Yesterday between two and three of the clock in the Afternoon Lieut: Col: *Lilburn* being Deputy-Governor of that Castle, commanded most of the Officers upon several Services out of the Castle, and then armed and set at liberty the prisoners, and plucked up the Drawbridge, and told the Soldiers, That he would pistol every Soldier that would not be for himself and King *Charls*; whereupon many ran over the VWorks, and a very honest and faithful Corporal refusing to deliver up his Arms to him upon those terms, he thrust him through the body, and killed him; and immediately he shot off several pieces of Ordnance, declaring that he kept the Castle for King *Charls*, and sent to the Sheels and other adjacent Towns, and made proclamation for all that loved him and King *Charls*, to come to the Castle for his assistance, and many Seamen and others came in to him immediately: So soon as I heard the sad news of his trayterous Revolt, I commanded a very considerable body of Foot to be drawn out of the Regiments in this Garison, under the command of Lieutenant Colonel *Ashfield*, and sent also one hundred Dragoons with them; I sent also many ladders down by water, and gave Orders to storm the Castle that night whatsoever hapned. Between one and two of the Clock this morning they drew near to the Castle, Lieutenant Colonel *Lilburn* fired four pieces of Ordnance upon them as they came up, Major *Cobbet* led on the Forlornhope, they took no notice at all of the Canon, but when they came within twenty yards of the VWorks, bringing their ladders with them, they gave a great shout and fell on; the works are exceeding high, and though their ladders were long, they could not easily get up, the Enemy still as they mounted, with pikes and Gunners ladles pushed them down, some storming at the Gun holes, the Enemy were forced to come so high upon the works, that our Soldiers underneath shot them into the bellies, and killed divers of them, but at last ours mounted the works, recovered the castle, and killed many Sea-men and others, and amongst the number that was slain, they found Lieut: Col: *Lilburn*. I shall give your Lordships this account for my self, He was Governor of that Castle before I had command of it;

He hath been in the Parliaments service since the beginning of the wars, and under my command near seven years since ; He was ever very active and faithful for the Parliament, and known to be a valiant man ; He did not give the least suspicion of being a traitor to the Parliament, till the day of his Revolt : It was not for me to have put out such a man from his place, unless there had appeared some just grounds for it, and I hope your Lordships will so apprehend it : I bless God it is now in the Parliaments power, and by Gods assistance I hope I shall so keep it ; the goodness of God was such to us, we lost not one man, we have onely three wounded. I am

My Lords and Gentlemen,

Your faithful Servant,

Arthur Heflrig.

FINIS.

The Castle was taken on the 11th of August. The letter detailing the capture was laid before the Honorable Committee of the Lords and Commons at Derby House on the 14th August, and it was ordered that it should be forthwith printed and published, and it was accordingly printed for Edward Husband, printer to the House of Commons, the following day. The letter was printed and published separately, and does not appear to have formed part of the series of papers published at the time.

When Gibson wrote his *History of the Monastery of Tynemouth* he had not seen the letter which I have read, as at page 128 of vol. 2 he says:—‘The deputy governor was decapitated, and his head was barbarously set up on a pole, but it does not appear whether he was slain in combat or was the victim of a rebel’s lawless vengeance.’ The letter clearly shows that Lilburn was slain during the engagement, and not after it. That he was afterwards decapitated and his head placed over the Castle is established, as in the *Calendar of State Papers* for August, 1660, there is a petition of Ann Talbot, late widow of Lieut. Colonel Henry Lilburn, for the mediation with the Queen (Mother) on her behalf for a lease of 166 acres of Holdenby Park, which she was admitted by her enemies to purchase, being

ruined by the seizure of £2,500 from her husband, who, as governor of Tynemouth Castle, was killed, and his head set upon the Castle. The Queen's Commissioners refused her petition.

The letter from Sir Arthur Hesilrige is not in the publications issued by the Newcastle-upon-Tyne Typographical Society, nor is it among Richardson's *Reprints of Rare Tracts*, nor with the Civil War tracts in the Castle library. A summary of it is contained in the second volume of Brand's *History of Newcastle*, at page 117, and it is mentioned in Rushworth's *Historical Collections* (1618 to 1648).

To give some idea of the disturbed state of the parish of Tynemouth, I may mention that the ancient burial ground is within the Castle walls. The register of burials stops on the 30th November, 1643, and there are no entries of any burials until May, 1646, which are continued until October, 1647, when they again cease, and are not resumed until June, 1649. It is probable burials took place at the 'Spittle,' where in olden times the hospital of St. Leonard stood. It was annexed to the priory of Tynemouth. In the parish records, under date 1645, is the following entry:—"It is ordered that the burials shall be in the place appointed for burying, paying the Minister his dues, and if any other ground be broken at Spittle to pay to John Cramlington for every Buriall out of y^e ordinary place 6^d viz: the Church Yard." In the register of marriages we find the same disturbed state of things. The registers cease in August, 1644, and are not resumed until May, 1646, and are continued until November, 1648. Shortly before the entries cease an important marriage is recorded. It is that of Ralph Gardner of Chirton, the author of *England's Grievance Discovered*. On the 9th September, 1648, he was married to Catherine Reed of Chirton. Her family was interested in the salt trade.

The Castle remained in the hands of the Parliamentary party and the Commonwealth until the restoration of Charles the second, when Sir Arthur Hesilrige delivered it up to General Monk on condition of having his life and estate preserved. In 1661 the office of captain and commander-in-chief of the castle was conferred on the "Earl of Northumberland and the Lord Percie his sonne."

XXVI.—AN ALTAR TO THE *MATRES OLLTOTAE*,
DISCOVERED AT BINCHESTER.¹

BY F. HAVERFIELD, M.A., F.S.A.

I AM indebted to Dr. Hooppell for photographs, and to Mr. Blair for an excellent squeeze of this inscription. The reading is, I think, beyond dispute :—

I(OVI) O(PTIMO) M(AXIMO) | ET MATRIB | VS OLLOTO | TIS
SIVE TRA | NSMARINIS | POMPONIVS DONATVS | B(ENE)F(ICI-
ARIVS) CO(N)S(VLARIS) PRO | SALVTE SVA | ET SVORVM |
V(OTVM) S(OLVIT) L(IBENTE) A(NIMO).

Or, Englishing it roughly, ‘To Jupiter and the Matres ollototae or transmarine, erected by Pomponius Donatus, beneficiarius of the governor, for the safety of himself and his family.’

On one side of the altar are a *prefericulum* and a *patera*, on the other a *cultur* and a *secespita*.

The *beneficiarius* is a military official often mentioned on inscriptions. *Beneficiarii* were nominated, as their title suggests, by the highest officers, *legati*, procurators, tribunes, *praefecti*, etc., and employed by them on special services of various kinds. In this case, Pomponius Donatus was attached to a governor of the province, who was of consular rank. It is possible that he was employed, like other *beneficiarii consularium* elsewhere, as commander of the small garrison at Binchester; but this is conjecture. (See further, *Ephemeris Epigr.* iv. pp. 379, 529; *Archaeol. Journal*, xlvii. p. 241.)

The exact significance of *ollototae* appears to be doubtful. The *deae matres* were three goddesses, worshipped, as it seems, originally in Gaul or Germany, whence soldiers carried the cult to other provinces, notably to Britain. Dr. Max Ihm has collected a long list of native names attached in various inscriptions to the bare Latin *deae matres*, and these names appear to a great extent to be derived from places. Dr. Hooppell (*Times*, May 22, 1891²) suggests, rather doubtfully, a similar origin for the name *ollototae*, of which no other instance

¹ See also *Proc.* V. pp. 36-39.² *Ibid.* p. 36.

appears to be known. He points out that an *ala Vettonum* apparently garrisoned Binchester, that the Vettones lived in Spain, near Salamanca, and that there is a small village now called Olot in North-East Spain. He has since informed me that Professor Rhÿs accepts this view; but I cannot help thinking that I prefer Dr. Hooppell's doubts. Olot, as he himself says, is nowhere near the district of the Vettones; it is, indeed, more than 400 miles from it. The name, further, is modern; we do not even know if the place existed in Roman days, still less what name it bore. Again, though it is not improbable—I cannot regard it as proved—that an *ala Vettonum*, or part of one, was permanently in garrison at Binchester, it does not in the least follow that there were any Spaniards in its ranks. The auxiliary *alae* and *cohortes* which bear territorial names were not regularly filled up by territorial recruiting (*Hermes*, xix. p. 210), and, though the epigraphical material is not yet sufficient to throw complete light on the matter, it is necessary to be careful about arguments based upon the territorial names of auxiliary troops. In any case, the *beneficiarii* were selected from the legions, not from the auxiliaries, so that every man in the *ala* might have been a Spaniard, and yet no conclusion could be drawn as to the dedicator here. There is, however, a further reason which seems to me quite decisive against any territorial etymology for *ollototae*. The inscription reads *matres ollototae sive transmarinae*, and it is clear that *ollototae* must be regarded as the equivalent of 'transmarine': one is the barbarian, the other the Latin name for the same idea or two similar ideas. It follows that *ollototae* must be a Keltic or Teutonic—by preference a Keltic—word denoting something like 'over-sea,' and Mr. Whitley Stokes, one of the first of living Keltic scholars, has supplied me with an etymology which I think his authority will suffice to render tolerably certain. The word is, he thinks, connected with the modern Welsh *alltud*, 'belonging to another (*all*) country (*tud*),' which in early Keltic would have been *allo-tôto-s*. The appearance of *o* for *a* in the first syllable of *ollototae* may be explained as in *Adnomatos* (C.I.L. iii. 3819) for *Adnamatus*, and in other instances quoted by Holder (*Alt-keltischer Sprachschatz*, columns 3, 44). Another derivation has since been given by Grienberger (*Westdeutsches Korrespondenzblatt*, 1891, col. 204). He derives the first half of the word from a Keltic stem, meaning 'all,'



ROMAN ALTAR, BINCHESTER.

XXVII.—THE INCORPORATED COMPANY OF BARBER-SURGEONS AND WAX AND TALLOW CHANDLERS OF NEWCASTLE-UPON-TYNE.

BY DENNIS EMBLETON, M.D.

[Read on the 25th Feb., 25th March, and 29th April, 1891.]

THE books of this company, in the custody of the Society of Antiquaries of Newcastle, are four MSS. volumes, viz. :—

No. 1. A thick minute book, much dilapidated in the binding. It commences at one end at folio 3—folios 1 and 2 are wanting—and the minutes extend from 1616 to 1686. The book has been turned, and entries begun at the other end, at page 1, in 1618, with a form of oath for the brethren and another for the stewards. Its entries are continued also to 1686.

Anterior to this book there was once another, mentioned in this book as 'the olde book;' this is wanting, so that the records of the company from its foundation in 1442 to 1616 are lost. The 'olde book' was probably that mentioned by Bourne in his *History*, and from which he had taken his extracts.

No. 2 contains minutes from 1686 to 1778, preceded by lists of votes recorded at the elections of auditors and stewards. Affixed to the inside of the back of it is a mandate for the election of a member of the Company to take part in the election of Mayor, signed by Sir Wm. Creagh and others. This mandate, with *facsimiles* of the signatures, follows :—

*Ms. This is the Original mandate, is a singular
Curiosity and ought to be carefully preserved.
Westgate Dec^r 16. 1780. John Brand.*

'Newcastle upon Tyne

By vertue of the Authority and power Giuen vs by his p^tent Maj^{ty} Charter Granted to this Corporacon Wee doe Nominate Robert Healopp & John Read being members of y^r Company or Societty [sic]

as fitt persons to serue as Electors for y^r Company or Societty the
 Enfueing yeare And therefore these are to will and Require y^u with
 All Convenient Speed to summons the feuerall members of y^r Com-
 pany or Societty and in orderly manner proceed to Elect and Choose
 one of the two persons aboue named to be an Elector for the yeare
 Enfueing and on Tuesday next att two of the Clock in the afternoone
 att the Guildhall of this Towne to return & signify to vs the name of
 the person y^u & y^r company shall see Elect And herein fayle not
 Giuen vnder our hands this 21th day of September Anno Dñi 1688.

Wm. Greagh: mayor

Tho Radcliffe
Ed. Willington
Nith. Cole

J. Barnes
Rich. Willington

Thos. Brandling
Amos Barnes

'To the wardens or
Stewards of the Company
or Society of
Barbers Chirurgions
with Chandlers'

Wm. Heekhuizer
Johannes Heekhuizer
Thomas parly
Sam. Gill Hee

No. 3. Of this only forty-nine pages have been used for orders from May 20, 1619, to October 10, 1721, copied from the older books.

No. 4 is the 'Book of Inrollment' of Freemen, admitted from October 31, 1723, to June 17, 1889.

The Incorporated Company of Barber-Surgeons, together with Wax and Tallow Chandlers, was formed on October the 10th, 1442, and their head meeting day was appointed to be held yearly on Trinity Monday.¹ It is still held on that day. The Mayor and Sheriff in 1442 were Thomas Wardell and William Fry.

'The ancient ordinary of this society, dated October 10, 1442, enjoined that they should go together in procession on Corpus Christi Day, in a livery, and afterwards play the "Baptizing of Christ" at their own expence. Every man to be at the procession when his hour is assigned him, at the Newgate, on pain of forfeiting a pound of wax; to go also with their pageant, when it shall be played in a livery, on the like pain; that no alien born should be taken apprentice, or allowed to work within the town, or without, under a penalty of twenty shillings; that the society should uphold the light of St. John Baptist, in

¹ Bourne's *History of Newcastle*, sec. iv. p. 137; and Brand's *History*, vol. ii. p. 341.

St. Nicholas's Church, as long as they were of ability; that no barber, apprentice, nor servant, should shave on a Sunday, neither within the town nor without, by a mile's space.' These paragraphs are from 'the olde book,' which is now lost.

The following condensed account of the Barber-Surgeons' Company is taken from their book of minutes which I have marked No 1. During the time covered by this book the number of the brethren varied much; they seldom all met together. On June 16th, 1617, eighteen members assembled, and the stewards for this year for 'Barbur Cirurgions, Tallow Chandlers and Waxe' were John Ord and John Hudspeth.

Their ordinary meetings were held at various times, and monthly, and in different places; but their head meeting day was invariably on Trinity Monday, when they elected two stewards or wardens for the next year, and also one brother to go to The Spittle, to assist on Michaelmas Monday at the election of the mayor, sheriff, etc., of the town.

The brethren of the company or society were tradesmen—barber-surgeons or chandlers in the old days, but for many years past in the present century they have been surgeons, barber-surgeons, chandlers either by patrimony or by servitude, chemists and druggists, solicitors, and different other persons, all of whom were of necessity freemen of the town. Many of the old-time members carried on the combined trades of barber-surgeons and of chandlers, but were compelled not to practise both in the same shop. Their apprentices were sons of Newcastle tradesmen, or of well-to-do persons in the surrounding counties, of gentlemen, of clergy, and even a baronet, Sir William Blackett, were members. The apprentices were boarded in the houses of those to whom they were bound. Their indentures were for seven years, and no second apprentice could be taken until the former had served six years, under a penalty of thirty shillings; the six years were in time reduced to five years. There were refractory spirits among them, as is and has been the case everywhere among apprentices. Occasionally one dared to marry against 'the ordinarie,' and he had to bear the pain and penalty of forty shillings. If he became a father another like penalty was imposed on him. The widows of brothers who died took the place of the defunct *vis à vis* the apprentices.

The brethren made their own rules or ordinaries, and thus by them the stewards controlled the body. The system of fines was somewhat rigid, but tempered at times by remission or relaxation—a system that, whilst it kept order, added materially to the treasury, which does not appear to have been at any time replete.

All sorts of offences and peccadilloes were taken notice of, and brethren guilty of them fined, and though the fines were generally paid, and sometimes by instalments, they were now and then resisted even so strenuously that the stewards for the company were compelled 'to wage law' against the refractory before 'Mr. Maire,' the Sheriff, the Common Council, or the magistrates, to recover their due.

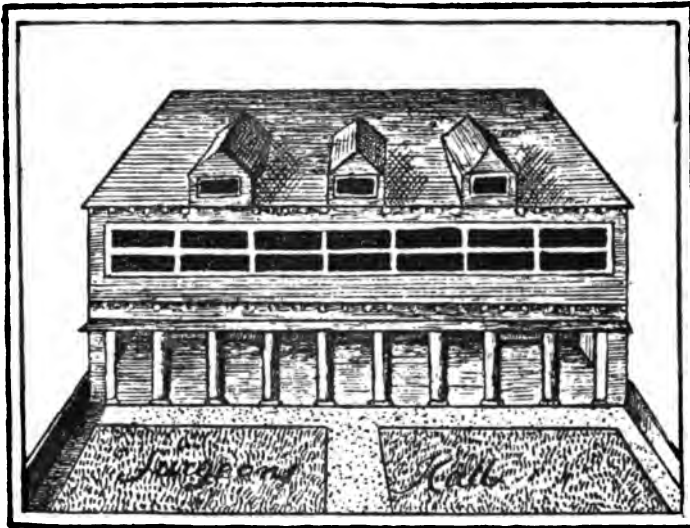
Besides the above 'ordinaries' for fining delinquent apprentices, there were fines for trimming—that is, shaving and hair-cutting—on the Sabbath day, or, in other terms, after twelve o'clock on Saturday night; for taking a cure out of a brother's hand; for swearing at the meetings, by God, by troth or soul, before the company; for speaking unbrotherly, provoking, or indecent words to one another, or in defiance of the stewards of the company; for taking apprentices wrongly or against the ordinary; for not attending the funeral, or not assisting in carrying the body of a deceased brother or sister, after having been duly warned by the stewards and appointed thereto—a refusal to relieve the carriers is recorded. There are various other offences for which fines were incurred and exacted. In the case of the fine for trimming on the Sabbath, if the accusation was pleaded guilty to the fine was two shillings; if denied, but afterwards proved against the offender, the fine was twenty shillings.

The shops of the barbers would have hanging in front or over the door the distinguishing brass basin, and the well-known pole adorned with and encircled by the usual ribbons symbolical of the identical ones used in bleeding from the extremities.

Inside, the combs, brushes, curling tongs, basins, soaps, perfumes, bottles of worms and other curiosities, such as ill-shaped fishes, tortoises, snakes, etc.

They met apparently in turn at each other's houses, and also in the Hall over the Pandon Gate. Their hall was taken down for defensive reasons before the Scottish invasion, and so the company had to meet at the houses of the brethren even during plague times,

BARBER-SURGEONS' HALLS.



IN 1648.

(From Corbridge's Plan of Newcastle.)



IN 1730.

when they also occasionally met in All Saints' or in St. Nicholas's church.

During the siege in 1644 they must have fared badly, as during a part of that eventful time of twenty-two weeks they did not meet, or, at least, made few entries in their minute book; nor yet is there any note of the plague, except two or three times it is called 'the sickness,' or of other medical disease or surgical case.

In August, 1644, the company felt the want of a convenient place to meet in. They detected many abuses in their body, such as brethren taking too many apprentices, and their parting the money collected by way of fines, so that they never could raise a competent sum of money either to purchase a place to meet in or 'to wage law' against those who trenched on their calling. They then resolved and ordered that the fines should be allowed to accumulate, and the sum to be invested with some trustworthy man or men among them, who was to give security for its repayment when wanted. They cast about, and the stewards and others were ordered to go and inspect a certain house belonging to Mr. Ralph Cock, in Silver Street. They went and reported, and the house was apparently bought and the deeds drawn out. Then we lose all trace of the house and deeds.

Next we find that they petitioned the Common Council for a site and stone wherewith to build a house for themselves. Their petition was granted of a site in the Manors or King's Manor, and then came the usual difficulty, to raise the money. The wealthier brethren subscribed, a cess was laid upon all the brethren, gentlemen advanced sums on interest; by degrees the hall arose, it was paid for by instalments as the work went on, and with it two gardens or closes were laid out for herbs and flowers; after a time a small house and a gardener were added. The gardens, which were walled in, were let out annually to the brethren.

This hall lasted for about eighty years when a new lease of the ground was granted in 1730 to the Company, by the Corporation, for sixty years, and a new hall more stately than its predecessor was built. There the members of the company again carried on their anatomical pursuits.

In 1834 the hall was let for £40 a year to the Newcastle School of Medicine and Surgery. In 1850-51 it was demolished to make way

for the North-Eastern Railway, and a new one was built by the Railway Company for the brethren, at the top of Victoria Street, and is still extant; but we have to learn yet what has been the fate of the Company of Barber-Surgeons together with Wax and Tallow Chandlers.

The company in the old days must have been somewhat rough; but they were loyal and charitable. They always at the head meeting day gave to the poor, though that was not much. They gave a sum of money to the Mayor, to assist in the preparation of the town for the siege in 1644.

The extracts following are from Minute Book No. 1 of the Company, the first page begins thus:—

A Copie of the originall

of the Comon Counsell of this T . . .
The humble peticon of the apprentices of the . . .
and misteries of Tallowe Chandlers and
Chirurgions wthin the said Towne of Newcastle

Humble Shewe to yo^r wor^{sh} That whereas by the Laudable Customes of the said Towne it is not lawfull for anie p^{er}son or p^{er}sons to exercize anie misterie or trade wthin the said Towne except he be a free man of the said Towne, And that before he can be a free man of the said Towne he ought to serue as an apprentice for the said freedome diuerse yeares; In Consideracon whereof Masters who take prentices doe receaue wth their apprentices great somes of money w^{ch} the frendes and parentes of the said apprentices are willinge to geve in regart of the benefit that maie arise to the said apprentices by the said freedome.

Now so it is maie it please yo^r wor^{sh} that Thomas Archbold and Leonard featherston, stewarts of the said companies of wax Chandlers and Tallowe Channlers and Barber Chirur out of a Covetous and greedie disposition, for a small some of money haue verie latelie made one Thomas Wittam a forriner, and one whoe never served as an apprentice in the towne, free of the said companie of wax Chandlers and Tallowe Channlers, thereby what in them lieth makinge the said Thomas Wittam to exercize the said trade and open shop wthin this Towne for the sale of his wares in as manner as freemen doth, &c.

In tender Consideracon whereof and because this inorderlie and course tendeth to the hurt of the said Corporacon and vndoinge of the apprentices, and all other apprentices wthin the said Towne who haue geuen great somes of money and do indure (manie tymes) ext service diuerse yeares for this freedome, Maie it please yo^r the said stewarts before you to shewe cause whie they haue broken the custome, and allso to take such order by yo^r wifdome and providence the like contempt maie not be comitted againe; and to prohibit the said Wittam to exercize the said trades or anie of them wthin the said Towne And the said apprentices shal accordinge to their bounden dutie prairie all happines to yo^r wor^{sh}:

M^r Wearmouth M^r Claveringe M^r Hall M^r Davison

Wee desire you to call the Stewarts of the said Companie and the rest of the said fellowship and take the hearinge of the cause and certifie vs at our next Counsell daie yo^r opinions concerninge the tenor of this peticon.

On the second page:—

. . Wax and Tallowe Chandlers and Barber Chirurgeons of this toune of Newcastle vpon tyne.

Whereas there was a peticon preferred to the Common Counfell for some diforder by you, and part of yo^r Companie comitted, And the same beinge heard by the Comon Counfell, they thought good to referr a hearinge of the same more strictlie to vs and to sett downe and Certifie o^r opinions of that abuce or abuces Therefore wee will and require you to warne the companies to be before vs vpon Thurfdale next, the Nyynth of this instant Januarie at the guildhall betwixt the howers of Two and Three in the afternoone and fo we bid you farewell this 8th of Januarie 1616.—Yo^r loveinge frends,

William Warmouth,²
James Claueringe,
Willm. Hall,

Et Allexander Dauifon.

Robart spoure find for trimeing on funday after lammas day.

The xxvij of Julye 1617.

its ordered this day that the order that was geuen out of the ould booke by the stewardest that they bring it in one the next meteing day, or in defalt hereof to byde the fencer of mr mayre and the companie.

Itm Robart Spore find for the trimeing one the saboth day.

[Entries like this often recur, and are generally omitted for the sake of brevity.]

pd.

The 24 of October [1617]

John Clarke fined xls for giueinge his election to make Thomas Witton free —whereof taken ijs and 6d put to accompt, as in ffol. 5.

John bawen fynde iij*s* iij*d* for standinge one with his hatt when John halle toke his othe this is discharge, wth other thinges this yeare, & put to accompt, as in ffol. 5.

the xliith of may, 1618.

Robart Spowre finde this day, and John hall, vseeing ille speche one to another, before the companie, iij*s* iij*d*.

John hall find att this time againe for vseeing euil spech to Robart spoure, iij*s* iij*d*.

John bawne finde for trimeng twoo men one the saboth day beinge the xviiith of may this is discharge in y^e he submitted him self to the Companie, & a competent fume tok for all his fynes by past & is put to accompt as in ffol. 5.

At o^r meetinge the ffift daie of October, 1618.

Thomas Bowler is Chofen by the most voices of the Companie to goe to the spittle to geve his voice for Chofinge of the Maio^r, accordinge to the teno^r of o^r ordinarie.

Jo^u Crooke,
Thomas Smith, } stewardest.

M^r that John Hudspeth and Christopher Ridley are by the most voices of the Companie appointed to search for triminges on the Saboath daie and to p^rsent accordinglie.

At o^r meetinge the xxth of Maie Anno Dni 1619.

Thomas Eubancke, fined for not beinge at Thomas Bowlers buriall, and for an abfence vid.

paid

Whereas, there was an order heretofore that none of o^r Companie should geve their eleccion to make anie man free of this o^r Companie vpon paine of 40*s* ffync, before he were first free of the Towne, Notwithstandinge diu^rse of o^r said Companie did contrarie the said order, And whereas some haue put their said ffynes in the Companies will, and thereof paid accordinge to the Companies Censfure; But this daie Lyonell fetherfston and John Ord haue refused to stand to the companies Censfure for the same, It is therefore ordred in respect of their con-

² Mayor in 1614.

tempt that they shall not haue anie voice till they haue vndergon the Companies will.

John Hudfepth.	Jo ⁿ Crooke,	} stewards.
George Horley.	Thomas Smith,	
Thomas Ewbancke.	John Hall.	
Georg Mallabar.		
Nicholas Westgarth.		

At o^r meting the 24th of Maie, i 619.

paid vjd. Robert Spoores is fined for geveinge John Hudfepth the Lye, rec. vjd.
 paid ijjd. John Hudfepth is fined for geveinge Robt. Spoores the Lye, rec. ijjd.
 Thomas Smith is fined for takinge an apprentice contrarie to the order, 40s
 paid xxx. wehereof is taken by the most voices of the Companie, xxx.

Rec^t of Christopher Ridley for entringe his man, xijd.
 Rec^t of Nicholas Westgarth for entringe his man, xijd.

The accompt of John Crooke and Thomas Smith, Stewarts of the Companies of Barber Chirurgions and Chandlers made and geven vp the 24th of Maie Anno Dni i 619 for receipts.

Receiptes vizt.		li	s	d
13 ^o Augusti Ao: i 618.	Rec ^t of M ^r Maddifon for wine monies ...	...	0	4 6
The accompt &c for disbursementes.				

Disbursementes vizt.		li	s	d
primo Junij i 618.	Inprimis paid for o ^r dinners at Thomas Smithes	0	11	8
6 ^o Junij A ^o i 619	Paid to George Nicholson for the Coppie of the order by the Comon Counfell ...	...	0	0 8
10 ^o Junij i 619	It' for warninge Lionell ffetherfton and Thomas Archbald to geve vp their accompt ...	...	0	1 8
	It' paid for nailes for the table ...	...	0	0 4
	It' spent at John Jackfons and Thomas Smithes when Edward Hall was made free ...	...	0	5 0
	It' paid at London to the informer againste Jefferies, and for shvinge the proces at his howfe in Essex ...	...	0	15
	It' spent about stainge the Tallowe and gettinge of o ^r wine money	0	00	10
	It' paid to Thomas Smith for the wine w ^{ch} we had to dinner at o ^r meetinge daie and for o ^r Clerkes dinner ...	...	0	5 8
	It' paid the same tyme for beere w ^{ch} wee had before and after dinner	0	4	0
	It' paid for Charges w ^{ch} Thomas Smith disburfed to George Nicolson for Coppies of ptees out of the Court ...	...	0	2 6
	It' geven to Launcelot Smith by consent of the Companie ...	...	0	6 8
	It' paid to o ^r Clerke for his halfe yeares wages ...	...	0	5 0
ii Novembris, i 619	It' for Counfello ^r s fees and for arrettinge and entringe Lionell ffetherfton and Thomas Archbald for their accompt	0	13	6
	It' p ^d to George Horley for money disburfed for the vse of the Companie as p. his note appeareth ...	...	0	5 11
	It' paid for bande & snackes for the windowes... ..	...	0	1 6
	It' paid to Thomas Ewbancke George Horley John Hudfepth Thomas Smith and John Crooke in pte of money disburfed by them conc ^o ing the suite against Witton ...	...	1	1 ^s 6

At o^r meetinge the flowerth of October i 619

It is ordered by Consent of the whole Companie That if anie pson or psons beinge or w^{ch} hereafter shalbe apprentice to anie free brother of this Companie; shall at anie tyme beget anie Childe or Children of anie pson or psons whatsoever, before hee or they shalbe admitted a free brother of this Companie That then eu^eie such apprentice so offending shall paie to the Companie for eu^eie such Childe or Children so to be by him or them begotten the some of ffortie shillinges of lawfull money of England; It is also ordred by the Consent of the Companie That if any pson or psons, nowe being or w^{ch} hereafter shalbe apprentice to anie free brother of this Companie shall at anie tyme marrie or take to wife any pson or psons whatsoeu' be fore he or they shalbe admitted a free brother of this Companie That then eu^eie such apprentice so offending shall paie for eu^eie such default the some of ffortie shillinge of lawfull money of

England the said fynes and either of them to be paid to the Companie before
anie such apprentice shalbe made free

francis Robinto :	John Lane	Xpofe Ridley
Thomas Barley	Robert Spooore	Chritopher Siffons
William Claye	George Mallabar	Signed H E Edrd Hall
Thomas Pefcod	Nicholas westgarth	Mathew White
Henry Shaw		Edward Smith
Thomas Archboold		
Signed Lionell LF featherston		
George Horfley		
John Hall		

Disbursements vpp to the xijth of June Anno Dni 1620.	li.	s.	d.
It' geven to the poore and ruffells	0	i	6
It' for the Clerkes dinner and Launcelote	0	2	0
for washing the Linnen	0	2	0
It' to the maide and for wine	0	4	0
It' for o' dinners and wine on Michaelmas mundaie	1	i4	8
It' for the Clerkes yeares wages	0	i0	0
It' for dressing the Towre	0	i	0
It' paid at the Gardiners for the Companie	0	i	4

At o' meeting the xijth of June Anno Dni 1620

Received of Tobie Watfson late apprentice to John Hudespeth Barber	} iiiij ^{ll}
Chirurgion and Channler for a ffyne for marrieing and begetting	
a barne before he was made a free brother of this Companie ...	
whereof was taken xxs	

At our Meetinge 11 of October

Recaued of John hodspeth for takinge his apprenetes befor his oldeste	li	s	d
apprenetes hade Serued fve yeares the same day for his fine	1	0	0

A note of disporfments for this yeare being the yeare of our lord
ano domy 1622

June the 14th	
Beinge our head meting daye dispurfed for our breakfast	xvs
for wine to Breakfaste	iiijs
for washing the lyninge	iis
to the maid	vid
more for beare after brackefast	ijs
to the pore	ijs
spente at John Clarkes amongst the company	iiijs vid
spente at Nicholas westgarthes with the consent of Companye	iiijs
more at margrat Thompsons	ijs
more at leanard Carres spent with the Consent of the Companye	vs
to the musicke	vs
dispourfed to the musick at John Clarkes	iiijs
for the fatificat	iiijs
dispurfed to henrie hall for mending the glas windowes	iiijs vid
for the mitions dinners at John Clarkes	ijs
dispurfed at Leanards Carres In wine and tobacco anned to the musicke	xiiijs
geuen to katherin Ruffell	is viiijd

Janewarie the 14

Collected at ower meting with the consent of ower Company twel-
pence a pefe for such futs as is takne in hand aganst such as vfe
the trade of Chanlerie. [Twelve names entered].

1624. Disbursements as before for dinner, wine, 'muffecke,' 'wishing

Lineng,' 'power,' &c.	
to a power Surgion	00 01 06

Decimo tertio die Junij Anno Dni 1625

It is ordered and agreed the day and yeare abovesaid by vs the Wardens and
fellowhipp of Barber furgeons and Chanlers of the Towne of Newcastle vpon

Tyne with a full and mutuall consent that from henceforth it shall not be Lawfull to or for any who is or hereafter shalbe made a fre brother of the said fellowhip, after he haue serued his full terme and tyme of Apprentifhip to take any Apprentice vntill he bee first a free burgeesse of the Towne of Newcastle vpon Tyne aforesaid, and hath bene a fre brother of the said fellowhip by the space of two yeares at the least vpon paine that euery brother of the said fellowhip offendinge and doinge the contrarie shal forfeit and pay to the said fellowhip the some of iij*l*z vjs viij*d* sterlinge

Francis Waedson	Edward Atkinson	Robert frezer
Edward Bainbrigge	Thomas Archbald	Isaack Hunter
George Horfley	John Hudfpeth	Mathew Whitfield
John Hall	Robert Spoores	Thomas Younge
Thomas Marshall	Thomas Smith	Francis Robinson
Nicholas Bryon	George Mallabar	Christo Siffon
Thomas Barley	Tobie Watfson	John Welsh
Ralph Dining	Edward Smith	John Keafley
Thomas Palfray	Edward Joplin	Thomas Ofborne
Edward Pearfson	Mathew White	John Jowfie
Mathew Brodie	Cuthbert Emerfsonn	Thomas Peafcod
George Durham	Robt Maultby	Henry Kinge
Thomas Dobsonne	Robert Thompson	John Hall
Thomas Horfley	Gilbart Browell	William Clay
Cuthbert Atkinson	Henry Wills	John Bowerbanck
Robert Richardfson	Henry White	John Varay
Raiph Swintoryfone	John farrow	
Robert Ogle	James Welsh	
Gabriell Hudfpeth	Charles Clarke	
	Will: hancock	
	Henry Greuefson	
	Thomas Smith	
	Robert Anderfson	

Disburmentes of John Hall and Rober spoores being stewards
for the year 1627.

	H	s	d
It' paid for a pare of showes to Ruffeles	00	02	06
mor geuen to hir in money	00	02	04
mor geuen to A traueler	00	06	08
It' spente att michellmas att our brickfast	01	10	00
mor spent in fake and wines att fertain times	05	15	04

[' A note of Resates ' followed by] A note of dispurmentes of Thomas Archbold
& George Mallabar 1628

	H	s	d
Itm paid for our dynners of our heaid meittinge daye in Rob Spores	1	0	0
Itm for wyne & Sugar att our dynner	16	6	
Itm for Beire after dynner	4	0	
Itm for Tobacco	1	6	
Itm for the Mufficks dynner	3	0	
Itm geuen to the muffick	5	0	
Itm for washing the Lyninge	2	6	
Itm for Beire the next daye at Brickfast	4	0	
Itm geuen to 3 Travalers Cirurgions	6	0	
Itm geuen to Ruffels	1	6	
Itm geuen to the pore	2	0	
Itm to the mayd	1	0	
Itm that night in wyne in George Horsleis	6	6	
Itm of midfomer euen for our Suppers	12	0	
Itm on gallan of brunte Clarit wyne at George Mallaborns Buriall	4	0	
Itm for Glasnyng the windows & plaftering the towre	5	0	
Itm for Coles	0	2	
Itm for makinge the towre Cleine	0	2	

The 13 meittinge the 17 daye of March [1629-30]

Roberte Spower is fyned for trymeinge on the sabbth day ... 2 00
(Others were fined at the same time for the like.)

Stewards for the year 1629, Johne Hall and Francis Waidlon

Do. for the year 1630, George Horfley Edward Joblinges

Tertio die Menfis februarij 1630 :

It is agreed and ordered by and wth the Consent of the Companie and fellow-hipp of Barber Chirurgions Tallow Chandlers, and wax Chandlers of the Towne and Countie of Newcastle vpon Tyne, That no free Brother of the said Companie shall after the date hereof take any apprentice or Seruant or keepe him aboute Two Monethes tyme, except he make his entrance in the Companies booke, and paie the ffynes alreadie imposed wch is xij^d and if faile be made thereof then to paie fortie shillings ffyne before such apprentice shall be admitted Also it is agreed that if any Brother of the said fellowhip take an apprentice before his eldest apprentice haue fullye serued Six yeares, then to paie to the wardens and Stewards of the said Companie for the tyme being Twentie shillings wth in Two Monethes tyme of the said apprentice takeing, And if faile be made of the paiement of the said Twentie shillings, then to forfeit and paie fortie shillings to the said wardens and Companie for the tyme being respectiueley:

[Signed by 'John Bowerbanck' and 52 others.]

A note of monny disbursed By Geo. Horfley and Edward Joplinge for the vie of the Company in the yeare 1630

	£	s.	d.
payd for Counsell to Mr. Riddell	00	10	00
payd to the Joyner for the tower bratef'inge	00	16	06
for 11 dalles at 1s. 4d.	00	12	10
for Sawinge of 6 dalles	00	02	02
for nales & bandes	00	02	06
for on parer of Showes to Ruffell	00	02	06
on galland of Burnt wine to Ed: Atkinfon	00	03	04

[The like by 'Tobie Watfon and Henrie wills' in 1631.]

Spente in Thomas Archbalds & the same daie in beare tobacco and wyne ix^s

[Fos. 61 and 62 contain records of the entering of apprentices from 1631 to 1635.]

Money spente by the stewards Tobie watfon & Henrye wills amongst dyuers of the companie their hede meting daie last being the 28 of maye 1632 as followeth

Spente in Henrye Wills that daie with dyvers of the companie ... vs

Spente in a pottle of sack fetcht from george Horfleys ij^s

Spente in Tobie watfons with the same companie the same daie for another pottle of sack at George Horfleys ij^s

26 Feb. 1632[-3.]

[A long order, the purport being that no abatement shall be made in a fine of iiii^s vi^s viij^d levied on a brother for taking an apprentice against a former order as had been the custom.

'And that vpon takeing of anie ffynes by the stewards of the saide companie then for the tyme beinge elected and chosen amongste them shall dispose or spend anie of the said money foe by them received in their meting houfe of assemblie but that which shall be agreed vpon before their departure oute of the same metinge howfe,' and any steward so doing shall repay the same.]

Memorandu' that this p^{nt}e daie the 20th of Aprill 1633: it is ordered and agreed generallie amongste the Barber chirurgions that the stewards shall presentlie disburse the sume of v^l aboute and concerninge the good and preseruacon of the comon wealth amongste the comons in generall and that the saide v^l soe by them disbursed shall be at their heed metinge daie nexte satisfied and paid by them to the saide stewards and if in case their shall not be so much money

fall due amongste them in fynes or otherwise to repaie the said v^{ll} then everie brother of the saide companie shall paie a proporconall parte of the saide money for wanting and not satisfied to the said stewards.

A notte off the Company off Barber Cirurgions & Chandlers thatt doth or should Come to the Meattinge houffe vppon lawfull warninge giuen by the stuerds off the sayde Company the names as followeth in ther order

May the 16th Anno Domini 1633

1 Edwarde Attkinfont	15 Henry Wills
2 Thomas Archbald	16 Thomas Palefray [struck out]
3 Robearte Spoure	17 George Durham
4 George Horffley [struck out]	18 Edward Pearfont
5 Thomas Smith [do.]	19 Gilberte Browell
6 John Hall	20 John farowe
7 Tobbye Wattfont [do.]	21 Charles Clarke
8 Mathew Whytte [do.]	22 Henry greauefont
9 Edward smythe	23 Thomas Dobfont
10 Edward Joplynge	24 Thomas Horffley
11 Edward Bainbridge	25 William Coufont
12 Thomas Mar'helle	26 Cutbard Atkinfont
13 Ralphe Dunninge	27 Robart Ritchifon
14 Francis waidfont	

[added in another hand]

[Another list on the following leaf, fo. 161a, gives 'The Names of o^r Companie in order 1636,' in addition 'Robart maltbe, Raphe Huntergrame, William Ritchifon, Robert Ogle, Rob^t Anderfont, John Reasley, Tho. ofborne, John Jowce, Thomas Pefcodd, Henry Ainge, Henry Shaw,' and 'Dauid Shevill.' The 'Ralphe Duning' of the other list appears as 'Raphe Dinning' in this.]

It is appointed this xvth daie of October 1633 by a generall consente of the companie that their shall be fower men chofen by the same companie to goe before mr maior with the stewards to difcide a controverfie betwene them and Edwarde Pearfont as touching the denial of paymente of his fines wherin he is already fined: their names that are appointed are

Tobie Watfont John ffarrow
Henrie wills and Charles Clarck

And it is ordered lykewife by generall consente of the companie that the saide stewards and the said fflower men shall goe before mr maior aboute the saide busines this afternoone at iij of the clock and whoe soever of them shall faile acordingle to further this busines shall forfeite iij s iij d apce

this order is done by a generall consente of the moste parte of the companie witness
W Vincent.

John Halle and George Durham stewards for this yeare ending the 2th of June 1634.

Item paide to the Clarck for his yeares waiges	...	...	...	...	xs
paide for Copping over the order	...	...	...	...	vjs
paide for a halfe howerglasse and paper	...	...	...	...	ixd

It is agreed by the consent of the moste of the Company to giue to a poor trauller being a barber Chyrurgion the 20th of June 1634

...	...	...	0	3	4
			h	s	d
giuen to a poor woman for dressing the toore	...	...	0	0	1
giuen to a poor woman for making on the fyre	...	...	0	0	2
giuen for an Inckhorne	...	...	...	...	0 0 6
giuen for Inck and a glasse bottell	...	...	...	...	0 0 2

Edward Atkinfont and Charls Clarke stewards for this yeare ending the 25 of May 1635

October the 15th 1635

Rec of Thomas Mar'hell for A hierling	...	...	...	...	00 01 01
					h s d

Att our Meting in Alhallow Church³ among the barber Chirurgons the 28 day of
May 1636

Giuen to the Clarkes of Alhallowes for opening the dore at o^r meting 18^d

		l ^s	s	d
May 28	Item spent on our head meting day in wine	...	00	10 08
1635	spent in beare the same day	...	00	04 04
	giuen to the poure the same day	...	00	02 00
	giuen to the musicke and for there dinners	...	00	03 06
	spent on midfomer euen in wine by consent	...	00	12 00
May 18	spent at Raphe Huntergram his making fre	...	00	06 08
1636	giuen to tow trauelers	...	00	03 06
	giuen to the Clarkes of alhallowes at o ^r meting there	...	00	01 06

A miting houlden in geor' Dur' ye iij of ffbruary [1636-7]

William wat(son hath leberty to trauell for his tim of indentur

At a miting houlden in John Pethee y^e 6 of ffbruary

gorges Doream fined by the moste confente of the generall concerne of the companie	...	0	3	4
Edward Parfon fined for specking when he was Com- manded to keep silinte by ye generall Consente of ye Compane	...	00	03	04
Thomas Archbald fined for vndecend speches	...	0	3	4

Att our meting the 13th June 1636 in George Horfley's becaufe of the sickness.⁴

Thomas Archbald & Edward Bainbrigge stewards for this yeare ending the
13th June 1636

Itt is ordered and agreed vpon by the Consent of the most In the Company
off the Barber Chirurgions & Chandlers That if any Brother of the faide fellow-
hipp shall Swear any Oath in theire meettinge house Duringe the time of their
meettinge for euery such Offence he shall pay fix pence Confirmd by those whose
Names ar vnder written Aprell the 14, 1637

This fine to be payde that sam mitting as is aboue writtene.

[Signed by 'John Hall' and 83 others.]

A meting houlden in fant nickholase Church among^t the barbares and
Chiourgons Juan 22 [1637]

Raph dining fined for taking a Cuer out of Edward banbrige hend 10^s a
Cording to owre ornerie rec^d hearof 3^s 4^d payd

The 29th of June 1637 At our meatinge houlden at John Pithys

It is ordered and agreed vpon by the Consent of the Company of Barber
Chirurgions and Channlders that the ij stewards with 4 of the Company shall goe
about the towne vnto all these forrenderers which felleth Candells Contrary to
our orders those who are appointed to goe are these Edward Joplin Robert
Maultby John ferrow Charls Clerke Henry wills & Thomas Dobsonn who are to
meate vpon Thuriday next at 2 of the Clock in the afternoone vpon penalty
of 3^s. 4^d euery man that doth not appeare at Georg Durhams shopp.

The 7th of July 1637 At our meating holden at Edward Atkinonns

It is ordered and agreed vpon by the Consent of our Company that noe
steward nor brother of the Company shall lend or giue the keyes of our said Com-
panys meatinge house to any person or persons vpon paine of 3^{li} 6^s 8^d fine.

The 18th August, 28th September, and 11th October, 1637, the 'meating holden
in our tower' [Pandon Gate]. [Then follow lists of fines for taking strangers
to work, swearing, etc.]

³The cause of their meeting in Alhallow Church in May was the breaking
out of the Plague in Newcastle soon after the beginning of this year 1636.

They had left their tower at Pandon Gate after its reparation at the expence
of 21s. 2d., and taken refuge at their meeting in the old All Saints, being an open
large building situated on a considerable elevation, and more airy.

On the 13th of June they began to meet again at each other's houses.

⁴The Plague.

The 23th of April 1638 Edward Joplin fined for trimming after 12 a'clock at night

Disburfments by Edward Joplin & Robert Maultby Stewards for this yeare ending the 21th of May Anno dom 1638

for windowes men: and lyme & hayre with workman/hip...	... 00 05 09
at searching of the Channlders ... ..	... 00 03 02
ffor Shooes & stokins to Ruffell ... ..	... 00 03 04

[A list of 6 apprentices entered in 1638]

Att Our head Meating day att Thomas Mar/hall [1639]

Disburfments by Thomas Mar/hall & Henry greufon stewards for this yeare ending the 10th of Junc ann do: 1639

for fhooes & stocking to Ruffls	4 0
for taking the brattiff & the flore in the meating houfe	2 4

A Meating Houlding at Thomas Dobfonsns Hous The 15 day of August 1639

Charls Clarke is find by The Consent of The Coumpene for warning The Coumpene with out the stewards hauing notis he is find According to the ordinary *0li 3s 4d*

A meating Houlding at John halls hous The 30 day of september 1639

Thomas Archbould is find for fwrering 6*d*

Charls Clarke did witnes against him for fwrering by his troth

Disburfments By John halle & Thomas Dobfson stewards for This yeare past Ending The first of June 1640

To on Attorney	0 3 0
for Two pare of fhowes	0 5 10
more for Rufells on pre of stokins	0 1 0
disburfd at owr entrance for the Musicke at John Halls	00 03 00
giuen for bringing vp of the brattiffe and doers	00 00 06
fpent at going about to feake them	00 02 00
giuen to Lanc ^e hall concerninge the petition to the committes	00 10 00

Aprill ye 28 1641

It is ordered and agreed the day and year aboue sayd by the Wardens and fellowshipe of Barber Chyrurgions and Chandlers of the towne and County of Newcastle vppon tine with a full and mutuall Consent that if any fre brother or sifter of the sayd Company departe this preent life that noe steward or stewards for the time beinge shall refuse to warne the sayd company to thayer buryall provided that the stewarte or stewarts haue lawfull warninge from the freindes of the brother or sifter deceased and if default be mayde by the steward or stewarts they to pay for euery such offence 00*li* 10*s* 00*d* for the use of the sayd company

And further it is ordered that the stewarts for the time being shall have power to apointe such men for the caryinge the Corps as they in theyr Judgment shall thinke fit provided alwayes that they w^{ch} are apointed be fre bretheran of the said company and likewise that none shall carry except they be apointed the steward he offending in not apointing men to cary if shall pay for euery such offence 00 03 04

[Further ordered that if any apprentice absent himself without leave or licence from his master's service, even for a day, to be fined 6*s* 8*d*; and 'as often as he offends in the like natuer,' he shall pay 'foe many noubles,' and in case of collusion between such apprentice and his master, any master who shall not acquaint the Company thereof at its next meeting shall be fined 3*s* 4*d*.]

Att our meating at Charles Clarkes house ye 9th of August [1641]

Those that was Inioyned to beare the corpses [of John ffarrow] videlizet Edward Jopling Edward Smith Raiphe Dining Edward Banbrig Robt Richeson Gabriell hudspeth and matthew Whitfield

Also Thomas Horfley and Robt ogle being Inioyned that they should releafe Any of the bearers vpon ocaation but Robt ogle refused contrarie to our order in foleo 116 paide 0 0 6

Att our meating holden at Widow Archbalds the 4th of October 1641

John Hall fined by a general Consent of the Company haueing vfed puking words in the meating houfe to Charles Clarke in 'faying he came to catch & ['snarle' struck out] cauel And for daering the Company to doe their worthe 0 3 4

[John Hall fined for non-payment of his previous fines, three times in all, 8s.]

Whereas it hath formerly beine ordered amongst the barbar Chirurgeons and tallow Chanlers within Newcastle vpon time that none of the faid fellowhip fould trimme any vpon the sabbath day vpon paying for euery fuch offence two fhillinga.

Now it is therfore further ordered and agreed generally amongst the said fellowhip that if any brother be acufed for trimming on the sabbath day and hee acknowledge it he fhall pay the fine formerly Imposed to wit two shilling But if it be maide fufficiently appeare that either hee or any for him to his knowledge fhall or hath trimmed any vpon the sabbath he haueing denyed the fame vpon his firft acufation and alfoe the payment of the faid two fhillings fhall if the fame be maide appeare as is formerly mentioned : pay for enery fuch offence twentie fhillings to the Companye and wardens for the time being

[Signed by 28 members of the Company.]

[Meeting held at the same place 'the 28th of October 1641']

Paid to the fcriuener for writinge the note concerning the Alteration of the Charter in the poynte of Election 0 1 0

A meating holden at Elizabeth Pages houfe the 9th of may Annoq. 1642

George Durham fined by a General Consent of the Companie one shilling for swearing 2 oaths

George Durham fined for swearing by god he would drinke tobaca being at our metinge 6d

George Durham fined 3s 4d for saying he cared not a button for the Companye*

[Meeting held at the same place '20th of May 1642']

Memorandu' that Robert Maultby doth acknowledge to pay vnto the Company ten fhillings vpon the arefting of him for takeing a Cure out of Thomas Smiths hand
Robt Maultby

Meeting held at the same place 'this second of June in the yeare 1642'

Edward Smith fined for fwearing a oath paid 0 0 6

Disbarfed for a bagge 0 0 8

Lent vnto M^r Maior by Consent of the whole Companie whose names is here vnder wryting the some of xxli [Perhaps for repairing the defences of the town or raising soldiers.]

[Henry Wills and Daniel Sheuill stewards for the year ended 6th June, 1642.]

Stewards Gilbert Browell and Thomas Smith choifed June ye 6th [1642]

* Swearing was very common in England at this time, generally—not only in Newcastle. In 1650 a law was passed called 'an Act for the better preventinge and fuppreffinge of the deteftable fin of prophane fwearing & curfing.' It directed that a record of all convictions be kept by the iuftices of the peace, and the names of the offenders fo convicted to be published quarterly. The amounts of the fines were graduated according to the rank of the offenders. The fines for the first offence were:—A lord, 30s.; a baronet or knight, 20s.; an equire, 10s.; a gentleman, 6s. 8d.; all inferior persons, 3s. 4d. For the second offence, double the aforesaid. For the tenth offence, 'he or she be adjudged a common swearer or curser, and be bound with sureties to the good behaviour during three years.' If the offenders did not pay the fines they were put in the stocks. Acts of Parliament were passed in the reigns of James I. and William and Mary, to check swearing. They were repealed in the time of George II., and another made to 'more effectually prevent profane swearing,' and it was ordered to be read quarterly in all parish churches and chapels.—Andrews *Curiosities of the Church*, p. 190.

['Att our meating at Gilbert Browells ye 10 of June' five cases of brothers being fined for taking cures out of other brothers' hands, and three cases of swearing by troth.]

22 of July 1642

At the Buriall of Edward Jopleing . . . Those that weare inioynd to bear the Corps weare John Hall Edward Smith Edward Banbridg Henry Wills Raiph Duning Robart Richeson Tho Young

A Meateinge houlden att Gilbert Browells the 26 of January [1642-3]

ii	s	d
...	...	0 5 0

It is orderd to be spent this Day by the company

A Meateing Houlden att Thomas Marfhels ye 2 day of february [1642-3]
Giuen To Charles Clarke and Raiph Dining for thaire Expences for

s	d
...	8 0

going to ye fheales to helpe to pull doune ye ffore

It is ordered and agreed of with amutuall consents of the hole Company that euery one of the company shall bringe in his weakly fesse vpon Thursday to y^e stewards befor 12 a'clock and if faulte be made to pay for euery such offence 3—4 for the vse of the company [Here follow 16 names.]

A Meateinge houlden at Gilbert Browells the 29 of May
Receude of George durham for his fine of fortie shillings 10s 0d. [Other fines follow.]

Gabrill Hudspeth hath Receud his parts of y^e box vpon Condition y^t he shall pay his 12d awake for 9 weakes y^t we paid of the fesse wch he pmised to pay.

[On Sept. 25, 1643, 'Thomas Marfhall fined for being Absent at the buariell of Robbert Richardsons wife 2s 0d.']

September the : 25 : 1643

Itt is this day & yeare aboue written ordered and agreed that the stewardes of the Companye of Barbar Chirurgeones shall disburse for the vse of the Companye the som of : 30^s : which shall be repayed againe by the Company as foone as money dothe or shall com into the boxe. [Signed by 'John Hall' and 12 others.]

June 17th 1644

[Ralph Dining and Robert Richardson stewards for the year ending 17th June, 1644.]

Stewards Chofen for this year following Edward Bainbridg & George Durham.

Att A Meting howlden at George durhams howfe the 27th June i 644

Dauid Sheuell ffyned for going Away from the meting howfe with out leue of the stewards & companie 3s 4d

Thomas Marchell & Henrie willes Chofen to chofe the ground & to se it hained that the Companies key may go thereon if the towne be belegered⁶

Thomas Marchell fined 3s 4d for saying to Robt Richeson you are an Ignoramus & A fig for you

Tho: Marchell fined at the same tyme 3s 4d for saying thou art a foule, Also fined 3s 4d for saying to Robt Richeson thou Lyest

August the 2th 1644 Att A Meting howlden At Edward Bainbridges howfe

Giuen by the Consent of the Companie to mr Maior for to by the folgers stokings & fhewes 10s

August the second 1644

It is this day ordered by the stewards and fellowshipp of barber Chirurgesones Considering the many Abuses, that is done, vnto the said Companie, & likewise wanting A conuenient place to mete in, being not onely Carefull to p^ruent the abuses but also willing to Amend such thinges as hath bene Amisse haueing as well A Respeckt to them that shall come after, as to o^r owne p^resent Condition, And haueing Confidered fullie that the chiefe cause of these abuses and want of A howse to mete in, hath onely bene the yearely parting of o^r fynes so y^t we

⁶ The town was beleagured this year, 1644.

could neuer Raife A competent sūme of monie, ether to purchafe A place to mete in, nor to wage law with such as daylie wrongs & trenches vpon o^r calling, It is Therefore Inackted from hence forth y^t these fynes shall not be parted as aforefaid, but kept together And putt Into such mens hands of the Companie, as the companie in there decretion shall thinke fitt Alwayes puided that thofe which haue the monie shall Enter sufficient bond to the Companie to Repay it vpon demand, when the Companie shall haue vfe for it, as to wage Law for the good of the Companie or to purchafe A meting houe or any other Lawfull ocaion as they in there Judgements shall thinke fitt, puided that they who after the daite hereof shall be made fre, by seruice Amongest vs shall pay vnto the said Companie the sūme of Thirtene shillings 4d befids there Acustomed foure Nobels towards the bying of A meting houe or maintaninge o^r Juste Rightes & p^ruelidgea, as for those who haue there frelidge by there fathers, they shall pay no more then the Acustomed 4 nobels.

[Signed by 'Thomas Marlay, Edward Bainbrigg,' and 20 others.]⁷

Att A Meting at George Durhames howfe this 28th March 1645

John Hall fined for not carying wedow watson to the Church being poynted 12^a p^a

Rec of John Reafeley for sweareing by his faule 0 0 6

[Meeting at same place 2nd June 1645]

Edward Smith fyned for sweareing by his trouth 6^d

June 2th 1645 Stewards Chosen for this year following Charles Clarke & Robt Anderfon

Received att y^e hands off Ancient stewards beinge George Durham li s d & Edward Bainbridge for y^e last yeares Account 03 07 06

Orderd by y^e Consent off y^e Companij to giue to y^e poore out off y^e said sūme 00^{li} 02^s 06^d

Att a mettinge holden att Charles Clarks houe Septemb 2th 1645

Itt is ordered bij the Consent off ye Companij iff Thomas ffenwicke who is a dweller in ye Castle yard And doth vsurpe the traide off a Chandler, wch he haith not ferued too, doe not reconcyte himselfe to ye Company off Barber furgeions & Chandlers ffor his transgression, y^t then y^e said Company will trij it out by Law

Att a Mettinge Holden att Robert Anderfons houffe Januarij the 26th 1645[-6]

Ordered By the Consent off the Companij to giue out off the Common stocke off ye Company ffor the Maintenance off Edward Joblings wiffe li s d Beinge in Meserij 00 10 00

[Many fines on apprentices for absenting themselves from their masters' service.]

Att a Mettinge holden at Robert Anderfons houe Aprill the 28th 1646

The Osborne fyned by the Consent off the Company 05^{li} 0s 0d for Callinge John hall a foole a knaue a difembler & hath no art (?) in his traid y^t Robert frezer ['was a left handed man' interlined] & Willm Bednell Robert Ogle wear all a like & had noe Judgment in ther traids & a great many more ['of ye companij' added in another hand]

Aprill 28 1646

Ordered by the consent off the company that John hall Edward Bainbridge George Durham & dauid Sheuill & the 2 stewards Char Clarke & Rob Anderfon doe goe & tak a vew off a houe for a metting houe in siluer street belonging to m^r Ralph Cocke & vpon likinge to Agre wth m^r Cock for itt for ye vfe off ye Companij & failling off y^t houe to looke out for any other

Att a Mettinge holden at Charles Clarks houe Maij the 12th 1646

It is ordered by the consent of ye Companij y^t John hall shall be fyned 3s 4d for Commanding the stewarts to Hold his Tongue vpon a fynce off 3s. 4d.

It is ordered by the Consent off the companij to by the Houe in siluer street belonging to Mr Raiph Cocke for a Metting houe for the Company off Barber

⁷ Sir John Marlay was Mayor and James Cole Sheriff in 1644.

surgeons & Chandlers And it is further ordered that [' by consent ' interlined] the writings for ye said Houfe be signed fealed & deliuered In the names & for the vfe off the Company to John Hall George Durham Charls Clark & Robt Anderfon And it is further ordered y^t thes 4 a fore Named or any 3 of them fhall haue full Power to By repaire ['&' interlined] vphold fo much as they In ther difcretion fhall thinke fitt for the Maintaing of ye said Houfe out off the General ftock of ye said company for the vfe of ye Company & for no other end. In witneff wherin we have sett to o^r hands

[Signed by ' Edward Bainbrigge ' and 17 others.]

June the 3th 1646

Forasmuch as it is apparent that the societie and Company of Barber Chirurgions & Waxe and tallow Chandlers are much preiudiced by multiplicity of appntices tak to the fame and vpon full and mature Confideration amongst the said societie the Cause of the said preiudice and wrong; is by some of the brethren takeing Many appntices and finifterly difpofing of them before they have Serued their appnteshipp as by Indenture they ought serue for prevention of further preiudice and wrong to be Done to the said societie

It is this Day by the generall Consent of the Wardens and the Rest the said societie for them and their fuceffors ordered and Agreed that noe brother of the said societie already free or Hereafter to be admitted free of the fame fhall from henceforth Have or take any more appntices then two, according to our Ordinarie and the latter appntice of thofe two, fhall not be Taken vntill the former appntice haue duely serued fixe yeares by Indenture vpon the paine and penalty of twentie fhillings to be paid by euery brother that fhall offend to the stewards of the said societie for the vfe of the fame

[Signed by ' John Hall ' and 13 others.]

June the 18th 1646

It is this day agreed by the Consent of the whole Company, that William Bettfon shall haue leaue To trauell; the Residue of his yeares; he not Being preiudiciall to the Company; and to haue His freedome for his Dutye paying

June the 3th 1646

forasmuch as it is apparent that the societie and Company of Barber Chirurgions & waxe and tallow Chandlers are much preiudiced by multiplicity of appntices tak to the fame and vpon full and mature Confideration amongst the said societie the Cause of the said preiudice and wrong; as by some of the brethren taking Many appntices and finifterly Disposing of them before they haue Serued their appnteshipp as by Indenture they ought serue for prevention of further preiudice and wrong to be Done to the said societie.

It is this Day by the generall Consent of the Wardens and the Rest the said societie for them and their fuceffors ordered and Agreed that noe brother of the said societie already free or Hereafter to be admitted free of the fame fhall from henceforth Haue or take any more appntices then two, according to our Ordinarie and the latter appntice of thofe two, fhall not be Taken vntill the former appntice haue duely serued fixe yeares by Indenture vpon the paine and penalty of twentye fhillings to be paid by euery brother that shall offend to The stewards of the said societie for the vfe of the fame

[Signed by ' John Hall ' and 13 others.]

A Meting holden at Thomas younge houfe Auguft the 5th 1646

I Charles Clarke & francis Cooper doe bind our felues by these p^resents to pay vnto the Company tenn pound vpon admittance of the said francis Cooper to be a fre brother and y^t he fhall not exercife the trade of a barber surgeon and Chandler in the towne of newcastle vpon tme or the liberties thereof vntil he be free of the towne

Witneff our hands francis Cooper

Recd of francis Cooper for his admittance to be a free Brother of the Company 01 06 08
 Recd of francis Cooper for absenting Himselfe from his m^r wth out leaue two feuerall times 0 : 13 : 4

[At a meeting at the same place on Oct. 1st, 1646.]

Recd of Charles Clarke for setting two Journey men a worke being s d
vnfree 2s 2d according to our ordinarie 02 02

[At a meeting at the same place Nov. the 9th, 1646]

It is this day agreed by the Consent of the Company y^t Tho: Crooke appⁿtice to Geo: Durham shall haue leaue [to] trauell as his maister's appⁿtice, & for his maister vfe, He being Employed solely in his Calling the Residue of his yeares He not being preiudiciall to the Company may haue his fredome for His Duty paying &c.

[A meeting at same place on April 14, 1647]

Lionell Maddison is an appⁿtice to Tho: younge his Indenture s d
bearing date the 1th March p^d for entre 01 00

Recd of Tho. younge for taking Lionell Maddison appⁿtice before s d
the former appⁿtice hath serued fixe yeares 20s 01 00 0

Memorrandu' that this present day being the sixte of October 1643

It is Ordered and agreed by the most part of The Company that no Brother of the Company which haith not diffursed his mony and part which is due for him for the making vp of Twenty Pound which soume the Maior of Newcastle Haith Caused the Company to Lend him and The forsaide Companie which haith not Lent his Mony for the making vp of this Twenty pound shall not haue any part of the Company mony which doth Come in vnto the Company vntill Such time they haue payd thear mony which was Layd vpon them by the most part of the Company Sr John Marlay being maior In the yeare 1643

[Then follow 'The names of those which paid this 20^{li}.'

Robt Ogle and Thomas Younge, stewards for this year ending 14th June, 1647.

Diffts. from 25 May 1646 to the 14 June 1647

Impra. given to Mr Shaftoe for his Counsell 00 10 00

It. giuen to the sergeant for arresting Charles Clarke 00 01 00

It. pd the attorney 00 02 10

It. pd Mr Astle for writing an order Made By ye Authoritie of the
Maior; Aldermen and sheriffe; for and Concerning ye Company ... 00 13 04

Stewards for the year 1647, Gelbert Browell & George Durham 01 07 02

Meeting 'at George Durham the 7 of July 1647'

Charles Clarke Laid downe his fine of ffortie shillings According to m^r Maior his order & giuen it All Againe: /

Meeting at the same place '4 Otober'

Robert Anderfon is Chofen by the Company to goe to the fpetell for a Eleckfion

Edward Kent as A Jurnaman desired to be entred in this boke s d
& he paid according to o^r order xiiij^d 01 01

Meeting at the same place 'the 15 of Defember'

Robert Ogell is ordered by the moft of Company for the keping of 40^s of the Companys mony to be sued.

Meeting at same place 'the 23 of Defember'

Jhon hall Choffen by the moft of the Company to go and vew the granleafe (?) with the rest of the burgesse

Meetinge the 10 of february 1647[8]

Charles Clarke & william Coulfon is apoynted by the Company to Confulte with the rest of the burgeses

Charles Clarke will Coulfon Thomas Smithe Roberte Anderson and the 2 stuerds is Chofen to goe and petefeon mr mare alder men & Common Counsell for ground and ston to be a metting house and garden

Meeting 28 of february

Thomas Smitheth & Thomas younge is Chofen to go to fheles to giue a woman notes to make no more Candells

Meeting 24 March 1647

Given to Tho Smith and Tho young for their charges to sheales aboute the Companies bufines 00 03 00

Meeting 10 April 1648

It is Agreed by the content of the Companie that Charles Clarke, Rob^t Anderson Thomas Smith & William Coulson shall goe along in the Companies busionis Concerning o^r meting house And what they doe we whollie Agre vnto

Meeting at same place '25^d daye of Aprill 1648'

It is this day ordered by y^e Company of Barber Surgeions y^t John hall Edward Bainbridge Gibt Browell Charls Clark Henry wills Willim Coulson Thomas Smith & Robert Anderson or any 7 fixe or fiue of them haue full pow^r & Authority to agre & pay for y^e erecting of a Mettinge house in y^e maners & to dispo^se of y^e Companys monys to y^t purpose & what Monys shalbe lent by any Brother of y^e Companij for y^e buildinge of y^e aforesaide house y^e Jnggement of y^e Company Js they shalbe repaid as Monys shall a Rise in stocke.

[Signed by 'John : Hall Edward Bainbrigge' and 16 others.]

Disburfments for this yeare ending the 29th daij of Maij ano 1648.

Given to Tho. Smith & Tho. Younge for sheels viorage	u	s	d
Given out about the howfe building ... ..	...	...	...
	00	03	00
	30	08	03

[Meeting '29th of Maij at Charles Clarke']

Stewards for this year, Edward Bainbridge and Henry Shaw.

At a meeting holden at Edward bainbridge howfe the 13th daij of June ano 1648

towards the building of a meeting howfe

Received of John Jowcie ... ..	...	...	...	...	...	...	00	13	04
Received of Hen: shaw ... ..	...	...	...	...	...	...	00	13	04

[The number of brethren on February 8th, 1648, was 30.]

At a meeting in Edward Bainbriggs the fourth day of July 1648

Raiph Dynning fined for vnbrotherly words to Raiph Guy att the said meeting faying to him firrah you coxcomb fined ...	iijs	iiiijs	pd
Henry Watson for disobeying the stewards refusing to goe aside when he was comanded by the stewards to goe aside fined	vjs	viiijs	

[They were fined again at a subsequent meeting for refusing to pay their fines.]

Ordered that the petition this day presented by the apprentices of Barber Chirurgions shalbe affixed to the Booke to remaine vpon Record: A Copie whereof doth follow:

To the Stewards or Wardens and the rest of the Societie and fellowship of Barber Chirurgions within the Towne of Newcastle vpon Tine:

The humble petition of vs whose names are herevnder written yo^r severall and respectiue appⁿtices:

Wherein wee humbly crave leave to testifie and declare our acknowledgment of the great care yo^r haue and beare to vs and our Successors in going about to provide a house and garden for the vse of the Societie w^{ch} will not be onely viewfull but alsoe an hono^r to vs and our Successors which wec p^rceiue is likely to be retarded for want of moneys; Now therefore wee humbly intreat yo^r would be pleased to goe on with the work to effect and not to desist from the same, hereby assuring yo^r and engaging our selves that wee shall for our parts when wee shalbe admitted to our respectiue freedomes pay the fyne of 13s 4d which as wee heare is imposed by an order heretofore made to be paid by every one that after that shoud be made free by service (which order wee humbly conceive to be iust and reasonable) And alsoe shall submitt our selves to the orders of the Company for the repayment of all moneys already lent raised or advanced, or which shalbe lent borrowed raised or advanced for the going on with the making and finishing the said house and garden; And in testimonie

thereof haue herevnto subscribed our names, humbly craveing a favourable construction hereof. And wee shall euer pray for the prosperitie of this Societie.

[The names of 'Jsaac Cooper, George Story, John Clarke, Arthur Softley; William Crosbie, James Welfh, Raiph Williamston, William Lawes, Robert Thompson, Jude Bulman, Charles Wills, John Bowerbanck, Thomas Hufband, Thomas Marlay [twice], John Ainsley, Thomas florster, Robert Harbottle, Francis Dowe, Cuthbert Stoker, and Francis Robeson' are appended.]

August the 4th 1648

Whereas the Societie and Company of Barber Chirurgions have for divers yeares by past wanted a convenient place to assemble and meeete in as other Companys of this Towne have hitherto enoyed (theire vsuall place of meeting over Pandon Port havinge beene taken downe and made vsf off otherwise for defence of the Towne) which hath beene to the great preiudice and damage of the said Societie, And whereas it was ordered and agreed by the said Societie that the Maior and Comon Councill of this Towne should be petitioned for libertie to build a house for their assembling and meeting in, in some convenient place within this Towne vpon which a petition was accordingly drawne and p'sented to the said Maior and Comon Councill by severall of the said Societie (by the said societie or maior part thereof) appointed to that purpose, vpon which petition and sollicitation of the said severall p'sons the said Maior and Comon Councill were pleased to grant vnto the said Societie by the name of the Wardens and societie of Barber Chirurgions a parcell of ground in the Maner Garth for the erecting and building of a meeting house and a Garden for the vsf of the said Societie; which said house is in good part already built, And whereas all the moneys of the said Societie which was readie in stock is already defrayed and disbursed in and about the work already done about the said house, and Edward Bainebrigg, Gilbert Browell, Henry Wills, Charls Clark, Robert Anderfon, and Henry Shaw have disbursed by way of loane to the said Company the severall summs herevnder mencoed and p'ticulerly exprefed for the doeing of what is already done, and that more moneys is and must be advanced and raised by the said Company or some of them, or taken vp att Interest for the p'fecting of the said house and Garden; It is therefore this day ordered by the said Societie for them and their Successors that all money already lent by the said Edward Bainebrigg, Gilbert Browell, Henry Wills, Charls Clark, Robert Anderfon and Henry Shaw, and to be lent by them or any other brother or bretheren of the said Societie towards the p'fecting and finishing of the said worke shalbe duely and truely paide againe vnto them proporconably forth and out of the Stock of the said Societie as the same doth or shall arise; And in caise that they the said Edward Bainebrigg, Gilbert Browell, Henry Wills, Charles Clarke, Robert Anderfon, and Henry Shawe or any of them or any other Brother of the said Societie shall dye or depart this naturall life before the moneys by him lent to the vsf aforesaid be repaid as aforesaid, That then the wife Executor or Administrator of such Brother soe dying shalbe fully satisfied and paid such summ as shalbe arreare and vnpsaid vnto the Brother soe dying, before any moneys be paid to any surviving Brother, and alsoe that all other moneys taken vp att interest to the vsf aforesaid shalbe likewise repaid forth of the stock of the said Company as the same doth or shall arise and to the intent that the moneys already lent and to be lent, and borrowed or taken vp as aforesaid for the p'fecting and finishing of the said house and garden (it being for the credit and benefit of the whole Societie) may accordingly be paid; It is further ordered by the generall consent of the said Societie That every Brother already free, and every one that hereafter shalbe free of the said Societie, shall from time to time vpon demand made by the Stewards or Wardens of the said Societie pay all such ffynes as is or shalbe due vpon the breach of their Ordinary or any other order or orders already made or to be made by the said Societie or maior part thereof, and the brother or bretheren refusing to pay such ffyne or ffynes to be removed and putt off and from the said Societie, and to have noe benefit thereof nor thereby vntill he reconcile himselfe and pay his ffynes, with such penaltie for former refusing as the said Societie or maior part thereof shall reasonably impose vpon him:

The names of the psons who haue lent moneys vpon the order aboue written with the pticular fumms by them lent, to be repaid according to the same order

	li	s	d
Edward Bainebrigg five pounds	05	00 00
Gilbert Browell fiftie shillings	02	10 00
paid Henry Wills five Pounds	05	00 00
Charls Clarke five Pounds	05	00 00
paid Robert Anderfon fiftie shillings	02	10 00
paid Henry Shaw fiftie shillings	02	10 00

[Signed by 'Edward Bainbrigg' and 15 others.]

Julij 27^o 1648

Borrowed of m^r Alworth for w^{ch} Edward Bainebrigg & w^m Bcednell stand bound fiteene pounds to be pd wth vfe att a years end w^{ch} is ... 16 04 00
 Likewise borrowed of him 15*li* for paym^t of w^{ch} wth vfe att the same time Gilb^t Browell & Hen Wills stand bound ... 16 04 00
 [the like Charles Clarke & Tho Smith were bound] ... 16 04 00
 [do. Rob^t Anderfon & Hen Shaw were bound] 16 04 00

64 16 00

October 2^o 1648

The names of those off the company who haue lent further fumms off money towards the building of the house

Widdow Hudspeth ...	...	02	00 00
Robert Anderson ...	...	01	00 00

Att a meeting in Edward Bainebriggs the fourth day of August 1648

By the maior vote of the Company it is voted that the Lease be taken from the Maior and Comon Countell in the names of John Hall sen Edward Bainebrigg Gilbert Browell Henry Wills Charls Clark Thomas Smith Robert Anderfon David Shevill John Jowfey Henry Shaw Will^m Clay & Robert Archbald in trust to the vfe of the whole societie and their Succcessors and noe otherwise :

[At a meeting at the same place on the 2nd Oct. 1648.]

Thomas Smith appointed to attend the Spittell

Att a meeting in Henry Shaws the fift day of October 1648

A complaint made by Gabriel Hudspeth ag^t Henry King for trimming m^r ffox vpon the sabaoth day w^{ch} the said Henry denieth & is referred to be made good the next meeting, vpon the penaltie in the order mencoed ag^t triming vpon the sabaoth day

At a meeting at the same place on 'the 19th of Nouember 1648'

Ordered that Henry King shall pay for his dressing of m^r ffox vpon the sabaoth he confessing he carried washballs & combed his Periwig & a stranger affirming that he washed m^r ffox ... } ^{xxx} cleared

Ordered that Charls Clark Robert Richardfon John Hall the elder Robert Ogle Thomas Smith & Tho: Young shall assit the stewards in goinge about the suppressing of the soldior who vseth the Chandler Traid & all others who transgress in the same or the like kind

Att a meeting of the Stewards and Company of Barber Chirurgions within the Towne of Newcastle vpon Tine the Nyynth day of March 1648[-9] (in the meeting house:.)

forasmuch as the said Company are necessitated for moneys for the generall and publique vfe of the Company soe as diuers of them have already disbursed diuers fumms of money, and alsoe have borrowed moneys for the said vfe and must be forced to borrow or disburse more moneys, there publique stock being already exhausted, Now to the intent that moneys may be the sooner raised for the paying and discharging the Debts of the Company; It is this day wth the vnanimous and generall consent of the said Company or Maior part thereof ordered that every brother already free of the said Company shall weekly and every weeke dureing the space of one yeare to be accompted from the first day of January last past pay or cause to be paid to the Stewards of the said Com-

		li	s	d
	Itt p ^d a Labourer for halfe a day	00	00	05
	Itt p ^d for carrying the pann peices from the key to the yard	00	08	00
	Itt p ^d for 20 Swalls to be scaffolds	00	10	00
June 17	Itt p ^d 1 Labourer for 4 dayes att 10 ^d p. day	00	00	03 04
	Itt p ^d 4 Labourers for 17 dayes att 10 ^d p. day	00	14	02
	Itt p ^d George Lambe in part for Tyles	00	11	00
	Itt p ^d 1 Labourer 6 dayes & $\frac{1}{2}$ att 12 ^d p. day	00	00	06 06
	Itt p ^d for making the Trussales	00	02	08
	Itt p ^d for making the fore doore	00	02	08
	Itt p ^d for treenailes	00	00	02 00
	Itt p ^d the maion for hewing the stones for the posts	01	07	00
	Itt p ^d for 322 nailes	00	00	03 02
24	Itt p ^d George Lambe in full for 9350 tiles at 10 ^e 6 ^d p. thousand	01	18	00
	Itt p ^d for 18 boules of Lyme at 5 ^d p. bol	00	07	08
July 1 ^o	Itt p ^d 8 Labourers for 5 dayes att 10 ^d a peice p. day	00	12	06
	Itt p ^d the Serieant to arrest Robert Ogle	00	01	06
	Itt p ^d the Attorney his flee	00	03	03
	Itt p ^d w ^{ch} was loft in exchange of 10 ^{ll} 15 ^s clipt moneys	02	05	00
	Itt p ^d for 18 mafts bought of the Chamb ^l ane	03	03	00
	Itt p ^d for a Lock for the Courtaine doore	00	04	06
	Itt p ^d for a fwill & a stang	00	00	07
	Itt p ^d for drincks for the Lyme Carryer & for carrying water	00	02	00
8	Itt p ^d 1 Labourer for 4 days at 10 ^d p. day	00	00	03 04
	Itt p ^d for 50 dayles to be scaffolds	01	13	04
	Itt p ^d for 10 sparrs & one Capraven	00	08	00
22	Itt p ^d for 10 Capravens	00	00	13 00
	Itt p ^d for drawing foure bonds for the 60 ^{ll} borrowed of M ^r Alworth	00	02	00
	Itt p ^d for 8 fwalls	00	04	00
29	Itt p ^d to M ^r Recorder for p ^r afeing o ^r Lease	00	10	00
August 12	Itt p ^d John Pigg for 6 Bunttons att 5 ^s p. Bun ^t	01	10	00
	Itt p ^d Michaell Durham for 3 peices of timber for pinyon gavelles & wall plates	02	03	00
	Itt p ^d Nicholas Pantzer for five foore sparrs & 13 Bunttons	09	07	00
	Itt p ^d for choofing the sparrs & Bunttons	00	01	00
	[Other charges for 'Bunttons' and 'dayles' for scaffolds.]			
	Itt p ^d for 7 Capravens for Wind bawlks	00	10	06
	Itt p ^d for 3 Bunttons for syles	00	18	00
26	Itt for 6 mafts for rigging tree & Wivers	01	16	00
Septemb ^r	2 Itt p ^d for pealeing the sparrs... ..	00	00	03 00
	Itt p ^d for making vpp a peice of wall betwixt the houfe & the old Church	00	02	00
17	Itt p ^d to M ^r Shaftoes man for drawing the Lease	01	02	06
	Itt p ^d M ^r Awstall for his draught	00	14	04
	Itt p ^d in expences att the sealeing of our Lease	00	13	08
23	Itt p ^d Labourers for carrying the flaggs into the Courtaine	00	04	00
Octob ^r 3	Itt p ^d the outrent due to the towne for the houfe	00	03	04
	Itt p ^d for a Corfe of haire	00	01	00
	[Other items for 'fwalls,' 'lyme,' 'sparrs,' etc.]			
Novmb ^r 21	Itt p ^d for mending a foa & skeele	00	01	04
March 8	Itt p ^d to Andrew the Waller for 3 days & $\frac{1}{2}$	00	04	08
	Itt p ^d for mending hacks & gavelicks... ..	00	02	06
	Itt p ^d for warning the Wallers 2 tymes	00	01	00
	Itt p ^d for a foa to carry water	00	00	10
	The totall diiburim ^{nt} as p. the ten ^t all pages	130	17	11
	Soe the companey rest owing to the stewards	006	06	06

At meeting on 21 May, 1649 'M^d it is agreed & ordered that the said fumm of 6*li* 6*s* 6*d* shalbe paid to Edward Bainebrigg foe foone as money arifeth.

Test^r Ra: Tailor Not Pubt

Att a meeting the 5^o of June 1649

Henry King vpon demand made of him of his fines by the steward & refusing to pay the same the steward telling him they must take another course he answering, doe yo^r worst; vpon vote is found to be vndecent words & therefore fined } iij^s iiij^d p^d

Att a meeting in the meeting house the ffourth day of July 1649

M^d that David Shevill of his owne charge hath glafened thirtie fix lights of the windo^m of the meeting house w^{ch} he freely giueth to the Company

Difburfementf of Edward Bainebrigg & Charles Clark for year ended
10 June 1650

P ^d to Edward Sharper waller	... ..	00 04 00
P ^d for bands & squares for the Cafements	... ..	00 01 00
P ^d for 176 foot of glasse att 2 ^d p. foot	... ..	01 09 04
P ^d to the glasier for leed tackets & workmanhipp	... ..	01 18 07
P ^d for two spruse dailes	... ..	01 02 00
P ^d for carrying them up	... ..	00 01 02
Giuen to a poore traveller being a Chirurgion	... ..	00 05 00

februarie the 24th 1650[-1]

By vertue of an order of the Company of Barb^r Chirurgions of this present date made for the laying on or imposing a monethly Cesse upon the Company for raisinge of moneys to be disposed towards the mainteining of the privilegedes of the towne of Newcastle vpon Tyne, Wee John Hall Edward Bainebrigg Charles Clarke and David Shevill chosen to that purpose, doe think fitt, order and sett downe that every Brother free of the said Company shall monethly and every moneth dureing the space of one yeare to be accounted from this present 24th day of februarie 1650 pay the monethly fumm or tax hereunder menconed and imposed vpon him, the same to be paid to the stewards for the time being vpon demand: /

[Then follows a list of names and amounts.]

[By order of the '26th feb 1650' the monthly cess laid on on the '24 feb' was ordered to be continued for another year.]

Memorandu' its generally Consented & agreed vpon by the Compagnye of barber Chyrurgeons this fixt of march 1650 that David sheuill shall for five complete yeares following date hearof haue & hold the outer garden belonging to our meeting hall wee the said Compaigny erecting & finishing the hedges in a Compleat and fenceable maner and it is ordered that a lease shall be drawn to that purpose from Charls Clark no^m eldest steward to him the said David excepting ingresse egressse & regresse to & from the meeting hall

[Signed by 'John Hall' and 8 others.]

It is agreed that Charls Clark shall haue the outer garden upon the same tearme for 6^{li} to be in hand paid

At a metinge houlden at the Chyrurgions hall the . 5 . of August 1651

John Jowfey fyned for tellinge the whole company that they might as well take his hatt of his heade as take a fine of ten shillings w^{ch} was thought due by the company the sum of 00^{li} 03^s 04^d p^d

All giuen back vpon vote

At a metinge houlden amongfte the Barber Chyrurgions the . 5 . of September 1651

Thomas Andrew late appⁿtice to Thomas Pescod upon his petition had licence granted to travell dureing the residue of his appⁿtifhip for his improvement in his Art & traid & att the expiration of his tearme to haue his freedome for his duties paying provided he spend his time in. the use of the same Art & traid, & doe not practize the same w^{ch} in . 12 . Miles of Newcastle: . /

Disbursements till this 14 th of June 1652		H. s. d.
Item paid for flagging the Courtin	... ..	00:05:00
Item paid for dressing the garden & for seeds	... ..	00:17:04
Item given Beniamine Duffield a distressed brother	... ..	00:04:00
Item paid for weeding the garden	... ..	00:01:04
Item for 50 spruce dales att 4s 6d a dale	... ..	11:03:00
Item paid for Carring them	... ..	00:06:00
Laid out for this last worke att the flooregate: /		
[Then some items of 'maisons,' 'laborers,' and 'wallers' pay.]		
Item to Tho: Clarke for 2 crookes for the great yate	... ..	00:01:00
Item to Robertt Carruders for bands Locks flotts and ftaples for the great gate	... ..	00:19:00
Costing altogether	... ..	32:13:03

Att a meeting holden the 9th day of Nouember 1652 att the Barber Chirurgions Hall: /

It is this meeting agreed that the order before written, for the paying of 2d a weeke, towards the finishing of their Hall, shall Continue in force for a whole yeare beginning the first of Nouember instant.

At a meeting held on the 'Seauenth day of December 1652'

'forasmuch as ye said Company are necessitated for moneys . . . & that money may the sooner be raised for the paying . . . the debts of the Coy' and the finishing and pfecting of their meetinghouse' It is . . . ordered that every free brother pay 2d a week such sum to be paid monthly & every one to be made free 2d weekly & if any brother neglect to pay 'to haue no priuiledge or benefitt of or with the said Company vntill he reconcile himselfe to the Company & willingly pay . . . & every brother so neglecting and refusing to pay . . . to forfeite . . . Twelve pence euery quarter.'

[Signed by 'Edward Bainbrigg' and 16 others.]

Att a meeting holden att the Barber Chirurgions Hall the 7th day of December 1652:

Ordered by the Company that the stewards shall p^rsent the petition to the Comon Councell w^{ch} petition is for the free traid of Tallow, And that Tho: Smith & Robert And^rson are to goe wth the stewards to p^rsent it: /

Meeting on the 13th January 1652[-3].

Thomas Smith hath given freely to the Company, towards the finishing of their meeting house the sum of

The accounte of Charles Clarke and Robert Archbald, stewards of disbursements . . . till this sixt day of June 1653

Imp ^t is for vs ^e mony	... ..	04:16:00
Item for — for Laying y ^e floore	... ..	01:12:00
Item for makeing y ^e frame of y ^e table	... ..	02:06:08
Item for y ^e wright to Lay y ^e floore	... ..	01:15:00
Item for six dales	... ..	01:04:00
Item for carrying them to y ^e meeting house	... ..	00:00:06
Item to y ^e Clerck	... ..	00:10:00
Item y ^e years outrent	... ..	00:06:08
Item for Laying the harth	... ..	00:11:06
Item for 2 formes	... ..	00:03:04
Item for pointing p ^t of y ^e house	... ..	00:01:00
Item for mending y ^e windowes	... ..	00:06:06

[At a meeting on the 28th day of July, 1653]

Thomas younge for saying he wondred y^e Company were soe fottish & called them Lords of misrule is fined 3^s 4^d whereof taken 1^s

Ordered this meeting that these orders are to be written faire and Indorfed in the booke (vizt) an order for a brother refusing steward to be fined 10^s An order that non shall haue priuiledge in y^e Company till he pay his fines An

order to pay 10^s vpon p'ting & takeing Compofition wth his appⁿtice, And an order that noe brother fhall beare office that defaces or tears out any leaues in the booke

[Meeting on the 4th August 1653

After reciting that owing to 'deuitions and disturbances' It is ordered

- 1 That if a free brother on being chosen Steward or warden shall refuse to act to forfeit and pay the fine of 10s.
 - 2 That no brother free or to be free shall have any benefit or privilege either to enter an apprentice in his books or make an apprentice free until such time as such brother shall have first paid all his assessments and fines.
 - 3 That if any free brother, etc. shall hereafter 'part with his appⁿtice, & take Compofition of him, fhall forfeit . . . and pay vnto y^e stewards the fyne of ten shillings.'
- 'fourthly it is alfoe ordered and enacted that euery Brother of the faid Company who fhall att any tyme hereafter starch or glew together any Leaues of the Companyes bookes, or Teare out & deface any of them, whereby any order or writing in the faid bookes fhall be defaced or torne forth fhall for euer be debarred & difenabled in bearing any office amongft them :']

[Meeting 16 May 1654]

James Bland hath chofen his Dame Ann Anderfon widdow to serue y^e remainder of his yeares wth y^e Consent of y^e Companey durning her no^w widdow hood:

Cuthbert Richardson hath chofen his Dame Ann Anderfon to serue y^e remainder of his yeares, with y^e Consent of y^e Companey, durning her widdow hoodd: /

[At a meeting '22th day of May 1654']

Thomas Horfley for Trimming of Two men, vpon Saturday night after	}	4s
Twelve a Clock fynded		

Robert freezer informed
The accompte of Edward Bainbrigge and Robertt freezer Stewardes . . .
difurbments . . . till this 22th day of Maye . . . 1654'

	u	s	d
p ^d for vfe money	04 16 00
p ^d y ^e poore	00 04 09
p ^d y ^e Townes rent	00 06 08
p ^d for 2 Trellefis for the west windowe	00 01 02
p ^d for 230 read rose trees 12 damafke & two white & for fetting them	00 07 06
p ^d ye Gardiner for delueing y ^e garden	00 02 06
giuen to Jo ⁿ Baldwyn a distressed brother	00 03 00
p ^d ye gardner for 2 dayes worke and his boy	00 05 00
p ^d a Laborer for 2 days worke	00 01 04
p ^d for Seed, herbs & flowers	00 02 07
p ^d for rue & sotheron wood	00 00 06
giuen to y ^e woman for wafhing y ^e houle & watering y ^e garden	00 02 06

Chofen for this yeare stewards Gilbert Brewell Dauid Sheuell.

[Meeting 2nd of October, 1654.]

This day Charles Clarke chufed by ageneral consent of the company to be of the election for chufeing of the Maior.

[Meeting '4 of October 1654']

Ordered by y^e Companey y^t David Sheuill and Charles Clarke are to meet wth other Companys, of this Towne: /

It is voted by y^e Major p^t of y^e Companey that Edw: Bainbrigge fhall bring into the Companey y^e next meeting y^e Lease of their meeting houle vpon 3^e 4th fine. (1654)

Memorandu' it is this day being the 9th of october ordered by a general consent of the Companey that Edward Banbrig fhall keep the lease of our meeting hall for the vfe of the Companey vntill they please to call it in, and that he fhall bring it in euery yeare once to the meeting Hall there to be red or pⁿted.

Att a meeting . . . y^e 9th of october 1655

This meeting the outter clofe is letten to Tho: younge for ayeare beginning att Michaelmas laft he paying to y^e Company 16^s for the yeare, And to make it cleane eu'y weeke, As alsoe to fuffer any of the Company to drye clothes in it.

Att a meeting the 12th of february 1655[-6] : . /

It is this meeting ordered and agreed by the generall consent of the Company that from henceforth noe Steward shall warne any of the said Company to any buryall of any free Brother or sifter that shall dye wthout this Towne of New Cattle vpon Tyne, nor that any brother shall pay any fyne being warned to the said Buryalls for the tyme to come : . /

Att a meeting the 27th of february 1655[-6] : .

It is ordered that John Hall thelder, Gilbert Browell, Charles Clarke, John Varey, Tho: Smith & Tho: Young, together wth the Stewards shall forthwth goe to mr Major, to giue satisfaccion concerneing the Company & Rob: Ogles p^rntice.

The Account of Edward Bainebrigge and John Bowerbanck Stewards . . . of difburments vntill this Second day of June 1656 :

	li	s	d
Inp ^r is p ^d a Yeares rent in the Towne Chamber, due at Michaelmas (55)	00	06	08
p ^d the old woman 3 feuerall tymes and for coles	...	00	02 02
p ^d the vfe money due att Lamas (55)	...	04	16 00
p ^d for fiftie halfe dales for the Pale	...	00	16 08
p ^d for 17 dales at 9 ^d a peece	...	00	12 09
p ^d for six Caprauens att 16 ^d p peece	...	00	08 00
p ^d Jane Clarke for weeding the garden	...	00	00 06
[There are other items for weeding.]			
p ^d John Scott 4 dayes worke	...	00	06 00
p ^d John Scott for setting herbe	...	00	02 03
p ^d for watering	...	00	00 06
p ^d the old woman, the remainder of her wages	...	00	03 02
p ^d for a mapp	...	00	00 06
p ^d more to her for weeding	...	00	01 00

Att a meteinge holden the 25th of July 1656

John Hall fen, is fyned for not obeying the stewards, being comandd	}	s	d
silence feuerall times, and to w th draw from the Company w ^{ch} he refused, vntill he thought his owne tyme			
Alsoe fyned for declareing before the Company that what Charles Clarke (one of the Stewards) spoke was p ^r niciously and tended to a Mutynie ye company fyned him	}	3	4
Alsoe he is fyned for departing from the Company being comanded by the stewards not to dep ^r w ^{ch} he contemned & went his way fyned			
		6	8

Att a meeting holden the 25th: of Aug^t 1656

rec^d of Christop^r fiffons before he could be admitted to enter his app^rtice the fu' of 26^s for his 2^d p weeke for 3 yeares tyme xxvjs.

rec^d more of him 6^s in p^t of ye cefse which was giuen to the towne towards maintaineing of their priuiledge vjs.

This meeting it is ordered by the Company that Rob: Richardson, Thomas Smith, Rob: ffreezer and Thomas younge are appointed to goe wth the stewards about those fforraign^{ers} that either make or sell candles wthin this towne or libertyes thereof and to giue an acco^{tt} of the same vpon 6.8 fyne a man.

Att a meeting the 27th of August 1656

This meeting it is reported to the Company by those men who were choien to goe about the Companys bufines the laft meeting That vpon their repaire to Mr Maior and Aldermen, They forthwith wth one Consent granted them a sargeant, who went along wth these said men formerly appointed, And he warned the offenders to appeare before the Major & Aldermen vpon Thursday next att 2 a clock in the afternoone to render their reason of their offence to y^e said company.

March 19th 1657[-8]

It is this meeting Ordered and agreed by the generall consent of the Company that noe brother of the said Company shall from henceforth gett his app'ntice or App'ntices called in the Guild, before he first giue notice thereof to the Company or to the stewards And that euery one who shall offend herein shall forfeitt and pay Ten shillings euery time he shall neglectt herein, Alfoe it is ordered and agreed by the like consent of the said Company that the stewards and Wardens of the said Company or one, or both of them shall from tyme to time hereafter Attend euery Guild for the takinge notice of the before menconed premises And that if in caise they shall neglectt herein they are to forfeitt and pay Ten shillings euery time of their absence herein without any forgiuenesse As witness our hands And that if any App'ntice doe call himselfe in the guild wthout giueing notice to his m^r and the wardens of the company to pay Ten shillings for his foe neglect

[Signed by 'Edward Bainbrigg' and twenty-three others.]

The account of Henry Shawe and William Handcock Stewards . . . of their disburfms . . . vntill this 7th day of June 1658

	li	s	d
Inp ^r 's giuen y ^e poore the last head meeting day	00	05	00
p ^d 3 Monthes cesse for our hall	00	00	06
p ^d Henry Coward for mending a peece of the wall	00	01	00
giuen Jo ⁿ Harvey a distressed brother	00	10	00
p ^d Jo ⁿ Crofbey Waller for mending the walls	00	17	08
p ^d for 6 twalls for stages	00	04	06
p ^d for a chaldre of Coles	00	02	00

[Frequent entries occur of apprentices being fined for departing from their masters' service, fines also for trimming on the 'Sabboth' day.]

The Account of David Shevill and Robert Archbald Stewards, of . . . disburfments vntill this . . . day of May 1659

	li	s	d
Inp ^r 's giuen the poore y ^e last head meeting day	00	05	00
p ^d the Towne Rent	00	06	08
p ^d mending the garden wall	00	01	06
p ^d for Nales, dales & carpinters worke	00	04	10
p ^d to Geo. Coward glasier for mending the windows of the meeting howse, & the windows of the little howse	01	14	00
p ^d for a key for the meeting howse dore	00	01	06
p ^d for weeding the Inner garden	00	01	00

Att a meeting the 3^d of April 1660

Thomas Huiband for desiringe the Company to meet to make him free, And he neglecting to come to the said meeting, w ^{ch} the Company takinge to be a Contempt to them is fyned by vote	} s. 20
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June 18th 1660

It is by a generall consent of the whole Company ordered, That not any brother already free, or hereafter to be made free amongst them shall haue any vote in the Company (if soe be he be forth in ffynes) vntill he first pay his ffynes soe imposed on him to the company

[Signed by 'Edward Bainbrigg' and twenty-three others.]

Att a meeting the 17th day of Aug^t 1660

Henry White for swearing by his soule fyned 6d pd
witness Dauid Sheuill

Att a meetinge the 30th of October 1660

I Robert Lampton doe hereby ingage my selfe unto the Company, upon my admittance Amongst them a free Brother, y^t if it shall att any tyme hereafter be made appeare y^t I haue gotten any Childe or Children in the tyme of my App'ntifhipp, y^t I will submitt my selfe unto the Company and pay according to the vsuall custome for such offence Comitted. Robert Lambton.

Att a meeting the 7th of December 1660

It is this meeting agreed by the generall consent of the whole Company that

Charles Clarke shall have free liberty to Lett the Garth belonging to their meeting howse for such yearly rent as he can gett for the best aduantage of the said Companey.

Att a meeting the 22th of May i 66 i

Ordered by the Company that the stewards shall giue m^r Ralph Bowes Ten shillings for drawing a petition & doeing other bufines for the Company

Att a meeting the 24th May i 66 i

[Twelve members whose names are given wth Stewards are to attend M^r Maior upon Tuesday Next in ye guild hall att two of the Clock upon the fyne of iij^s iiij^d a man that does not appeare : /']

The Account of William Clay and Thomas Marley . . . of their disburfm^t . . . vntill this Tenth day of June i 66 i

	li	s	d
p ^d to the Glauner	00	04	10
p ^d for plaittering the windows	00	04	00
p ^d for 2 capranes & 4 deals	00	04	06
p ^d for a sparr	00	01	00
p ^d for mending the pale and the west dore	00	03	00
giuen to m ^r Bowes ye Towne Clerk	00	10	00

[Whereas severall of the Company . . . haue formerly taken Appntices onely vpon purpose to turne them over to another brother of their said Company; Which hath bene a great detrement and wrong to the Company, And hath very much preiudiced the said Traid; ffor the prevention of the like abuse' any brother so offending to be subject to 'a paine of Twenty pounds . . . without any forguienes at all . . . witness our hands the 30th day of September 1661; Signed by 'George Durham' and twenty-two others.]

The Account of Charles Clarke and John Hall stewards . . . of their disburfm^t vntill their head meating day the 26th of May i 662

	li	s	d
Inp ^r is p ^d ye Rent of ye Meating howse	00	06	08
giuen ye poore	00	05	00
p ^d ye howse sweeper	00	05	00
p ^d ye Recorder	01	00	00
p ^d ye Towne Clerk	00	10	00
p ^d m ^r Stott y ^e Councello ^r	01	00	00
p ^d Charles Clarkes charges about ye sheils fellow	00	05	00

A meating holden at y^e Chirurgeons hall . . . this 30th of Aprill /63

Memorandū It is this day ordered y^t Charles Clarke shall haue both ye yeardes belonging to o^r Meeting howse for ye space of five whole yeares payeing therefore yearely & every yeare the full sume of thirty shillings & if ye litle howse should in ye Intrim be lett it shall be lawfull for thofe yt takes it to take in of the afores^d ye fixe yeards backward.

Att a meeting . . . this 15th of June 1663

Edward Cramling fined for imploying and practifing with Richard Manuell a foriner for which he is fined the summe of forty shillings.

[David Shevill and Henry Shaw stewards for the year ending 'fyfteen day of June 1663.']

[Meeting 'Julij the 23th i 663.']

Thomas Younge for sayng the steward kept arating and kept the Companey to noe purpose is fyned iij^s iiij^d

Att a meeting the 17th of Aug^t 1663

It is ordered by the Company this Meeting that Cha: Clarke & W^m Clay wth the stewards shall goe about the bufines concerneing Antho: Brookes, and to satisfy m^r Skurfeild for what is due to him for his paines in that bufines, And that they are to take Councell about some goods w^{ch} are supposed to be the said Brookes And that they are to haue their charges made good to them by the Company what they expend in and about the said bufines: /

Att: A : meating y^e 11: Nouemb: 63

Chofen this meeting by the consent of the major part of the Company Gilbert Browell & Charles Clark for the Confirmeing of our Charter or altering.

This Meeting, being the 18th day of March 1663[-4]

The Two garthes belonging to the Meeting hall is by the Major part of the Company letten to David sheuill for Twenty five shillings a yeare, dureing the tyme of fivue yeares begiuning att our Lady day next, wth this p^uisef that the Company is to haue free Ingresse and Regresse to their Meeting hall; And that he the said David sheuill att the end of the said tearme is to leaue all the walls about the said Garthes in as good repaire as he enters to the same

Att a meeting the 21th of Aprill 1664

Robert Lampton is fyned for giueing Henry Maddifson vnbrotherly	}	3	4
Speeches, according to the tenour of their Ordinary			
Robert Lampton is fyned for giueing Richard Potts vnbrotherly	}	3	4
speeches in laying he was not worthy to trym any man, becaufe where he tooke one haire of he left three haire on			
Robert Lampton is fyned for saying that he hath fett Raifers of 8 ^d a peece, for a woman that Trims better then many brethren of the Company	}	3	4
...			

Att A meeting y^e 11: of May [1664]

Robert Lampton fined for Triming vpon the Sabbeth day Tow u. s. d.
 feueral Times 22: Shill: 01:02:00

[He was further fined at a subsequent meeting for not paying his former fines.]

The Account of Thomas Byerley & George Wood Stewards . . . of their disburfments . . . vntill . . . the 6th day of June 1664:!

distributed amongst the poore people	... ..	00	05	00
paid the poore woman	... ..	00	06	00
Spent when George Wood was in prison	... ..	00	01	00
paid a poore Trauellor	... ..	00	02	00
paid for a box	... ..	00	02	06
Spent att M ^r Richard ffosters	... ..	00	01	00

Att a meeting holden the 16th day of Aug^t Anno Domi 1664

It is this meeting ordered and wth a generall consent of the Company or Major part thereof y^t hereafter noe brother of the said Company shall buy any Tallow of Matthew Mawer who dwells wth in y^e County of Durham, vpon y^e paine of fivue pounds sterling euery tyme that any brother offends herein witnes Tho: Thompson Cler' to y^e said Companey.

Att a meeting the 6: of December 1664

W^m Harrison complaines ag^t Tho: Harrison for p^usecuting Law against him & not asking leaue of y^e Company

Roger Younger complaines ag^t Cha: Clarke for abusing him in the spittle in calling him dissembling Knaue & he would proue it.

The 22th day of May 1665 Being their head meeting day

Charles Clarke hath the Lease of the Meeting how/e deliuered to him, to keepe for the vie of the Company Tho: Thompson Cler' Testes. Thomas Marlay.
 Thomas Bierley.

The Account of John Varey and Henry Mattinson Stewards, . . . of their disburfm^t . . . vntill . . . the 22th of Maij 1665: . . .

Spent att Durham about Mawers Suite	... ..	00	08	i0
Giuen Ralph Bowes for his Advise & drawing a petition w ^{ch} was presented to the Bishopp of Durham	... ..	00	05	00
Spent more att Durham when wee were before the Bishopp	... ..	00	06	02
Paid M ^r Mickleton his fee p. pleading	... ..	00	05	00
Paid W ^m Carnes flater for 2 men one days worke, Biggin & mending y ^e hall	... ..	00	02	06
for Lyme and beating flates	... ..	00	02	00

[Other repairs, etc., to the hall.]

The 18th day of June 1667

[Long order that no brother free or to be free shall haue or keepe two shoppes att one tyme . . . vnlesse the one be absolutely for a Barber Chirurgions

flopp, and the other A Chandlers flopp, And that if any brother fhall keepe two floppes, that neither he nor any for him fhall att any tyme hereafter fell any Candles Tallow or fuchlike thinge as belongs to the Chandlers Traid out, or in the flopp which he keepes for a Barber Chirurgiorts flopp he shall pay £2 monthly for every month he shall so offend.]

8^{ber} y^e 8^d 1667

I difowne Richard Todd from being my fervant being he doth not y^e office of a fervant left. Hen: Shaw John Chefter

The Account of Henry Shaw and Edward Cramlington Stewards . . . of their difburfm^{ts} . . . vntill . . . the 18th day of May 1668: ll s d

p ^d for 52: ½ stone stepps and laying them	01	: 07	: 00
p ^d for 6: playne Trees	00	: 15	: 00
p ^d for setting them	00	: 04	: 04
p ^d for 80: hollands Rigging tiles	00	: 08	: 04
p ^d for making the Garding Dore	00	: 08	: 06
p ^d for carrying 6: tarr barrels to the meeting howfe	00	: 01	: 00
p ^d for fwalls for staging	00	: 05	: 00
p ^d the poore woman that keepesthe dore	00	: 06	: 08
giuen the boy that fett y ^e trees	00	: 00	: 06
giuen the fond gardner	00	: 00	: 06

Att a meetinge June the 17th 1668

W^m Collinon is fynyed for fwearinge 3 seu'all tymes & for abufeing the Stewards 6^s 8^d

Att a meeting the 4th of December 1668

That Arthur Newham is fynyed 13^s 4^d every month for keeping 2 Jurneymen att worke that did not ferue by Indentures to the Traid: /

Att a meeting the 4th of January 1668[-9]

Itt is ordered this meeting that Robert freezer, Peter Baits, Arthure Newham & Tho: Byerley fhall goe and affist the two stewards about the offenders

Att a meeting the 28th of May 1669

Dauid Sheuill for faying the Company & stewards acted vnjustly, and that they foysted fynes on the booke is fynyed 1^s

The Account of John Varey and George Wood Stewards . . . of their . . . difburfments . . . vntill . . . the 7th day of June 1669: /

Inp ^{tis} p ^d for a man 3: dayes for plaineing and laying dailes in	}	00	: 04	: 06
the hall att 18 ^d p day				
paid for drefsing the garden		00	: 05	: 04
paid for a woman 2 dayes		00	: 01	: 02
paid for bread & drincks		00	: 01	: 06
paid for feeds and flowers		00	: 03	: 06

The accompt of John Varey and Robert freizer Juno^r Stewards . . . of their difburfm^{ts} . . . vntill . . . the 30th of Maij 1670 ll s d

paid for wyne and beare spent by seu'all of our Companie the 20 th Januarij	}	00	: 04	: 04
paid into the Towne Chamber at Mich. laft o ^r rent			00	: 06	: 08
paid for drifinge our Gardinge & for Carringe out rub'				06 08
for seeds and flowers cost				00 05 09
for there drincks nynepeuce				00 00 09
paid for 5 gall' tarr and Layinge it on the pofts				00 05 08

[At a meeting ' 29 July 1670 ' the two orders of the 3rd February, 1630, and of the 3rd June, 1646, relating to apprentices, were referred to in another order then made, which set out ' that a claufe in both the said orders Tollerating any brother or brethren to take a second apprentice before his first apprentice had serued six yeares be from henceforth vtterly void.' It is thereby further ordered. ' that noe brother or brethren . . . shall take a second apprentice till his first apprentice have dulij and faithfully serued five yeares vpon noe sine wthoen.']

The account of Thomas Marley and George Wood Stewards . . . of their
disbursements . . . vntill . . . the 19 day of June 1671

paid for 16 oak bords 8: p. peice	...	...	...	...	...	00	10	08
paid for 3 peecis of clabbord	...	...	...	...	...	00	04	06
paid for 7 Corfe of hayre	..	...	...	...	...	00	07	00
paid for 3 bunch of latts	...	...	...	...	...	00	02	06
paid M ^r Aubony for a peece of timber	...	...	...	...	...	00	01	06
Lent the woman that Drest the house	...	...	...	...	...	00	02	06

[^c Order about apprentices of the xxixth June 1670 was In purfuaunce of an order from the right Wor^{sh} William Carr Esq^r maior putt this day [Sept^r 13th] to a legall vote whether the same should be nulled & made voide or now again corroborated & putt in full force & pow^r. It was unanimously agreed to be a 'good wholefome & lawfull order . . . and whereas it is the request & desire of diuerse brethren in the company that if any Broth' . . . violate & infringe any part of the said order as to the takeing of an Apprentice contrary to the true intent & meaneing of the said order that then euery Brother soe offending shall pay the fine of Three pounds without any abateme^t or deducōn wthfoeuer.']

John Douglas is by a generall consent elected and appointed Clerk to the company & is to haue the sellary of forty Shillings & the making of all Indentures & other fees vually paid & accustomed & the same to comence from the xixth day of June last & the same to be paid quarterly.

[It is ordered that as W^m Coulson 'is much out of fines & in arrears of diuerse fumes of money . . . for Asefsem^{ts} taxes & oth^r charges . . . & wholly neglects the performance of the companies orders & Acts . . . that no brother doe ioyne in Stock or Copartnerhipp . . . vntill he yeild due & true obedience' and any member so offending to pay a fine of £3 6s. 8d. per month; and it is further ordered that no brother shall join in stock, etc., with another brother so out of fines under a like penalty.]

Att a meeting Oct^{br} xxvith 1671.

Persons for exercising the Trade. It's ordered &c. that Thomas Marlay and George Storey with the stew^{ds} doe make due & true examōōn of all & euery such pson or psons aswell those free of the Towne as not free that doe vs^e & exercise the said Trade either by Selling of Candles or otherwise & present a due & true List of the same to m^r maior of this Towne that speedy course may be taken ag^t all & euery such offenders.]

Thomas Bierley fined for saying George Wood stew^d acted out of Enuy
iiii^{ij} excused

more for saying he gathers the Company togeth^r to catch them & sett them by the Eares fined for these vnciuill words iij^s iij^d Excused

The account of John Varey and George wood stewards . . . of Disburfm^{ts} . . .
vntill . . . the third of June 1672

		li	s	d
Octo 7 th paid for Recordinge our old ordinary to ye towne Clerke	...	00	06	08
Itm for Recordinge our new Ordinary p ^d the towne Clerke	...	00	08	04
more to his man halfe a Crowne	...	00	02	06
feb 19 th 1671[-2] paid m ^r Duglafs for writeinge the Ordinary and for his asisntance in procuringe it	...	00	10	00
April 24 th 1672 spent w th Arth ^r Newham and his man when he signed the bond not to Exercyse o ^r trail	...	00	00	06
May the 29 th paid the old womans waiges for dresings the hall	...	00	06	08
ffor a water pott for the gardinge	...	00	02	04
In full for the subsidie lesse for the whole year for the Hall & Garth	...	00	03	00

Att a meeting the xiiijth may 1673

John [blank] a forreign^r who is employed by Rob^t Lettaney: Its ordered that the said Rob^t Lettaney sett him noe more att worke as a Journeyman he not hauing serued seauen years according to Law vpon paine of xl^s for euery month soe offending And the like peine & penalty on euery Brother for time come that shall offend in the like nature

['The accompt' of the same to the 26th May 1673]

Aprill xxv th 1673	Paid Thomas Gillchriht Gardner for himself & boy for ffoure dayes dresfing the fame & seeds hearbs & floores as p note	01 08 00
	The woman six dayes for carying in new Soyl drawyng out dirt ffor their drinks	00 02 06
May xxij th 1673	Parfiual Wilfon for remoueing rubbish from vnd ^r the Hall to make it Leuell for flagging	01 00 00
	Womans wages for this yeare	00 06 08
	ffor watering the Garden	00 01 06

['Att a meeting July xxijth 1673']
 That as Arthur Newham had taken a third apprentice contrary to the ordinary, he was ordered to ' henceforth discharge & free himself off & from his said Apprentice & presume not to keep him any longer on paine ' of paying forty shillings for every month without abatement.]

Att a Meeting Octob^r ye 6th 1673
 The Two stew^{ds} with John Varey & George Wood are ordered to waite on m^r maior for time being about giueing an accompt of Arthur Newhams bufinefse.
 Att a Meeting Octob^r ye 24th 1673

M^d that these persons here after following did pay & contribute towards the moneys giuen to the Company of Bakers & Bearbrew^{rs} for managing the suite ag^t John Ouering of North ffields for erecting a Comon brewhoufe there.
 [Then follows a list of the contributors.]

Att a meeting xxixth Jan^ry 1673[-4]
 Rob^t fryzer Henry Shaw John Varey Thomas Bierley & Geo. Wood appointed to attend the stew^{ds} on notice about argueing Rob^t Galcoignes bufinefse before the Maior & Aldermen.

Att a meeting June the xvth 1674
 Arthur Newham haueing entred into a bond of Twenty pounds according to order of Sefsions made by his ma^{ties} Justices of the peace the 1st may 1674 he hath this day paid Three pounds for a fine for entring George Simpson as a second Apprentice & according to the said order it being supposed that his former apprentice Roger Simpson Son of John Simpson is not now liueing.
 [June 15th, 1674. A leaf torn out here.]

The accompt of Thomas Harrifon & Peter Baites Stewards . . . disburfem^{ts} . . . vntill . . . the xvth day of June 1674

Att Widow marlays about Arthur Newham	00 02 00
Lionell Blaidgons vpon the Inform ^{oon} ag ^t Arth ^r Newham	00 01 01
M ^r Lilebrone for aduce ag ^t Arthur newham	00 10 00
Edw ^d Arrowmiths about this bufinefse	00 00 10
To a stranger & Traveller	00 05 00
Widd Gerfalls about Arthur newhams bufinefse	00 05 00

Charges att Law	Entry	00 07
ag ^t	m ^r Lilebrone retaineinge fee	10 00
Arthur Newham	Attorneys fee	03 04
	debt made case	00 02
	Councells fee att court vpon debate before the Justices	10 00
	more vpon viewing the bond & ord ^r of Sefsions made herein	05 00

Guardner & man two dayes & an half	00 06 08
Scundree of Gilliflowers hearbs & seeds	00 05 04
Woman & fonn for weeding	00 01 06
Brewers Company paid them for & towards managing the suite comenced ag ^t Ouering of Northfields	05 00 00
Inform ^{oon} giueing ag ^t fgenerall foreigners att Durham	00 10 00
ffor cafting a Trench on back of the meeting houfe	01 06 06
[Receipt] Dauid Waugh Miller p rent p garth arrear 26 th May 1673...	00 12 00

At a Meeting held y^e 27th of May /75.

George Wood for takeing Cuthbert Mitford a second Appr^r before the first had farned 5 yea : According to order made september 13th 1671 Rec^d three pounds

The accompt of Henry Shaw & William Bell Stewards . . . of difburfements
. . . vntill . . . the xxxith day of May 1675

the woman for weeding the Garden 3 days	...	...	...	...	00	01	00
the Chimney money	...	...	...	...	00	04	00
Geo : Crisfop Glaifn ^r for mending & repairing the windows	...	...	...	...	00	10	00
one Thoufand Brick with Charges	...	...	...	...	00	14	00
to W ^m Hyems a diftreffed Chirurgeon	...	...	...	...	00	01	00
to J ⁿ ° White a Scotch Chandl ^r	...	...	...	...	00	01	06
to Wilfby the Gardn ^r	...	...	...	...	00	06	10
for feeds & fetting hearbs	...	...	...	...	00	01	10

1675

To Robert Ogle in charity	...	...	...	...	00	10	00
Widd Hudfpeh	...	...	...	...	00	05	00
Widd featherstone	...	...	...	...	00	05	00
poore in generall	...	...	...	...	00	05	00
To the Clerk for copying the ord ^m into the new booke	...	...	...	...	01	00	00
To his man for his pains therein	...	...	...	...	00	10	00

Att a meeting of the stewards & company the iiird of January 1675[-6]

George Storey for giueing ill words to Peter Baites now att the meeting tearmeing him a foole fined ijs iiij^d

May 12th 1676 for non payment ijs.

pd 3s 4d

Att a meeting the xijth may 1676

[Thomas Bierley and other members being 'short'—that is, late—were excused 'being att a patient the first dreffing.']

George Storey presented by George Wood for calling him now in the meeting house a p^rfect Barrettor/ p^d 3^s 4^d

pd 3s 4d

fines in arreare & vnpaid the xxijth May 1676

Arthur Newham 27 th May 1675 fined for difclofeing the secrets company	01	00	00
31 th May 1675 non paym ^t	...	...	00 02 00

The accompt of John Varey & Mathew Blant Stewards of . . . difburfements
. . . vntill the xxijth May 1676

November 19 th 1675 Will ^m Berry a brother being in gaole	...	...	...	...	00	05	00
woman for weeding garden 1 ^a watering 1 ^a	...	...	...	...	00	02	00
Townes rent 6 ^s 8 ^d chimney money 4 ^s	...	...	...	...	00	10	08
George Chrifopp Glaz ^r for one yeare repair ^s windows	...	...	...	...	00	06	08
January 24 th 1675[-6] George Durhams mans bufineffe	...	...	...	...	00	01	08
flopping tallow att the bridge feuerall times	...	...	...	...	00	04	09
Thomas Gilchrist gardn ^r for labour & feeds in garden	...	...	...	...	00	16	02
Lionell Almon a Chirurgeon	...	...	...	...	00	01	00
27 th febr ^r 1675[-6] to another diftreffed chirurgeon	...	...	...	...	00	03	00

May 18th 1676 for halfe a sawen daile to mend the doore betwixt the

two Garths with nails & workmanhipp	...	...	...	00	01	00
to Robert Ogle in Charity 20 ^s W ^m Cooks widd 20 ^s	...	...	...	02	00	00
to Widd Hudfpeh 5 ^s Widd ffetherstone 5 ^s	...	...	...	00	10	00

Thomas Smith Henry Shaw John Varey & Thomas Harrifon or any three of them with the asifstance of the Stewards to lett out the companies money to some free brethren prouided they take good security for repaym^t of the same before next head meeting day.

Selling candles by foreigners & vnfreemen who are to pay a certaine acknowledgement^t to the company as likewise Journeymen & others All profit^t & aduantage thereby is letten to farme to Robert fryz^r John Varey Thomas Bierley & George Wood from 31th May 1675 till May 1677 being two yeares for w^{ch} they are to pay to the Stewards for the vie of the company forty shillings on the next head-meeting day.

[Signed by 'Rob^t fryzor' and the three others, and attested.]

11th June 1677
Recd. the two
years rent

Att a meeting the xvth June 1676

Tallow businesse Its ordered that the Stewards with the assistance of John Vary Thomas Bierly Arthur Newham & George Wood doe repaire to the magistrates for redreising these abuses & take care for a lawfull remedy therein/

Att a meeting the 5th of January 1676

Thomas Ewbanck complaines of Thomas Richardson for takeing a Cure out of his hand to witt one John Waterhouse fined xxs 1^o June 77 submitts

Robert Lettany (accused by Samuel Richardson) for his seru^{ts} trimeing on the Lords day fined xxs in respect he denied the same

The accompt of Cuthbert Richardson & Edward Stannis Stewards . . . of difbur^{ts} . . . vntill . . . the xjth June 1677.

		u	s	d
19 th June 1676	Woman for weeding the garden	...	...	00 01 00
	Mafons for flaggs laying in garden & drinks	...	...	00 09 03
	Gardner & man with drinks & rubbish carying	...	...	00 13 09
	clearing the staires mannor bringing & trees dresing	...	...	00 05 08
1 st Jan ^y 1676[-7]	John Hall a broth ^r in charety by order	...	...	01 00 00
	to three Chirurgions shipwrackt & trauel ^{rs}	...	...	00 06 06
4 th Aprill 1677	Thomas Gilchrist Gardn ^r for flours hearbs &c. as p note	00	19	10
	Garden feeds	...	...	00 01 00
	weeding & watering garden	...	...	00 01 00

Dinners Its ordered that ther be forty shillings difburshed by the company towards the same but not to be as a president for the future.

Att a meeting October 16th 1677

John Hall by order of the whole Company is to warn the Company and to haue 20^s a yea^r & if any be vnwarned the fines is to be paid & allowed out of his fallery & this to comence from this day.

The Accompt of George Story and Richard Todd stewards . . . of difbur^{ts} till . . . the xxvijth day of Maij 1678.

		u	s	d
p ^d for the royall ayd for 4 qua ^{rs}	00 03 00
to a Gardner for dresing the garden his work 13 ^s 00 ^d for drinks 2 ^s for hearbs flours & seeds 14 ^s 2 ^d as p note	01 09 02
Arresting Arthur Newhams man & entry 01 ^s 8 ^d Indicteing him att Affizes 4 ^s 2 ^d	00 05 10
weeding and watering the Garden 1 ^s 6 ^d Sefse for Church 1 ^s 2 ^d	00 02 08
Towns rent 6 ^s 8 ^d when the oath was altered 2 ^s 6 ^d	00 09 02
spent att sev ^l all times about the Butchers & tallow	00 02 08
when the Corne for the rent was seized on & for carying it	00 02 00
for a box for the books	00 04 06
for the Dinner...	02 00 00
[27 May 1678 fines, &c., unpaid] John Wouldhaue ferg ^s att mace for his fines	00 06 00

The accompts of John Vary & Peter Bates stewards of . . . difbur^{ts} . . . to & wth the xvjth June 1679

31 th Oct ^{br} 78	sefse for the army 9 ^d two horfe load of coles 1 ^s	...	...	00 01 09
16 Dec ^{br} 78	sefse for the army 9 ^d shipp money & royall aide 1 ^s 6 ^d	...	...	00 02 03
4 th may 1679	Thomas Gilchrist for dresing garden w th floors & feeds	00	15	06

Att a meeting the xvjth June 1679

Robert Haflipp complained off by Thomas Harrison for takeing feuerall patients out of his hands & p'ticularly M^r William Wards child

Eleazer Hodfnon for vnbrotherly words to George Storey in the face of the company.

Arthur Newham for keeping Thomas [blazk] the Quaker a Journeyman contrary to the orders of the company by the space of two months 4^{li}

At a meetinge of the Compane August 29th 1679

Jacob Griene a foreigner: Whereas this apprentice to Thomas skinner of Durham & much of his time not yett expired & he is lately come to this towne of Newcastle & married here & hath made some priuate contract & secret agreem^t

with Eleazer Hodfthon barber chirurgion & vnder that colour the said Jacob Griue keeps open fhopp barbers fhaves & manadges the whole afaire & now the said Eleazer Hodfthon pretends Jacob Griue is his apprentice bound by Indres all w^{ch} dealings & contriueances are nothing but decept & fraud

- 1st that the said Jacob Griue is bound by Indres to skinner as aforefaid
2. he is likewise bound by Indres as an Apprentice to one in London
3. he is married maintains his wife & family liues of him self
4. Jacob Griue is already ma' of the trade & needs noe learneing or Inſtrucon from Eleaz' Hodfthon
5. Eleazer Hodfthon neither ownes workes nor labours in the fhopp but in all probabilitie for alitle money paid or ſecured him doth fhalter cloake & colour the illegall actings & contriueances aforefaid /

Its therfor ordered for the reaſons & cauſes aforefaid & diuerſe others that the said Jacob Griue ſhall noe longer be continue or employ'd as an Apprentice or Journeyman with the said Eleazer Hodfthon or any other brother of the said company vpon the paine and penalty of forty ſhillings for euey month that the said Eleazer Hodfthon or any other brother ſhall fo continue keep or employ the said Jacob Griue contrary to the true meaning of this order. And Its further ordered that ſpeedy Courſe & proceedings att law be had & proſecuted ag^t the said Jacob Griue if he continue any longer in this place to follow the employment aforefaid As likewiſe that applica^on be made to the magiſtrates for redreſſe herein & that he may be noe longer permitted to keep any fhopp

[Signed by 'Robert fryzor' and twenty-five others.]

Henry Shaw George Storey Edward Cramlington & Peter Bates or any two of them with the aſiſtance of the Stewards or one of them are authorized to manadge & take care of the concerne abouefaid

xxixth Augnit 1679

Married men or any other perſon that haue ſerued their tearme of Appren^{pp} by Indres or any part of the ſaid tearme to any barberchirurgion in any part or place of this realme of England out of this towne of Newcastle vpon Tine ſhall not for the futur be bound or taken as an apprentice afterwards in this towne of Newcastle vpon Tine by any brother of this Company on the peine & penalty of One Hundred pounds to be recouered by action of debt of & from euey ſuch brother that ſhall offend the premiſes.

[Signed by 'John Varey' and twenty-six others.]

The accompts of John Varey & Richard Atkinſon ſtewards of . . . dif^{ts}

						l.	s.	d.
	. . . to & w th the vij th June 1680					00	02	06
16 June 1679	George Woods ſeruants & children	...	...	...	...	00	01	06
28 July	weeding the garden	...	...	...	...	00	05	00
	Brother Ogle & his wife in charity	...	...	...	...	00	01	06
31 [Octob ^r]	for watering the garden	...	...	...	...	00	06	08
10 Aprill 1680	woman for her wages this yeare	...	...	...	...	00	01	06
	for carying the weeds from the garden	...	...	...	...	00	01	06

Att a meeting the vijth June 1680

Selling candles by foreigners and the paym^{ts} from Journeymen & others Its ordered that all profit & aduantage thereby for one yeare enfueing be out of charity granted to Robert fryzor John Wouldhaue & John Hall & Henry Watſon

Thomas Bierley for vnbrotherly words to Will' Neile calling him att the publicke meeting ſcatter braines fined according to order excuſed

Richard Atkinſon for keeping two ſeueral fhoppes for trimeing contrary to order/. Exc

Att a Meeting ye 6th day of July 1680

Conſented p^y whole Company aſſembled y^e Indictment againſt Tho: Harbert of Gateſide for exerciſing y^e trade of a Barber be aſſiſted by y^e volentary Contributio^{ns} of y^e ^d Company ſoe far as is reaſonable p. y^e hands of Hen: White.

Att a Meeting Sep^r 15th 1680

this daie paid to henry white by y^e conſent of y^e cumpanie 40^s towards y^e indightment againſt thomas herbert for exerciſing y^e trade of a barber in s. d. gateſhead 40 0

Att a meeting 4th Nou^{br} 1680

Castleleazes. Its vnanimonly consented to by the ffellow^{pp} in general that the stewards return their thanks to m^r maior & signifie their desire & Content for the purchase of the Castle leazes.

The Accompts of Peter Bates and Matthew Blunt Stewards of their . . . paym^{ta}

. . . till and with the 30 May 1681

Drinks for the gardner 1 ^s 10 ^d Spent about the Coat Armour in Stone 9 ^l 11 ^s 4 ^d	
giuen to the mafons 8 ^d	00 03 03 ^l
for the Coat of Armes & all workemanship therevnto belonging	10 00 00
p ^d for painteing the Arms	00 04 00

Jan 25^o 1681[-2]

[Richard Thompson fined £20 for taking an apprentice for a less number of years than he ought to have done.]

Rob^t Lettany for three sev'all times buying of Candles of a forreign^r contrary to order fined three pounds.

June 18th 1682

Ro. Lettaney complains of Jn^o Varey for buying Candles of fforeign^m sev'al times & dipping them in his workhoufe & soc sending them to his Cole pitts in the Country if R. L. doe not make it appeare then to pay the fine.

Its ordered that the Company f'hall pay 40^s toward A feast.

The Accompt of George Story and W^m Neale Stewards of their . . . paym^{ta}

. . . to the Twelfth day of May 1682

for a Trelleise	00 09 00
The Towns Rent for 2 yeares	00 13 04
p ^d for flagging the Walke in all	12 04 09
12 th June 1682 Allowed & paid for a ffeast	02 00 00

Att a meeting xxxi^o May 1683

It is this day ordered that vpon the head meeting day there be forty shillings spent for a feast.

The Accompt of Henry Shaw and Joseph Story stewards . . . to and with the

4th June 1683

p ^d for Carrying the Anatomy & other Charges about him	00 08 06
p ^d for cloath for the 5 Cloaks	14 08 00
p ^d for Buttons 4 ^s 6 ^d Tailor & makeing 26 ^s 6 ^d	01 11 00
p ^d ye ffeast	02 00 00

M^r peter Bates hauc this day p^rented the Company with Bartholinus his Anotamy for their vfe and the stewards to keep it safe & deliv^r it to their successors every yeare

At a meeting 11th Oc^{br} 83

Giuen Robert Ridgeway a Chirurgion that suffered shipwracke 10^s in charity.

January ye 16th 1683[-4]

Rob Heslope informes Against Widdow Bates for Letting of Blut.^o

* At Newcastle I went to see the Barber Surgeons Hall w^{ch} was within a pretty garden walled in, full of flowers and greens In potts and in the Borders: its a good neate building of Brick. There I saw the roome wth a round table in it railed round wth seates or Benches for ye Conveniency in their disecting and anatomiseing a body, and reading Lectures on all parts. There was two bodyes that had been anatomised, one the bones were fastned wth wires the other had had the flesh boyled off and so some of ye Ligeament remained and dried wth it, and so the parts were held together by its own muscles and sinews that were dried wth it. Over this was another roome in w^{ch} was the skin of a man that was taken off after he was dead, and dressed, and so was stuff'd—the body and limbs. It Look'd and felt Like a fort of parchment. In this roome I could take a view of the whole town, it standing on high ground and a pretty Lofty building.—*Through England on a Side Saddle in the Time of William & Mary: being the Diary of Celia Fiennes*, pp. 177, 178. London: Field & Tuer. 1888.

The Account of Robert Rooxby & George Sympson Stewards . . . to and with			
May : 26 : 1684			
for Coles 1 ^s giuen in Charity to a stranger a Chirurgeon one Ridge- way 12 ^s 6 ^d	}	H s d	00 13 06
pā for Birks & halfe a days work att the wall mending		00 01 05	
pā the Gardner for dressing ye Gardner [<i>sic</i>]		00 08 00	
pā for marking the cloaks 2 ^s 6 ^d for weeding the Garding 1 ^s		00 03 06	
The acc ^t of Richard Todd & Richard Atkinson stewards . . . till & with			
June 15 th 1685			
pā for the preffe		01 05 06	
pā for waincot		01 11 06	
pā for the black Cloath : 7 : yards		04 04 00	
for makeing it, & ^c		01 06 10	
nailes & Locks for the preffe		00 04 07½	
[The account of the same 'till & with May 31 th 1686.']			
Dreasing the Garden & seeds p note		00 07 09	
for a black cloath for a childs buriall for vse of the Company & makeing		01 11 00	
p ^d hearth money 2 yea: at Micha ^s la st		00 08 00	

This, the first volume, ends with the entry of the meeting of the 13th October, 1686.



ARMS OF BARBER SURGEONS AND CHANDLERS
OF NEWCASTLE-UPON-TYNE.

ON A NORWEGIAN STAFF CALENDAR BELONGING TO THE SOCIETY.

Communicated to the Society by H. F. MORLAND SIMPSON, M.A.,
F.S.A. Scot., on the 29th July, 1891.

OF the previous history of this calendar nothing appears to be known except that it has long been in the possession of the Society, and is said to have come from Stavanger.

In length it is about three feet one inch, by two inches and a quarter broad; the breadth of the narrow sides being three-quarters of an inch. The hilt-shaped handle is four inches and a half long, and pierced by a hole from which to suspend the staff. In general appearance and characteristics it strongly resembles the staff brought by Mr. Bompas, of London, from Odde, in Hardanger, which I have described in the Proceedings of the Society of Antiquaries of Scotland for the present year. There is the same division of the year into a summer and a winter side, beginning respectively April 14th and October 14th. The days are similarly marked with notches, to every seventh of which a broad notch is scored across the adjacent narrow edge, to mark the weeks. The old Norse ell, marked on the Bompas staff by nails in the narrow side, is here also indicated by the two deep notches cut in the 6th and 23rd weeks of the summer side, the smaller notches between probably indicating sub-divisions of this measure. The carving of the Newcastle staff is, however, deeper and bolder, the 'mark days' more numerous, and the symbols employed, though resembling those of other Norse staves in general appearance, are in many details unlike any with which I am familiar. On the summer side we have the date 1678 twice repeated, with the words *NVISVNA*, i.e., *nu i suna*, 'now in suna' (a place-name?), below the date. At the lower end of the winter side occurs the name *Tor Olsön*, doubtless the maker of the staff. Neither staff bears the prime or golden number, by which to determine the moveable feasts.



As I have entered somewhat fully into the question of the antiquity of these staves in the article above-mentioned, I shall confine myself here to the explanation of the particular symbols employed. Much that here seems obscure might be cleared up by a more elaborate comparison with other Norse staves. For the same reason the reader is advised not hastily to reject as fanciful the explanations here given. For though, for instance, Nos. 13, 25, and 27 do not strikingly resemble a key, a gridiron, and a knife respectively, the days to which they are attached, and similar marks, simpler in form, on other staves, render it certain that such must be the meaning of the more elaborate forms here used.

In addition to the authorities referred to in my communication to the Scotch antiquaries, I have since consulted the *Gentile Calendarium* given by Finn Magnussen as an appendix to his *Priscæ Veterum Borealiæ Mythologiæ Lexicon* (Copenhagen, 1828, 4to.), from which many additional details have been extracted. The value of that work is, however, much vitiated by the learned author's excessive desire to derive signs and customs from remote heathen antiquities, and by his indiscriminate reference to the 'runic calendars' of later times. His comparisons with the customs, religious and popular, of other times and peoples are ingenious and often instructive; but the reasons he adduces for supposing that the heathen Scandinavians possessed an elaborate division of the year, such as he attempts to reconstruct from obscure passages in the Sagas, seem very far from convincing, and still less so the arguments he cites to show that such a calendar was 'ex Asia oriundum.' Stripped of all that is merely vague and conjectural, unquestionably the most valuable part of that treatise are the author's frequent references to folk-lore, proverbs and customs; but in general a temperate criticism will require much stronger proofs than any as yet adduced, to show that the divisions and method of marking time here illustrated have an antiquity anterior to the introduction of Christianity into the Scandinavian North.

The illustration is from a tracing made from a careful rubbing of the staff. For convenience I have added numbers to the symbols. The following abbreviations are used for reference:—

Bs. The Bompas staff, in my article, above-mentioned.

Cm. *Codex membranaceum*, the Runic Almanac mentioned below, *v. sub W.*

E.M. Dr. Eirékr Magnussen, description of a Norw. Cal., in Proceedings of Cambridge Antiquarian Society, No. xx., 1878, pp. 129 ff.

F.M. Finn Magnusen in the work above-mentioned.

P.A.M. Professor P. A. Munch, *Om vore Forfædres ældste Tidsregning, Primstaven og Mærkedagene*, in the *Norsk Folke-Kalender for 1848*. A valuable collection of folk-lore. The author seems to have consulted the works of Olaus Worm and Finn Magnusen, but gives no authorities.

Schn. *Ueber einen Runenkalender des Grossherzoglichen Museum zu Oldenburg*, etc., by Dr. E. Schnippel, printed for the Antiquarian Society of Oldenburg, *ib.*, 1883. The most thorough and scholarly account of these objects known to me.

W. *Fasti Danici*, by Prof. Olaus Wormius, M.D., Copenh., 1643. (Preface dated 1626.) This work contains an exact copy of a Runic almanac on parchment, dated 1328, *the oldest known calendar* of this description. The original is lost.

SUMMER SIDE.

APRIL.

1. 14th.—**Tiburtius** (and Valerianus). Symbol, as usual, a tree, often a pine. Cm. *Tiburicus*, with a note (in red) *Sumar*. Norw. *Förste Sommersdag* or *Somarnat*, *Somarnaett*. P.A.M., etc. The modern Icel. Almanac gives *Sumardag fyrsti* to Ap. 21, **St. Florentius**. Reckoning by nights is peculiarly Teutonic and Scandinavian, a custom mentioned by Tacitus, *Germ.* xii. *Spatia omnis temporis non numero dierum sed noctium finiunt*. Caesar more than a century before noted the same custom among the Gauls. *Bell. Gall.* vi., 18. Remains of it exist in the English *æ'night*, *fortnight*. Saints' days were often reckoned by eves or vigils, in old Norwegian *voku*, later *ok*, Eng. *wake*. The term occurs frequently in chap. 26 of the Church Law of abp. John of Thronhjelm, anno 1280, e.g. *Olafs voku: v. Norges Gamle Lov*, ed. R. Keyser og P. A. Munch, vol. 2, pp. 359-60. We may also compare with this the old reckoning of years by winters. The day was kept as a day of rest at home. All work 'that goes round' (spinning, grinding, etc.) was forbidden. No shepherd or owner of sheep might eat flesh. Care was taken not to mix the winter milk of cows with the summer milk. Otherwise bears and wolves would rend the herd, and the dairy be spoiled. F.M.

Snow or sleet on this day, and it will snow nine times in the summer, P.A.M. Sometimes marked by a **banner** to show the 'term' of Easter, *i.e.* the latest day on which Easter would fall (old style), corresponding to a banner on Mar. 21st, the earliest term of Easter, W.

- 2 16th.—**S. Magnus**, Jarl of the Orkneys, murdered *c.* 1115. The Orkneys were in the archbishopric of Thronthjem. Hence this saint is frequently marked on the Norse calendars. Symbol here a small **CROSS**, sometimes a **hoe**, to mark the commencement of field work, P.A.M. The day was also called *Tredie Somardag* in Norw., F.M. After this day commences the *Sumarmál* or Summer Semester in the modern Icelandic Almanack.
3. 25th.—**S. Mark, Ev.** Norw. *förste* or *store Gangdag*. Modern Icel. Alm., *Gangdagurinn eini (mykli)*, the old Church 'Dies Processionum' or *litania major*, Eng. *Rogation day*. This rogation day was appointed by Gregory I. (590-604), Schn. The other 'gang-days' were Mond., Tu., and Wed. before Ascension Day, and May 1st. According to F.M., this day was the first of summer in Iceland, and gifts are offered to friends. This day was sometimes marked by a **cuckoo** (on a tree), also given, as on Bs., to May 1st. Hence called *Markus með Gökun, Gjökdagen, Gaukmarks*, cf. Scotch and North Eng. 'gowk,' varr. sp. Schn. It was the custom on this day for the priests to beat the bounds and celebrate mass, to scare away evil spirits and invoke heaven's blessing, P.A.M.; *v.* further *sub die* in *Proc. Ant. Scot.*, 1891.

MAY.

4. 1st.—**S.S. Phillip and James, App.** Hence Norw. *Tveggjapostola messa um varit*, Mass of the Two Apostles in spring, to distinguish it from Oct. 28, Simon and Judas. So also in modern Icel. Alm.—Also *Gang-dagr litli, v.* Ap. 25. Also *Second* (or *Third*) *Gauksmess*; cf. Bs. Hence this month was called *Gauk-manuthr*. The omens of the cuckoo were carefully observed on this day. Prov. *Nord Naagauk, Sud Saagauk, Vest Viljagauk. Aust Giljagauk, i.e.*, a cuckoo to the north portends death (*nar*, corpse); to the south, luck in sowing; to the west, the attainment of one's wishes; to the east, success in love (*gilja*, to woo). If the cuckoo was heard after St. Hans Day (June 24), or if it saw the first hay harvest, it portended a drought. P.A.M. A more famous name for the day was **Valborg-dagen**. Cm. *Valburghu missa.*, modern Icel. Alm. *Valborgar m.* This saint was sister of the Anglo-Saxon Willibald, bishop of Eichstedt. She was abbess of Heidenheim, where she died *c.* 779. Her day has been kept since the 10th cent. in England and elsewhere, Schn. The customs of the Maypole, etc., seem to be a relic of heathen times. In Cornwall and among the Highland Scots the day was called *Bealtein* or *Beltane* (Adam King's Scotch Cal., A.D. 1588), in honour of the sun, celebrated by bonfires and sacrifices. The cattle were driven through the flames to purify them. In Denmark the country folk held mock weddings, called *Gadelamsgilde*. The husband was called *Gadebasse* or *Majigreve* (May count), his bride *Gadelam* or *Majinde*.

The rustics formed processions on horseback with green boughs in their hands or hats. This was called 'riding summer into the town' (*at ride Sommer i Bye*). Songs appropriate to the occasion were sung. Olaus Magnus, xiv. 2, describes similar customs among the Swedes, the rout of winter and reception of summer being observed by dramatic or allegorical representations. The Councils of each town or village chose older men to take the part of the spirits (*genii*) of the year. Their followers were divided into numerous bands. Winter, represented as a shaggy monster of fierce aspect, engaged in a desperate battle with the Spirit of Summer (the 'Count of Flowers'), and with his band attacks him with flaming pincers and balls of snow and ice, but is finally put to flight by the floral band of Summer. Feasts and dances round the May tree in honour of the victory concluded the spectacle. The weather and other phenomena were carefully observed as portents for the ensuing year. Cf. the English Maypole customs.¹ The last Maypole in London, 100 feet high, was removed in 1717 for the use of Newton's observatory. F.M., who compares the Roman festival of the *Bona Dea et Lares Praestites*, the Athenian *Chloe* (*Ceres*), and the Indian *Bharan*, observed with maypoles, etc. The symbol here is perhaps intended to denote some sort of maypole. Usually we find a tree, Dan. a beech.

5. 2nd.—Second '*Gangdag*,' *v. sub* Ap. 25. But the mark here, a simple notch above the day, appears regularly in our Calendar to indicate the **wake** or **vigil** of certain greater feasts. It is found also to June 16, Eve of S. Botolph; June 28, S. Peter's Eve; July 28, S. Olaf's Eve; Aug. 9, S. Lawrence's; Sep. 13, Holy Rood Eve (*Elevatio Crucis*); Sep. 28, St. Michael's; Oct. 31, All Saints' or *Hallows'en*, marked very prominently, No. 40, with a broad flat apex; Dec. 24, Christmas Eve, apex hooked, No. 52; Dec. 31, New Year's Eve, S. Silvester; Jan. 5, Eve of the Epiphany; and perhaps Apr. 13, Eve of S. Tiburtius:—*v.* No. 5, 9, 12, 21, 24, 30, 33, 40, 52, 54, 56, 71 (?) which will not be further noted below, except in connection with special saints or customs requiring remark.
6. 3rd.—**Inventio S. Crucis**, or **Finding of the Holy Rood**. Norw. *Kors* or *Kross-messa om Vaaren* (spring), to distinguish it from Sep. 14 *om Hosten* (autumn). Modern Icel. Alm. *Krossm. á vori*, or *Fundur Krossins*. Sheep-shearing begins, P.A.M. On many of the staves the cross to this day is placed slanting, *Cruce ad angulum inferiorem depressa*, W. According to the legend, the True Cross was found in 326 (Constantine the Great). The feast was kept on the 14th Sep. till the times of Gregory II. (715-731), Schn.

The next day, May 4th, concluded the eight days beginning Ap. 27, which are called by the countryfolk of Scania (Schönen, or Skaane in S. Sweden) *Koldsonner* or *Koldnadder* (cold suns or cold nights), frosts then being

¹ The Maypole is still to be seen in some Yorkshire villages; for instance, Ovington.—ED.

greatly dreaded. In Norw. May 11-13 bore similar names, *Lumpnaetter*, *lernnaetter*, i.e. foul or iron nights, for the same reason, F.M.

Symbol, a **CROSS**, with a canopy surmounted by two crosses; cf. the symbol No. 31 to Sep. 14 *Elevatio Crucis*. Where two days, as here, might naturally be marked by the same sign, the maker of this calendar has distinguished them by slight varieties in detail. *No two symbols on this staff are exactly alike*. Many of them are, therefore, merely fanciful varieties of the cross with arms varying in number, turned upwards or down, with the extremities flattened out or notched (dove-tail and swallow-tail forms), etc. In some cases, Nos. 10, 42, 63, the main beam is curved, perhaps to represent a crozier. The appendages sometimes obscure the general effect.

7. 15th.—**St. Hallvard**. *Halvards-ok* (for the meaning of *ok v. sub* Ap. 14). The symbol here is evidently an ornamental representation of the usual sign for this saint, his **quern stones**, cf. Bs., etc. Sometimes marked by dots, meant for **corn**. Three days after and before this day were regarded by the Norse Highlanders as the best time for sowing. If the seed were not got in before the next 12 days, it might as well not be sown at all; for then comes the 'Bein cold,' when the reindeer go fetlock deep in snow, and cast their calves on the snow, P.A.M. 'Down to our own days (c. 1828) a festival in Bohuslehn,' F.M. Modern Icel. Alm. *Halvarthsmessa*. The saint and his symbols are very characteristic of the Norwegian Calendars. St. H. was martyred in 1043: patron of the diocese of Oslö (Christiania), Schn., who gives his day on the 14th.

The third day preceding this (May 12) was called in Norw. **Hellige Bønders Dag** (the feast of the Holy Peasants), P.A.M. So also in Denm. according to W., who gives the symbol as a seed basket or skip (**sportula seminaria**). Who the Holy Peasants were does not appear. Worm suspects they were a rustic fiction, as they are not found in any church almanac. In Iceland the 12th is called *Vertithar Lok* (F.M.), or *Vorvertith (á Suthurlandi)*, modern Icel. Alm., i.e. the end of sea fishing, when farmers turn to field work. The 12th is marked in Cm. as sacred to **Nereu Achilleus**, i.e. Nereus and Achilles, found in old church almanacs since the 9th cent. Schn. conjectures that they were reckoned among the 'good peasants,' including **Pancratius** (S. Pancras), May 13, famed as a weather saint, and **Servatius** under this term (?). Adjacent to 7 in the illustration and to the A in SVNA is a mark like a three-pronged fork; but it is comparatively faint and looks like an accidental mark, of which there are many on this staff.

JUNE.

8. 15th.—**S. Vitus**, marked by a small stroke. Cm. *Vitus Mothestus* (Mod-estus). These two saints were martyred under Diocletian, 303. Modern Icel. Alm. *Vitusmessa*, a popular saint in Germany and Denmark (Schn.) and among some Slav races, especially in Illyria, where the day is still observed

with heathen rites, originally in honour of the God '*Svantovitius*' transmuted into the Christian *Vitus*, F.M. W. gives his symbol as a '**fuller's forceps.**' 'Cabbages must now be planted' Wiedemann ap. Schn. To this perhaps belongs the symbol of a **turnip** to mark the next day, called (erroneously?) by F.M. '*cor foliis auctum.*' The later Swedish staves show a turnip ('Swede') beyond all question; r. illustrations to my article in *Proc. Ant. Scot.* 1891. 'Rain on this day and it will rain for 30 days,' W.

10. 17th.—**S. Botolph**, an Anglo-Saxon of the 7th century, abbot of Ikanhoë or Ivanhoe, observed in England since the 11th cent. Found early in the Cal. of the North. Cm. (red) *Botulfs missa*. So in abp. John's Law, 1280. Modern Icel. Alm. *Bötólfsmessa*. Various churches still bear his name, e.g. one of the oldest in Cambridge. This and the three preceding days were called by the Danes *Bodelmess*. 'For then it is forbidden to dung the fields lest the crops be burned' (by the manure), W., who gives the day to a Swedish (Danish F.M.) queen **Botilda**, otherwise not known. In Germany sometimes called *Guldenmännertag* (Day of Golden Men), F.M. The symbol here a **crossier** (? r. sub May 3), or a **scythe** (?), found on some Norse staves. 'Rye will be reaped as long before Olaf's mass (July 29) as it is cut before Botolf's mass,' P.A.M.
11. 24th.—**S. John the Baptist's Nativity**. Symbol, a **double cross**, cf. 55. One of the oldest church festivals, and therefore combined with all manner of heathen customs, Schn. Norw. *St. Hansdag, Jónsok*; modern Icel. Alm. *Jóns-messa*. Rain on this day portends a wet autumn. Called by the Swedes *Midsommarsdag*; O. Germ., *Middesommer* or *Mittensommer*; Frisian, *Middensummer, Summernacht*; A. Saxon, *Midsummer*. This day was regarded in the middle ages as the day of the summer solstice; so also by Jul. Caesar in his Cal. So in *Vet. Cal. Alemannicum* (begin. 13th cent.) *hie mag die Sonne nüt höher*, etc. (here the sun cannot go higher). According to old Norse church laws the day was observed with new beer (*corevisia*) drunk in honour of Christ and Mary. Such public feasts were called *Samburdar-öl* (ale) or *Samgérda-öl*. So also on Christmas and All Saints; derived by F.M. from the heathen '*Gildi*' (Clubs or Brotherhoods), and *Blót* or great sacrificial festivals; he adds that such celebrations, once common in Denmark, were still observed in the island of Bornholm in a grove and fenced place called *Gildesgaard*. The ceremonies were forbidden in Denmark on the introduction of Christianity, and the contributions levied towards the costs of the feast were appropriated to the king or clergy. They are frequently mentioned in the '*Diplomata*' of the middle ages under the name of *Midsumars-* or *Midsommarsgjald*, *Midsommersgyld*, and still (in 1828) the *Midsommers-penge* (money, Eng. penny) or *rente* was paid in certain parishes. In Norw. similar collections are made called *Brand-skat* (bonfire treasure), towards the costs of making bonfires. Similar terms and customs prevailed in connection with *Valpurgisnacht* in Germany; *Wagenpenninge*, *Rok*

penninge (Smoke penny), in Schleswig. The festive season was observed as one of peace, *Midsumarfrith*, which, e.g. in the island of Gotland, lasted for 10 days and nights. Churches, houses, and barns, were hung with flowers, etc., to scare away poisonous things and evil spirits. The Norwegians boil pitch from the resin of trees, with which they hallow (*vigale*) their cattle. In Sweden the fields were similarly consecrated with flowers, and sticks with which some reptile had been killed were set up to avert the harm of snakes and noxious vermin. To touch these sticks brought the itch (*scabies*) on the careless. Similarly the Wends of Luneburg long observed heathen celebrations on this day. F.M., *q.v.* for further details *sub die*; also *sub* June 21st and especially 23rd.

13. 29th.—**SS. Peter (and Paul) App.** Symbol, a **key**, but of a very extraordinary form. Sometimes joined with a **sword**, especially on Swedish staves, to denote S. Paul, but the latter was more particularly observed on Jan. 25th, *q.v.* Norw. *Peters-ok*: *Per med Gullnyklen* (Peter with the Golden Key). It is noteworthy that this Apostle's other feasts, Feb. 22nd, 'S. Peter at Antioch,' later 'at Rome,' and Aug. 1st, S. Peter at Vincula, are omitted on this Calendar, though these days are still given to him in the modern Protestant Almanacs, and on many of the staves, earlier and later. In Iceland, while under the Norw. kings, the general assemblies of the island began on this day, F.M. Sign sometimes a **flower**, 'for now must healing herbs be gathered,' P.A.M.

JULY.

14. 2nd.—**Visitation of the Blessed Virgin Mary.** Symbol here a **tree**, as on all her days in this calendar, under a variety of forms. See Nos. 26, 29, 48, 62, 70. Norw. *Vor Frua Bjerge-gang*, the going of Our Lady to the mountain, in allusion to Luke i., 39. This day is very significant for the dating of the calendars, as the festival was first introduced officially by Urban VI. in 1389. Hence not marked in Cm., which gives the day to **Processus** and **Marcinianus**. Also in abp. John's Law **Sulphuns-voku** (Swithun's Wake); later Norw. *Sviftuns-dag*, *Syftes-ok*, identified with the Anglo-Saxon saint of that name, though his day is given on the 15th in our modern Prayer Book. By a false etymology, not uncommon among the people in deriving saint's names, 'Sviftun' or 'Syftun' was connected with '*syfte*,' to cleanse, purify. On this day a cross of alder and birch twigs was set up to 'cleanse' the fields. Prov. '*Nu vil jeg syfte Sorken af Ageren og sætte igjen Aalder og Brisk, den skal vore baade stor og frisk.*' According to F.M. the cross was made of juniper and birch. As the weather is now, so will it remain till Olsok (Jul. 29). P.A.M. Modern Icel. Alm. *Thing-martu-messa*, a 'Thing' or Assembly being held at this time. Also *Svithuns-messa*, the name being repeated to Jul. 15th. The usual sign for the Virgin on the staves is a **crown**; but the similarity of the emblems given on this staff for the Virgin's other days renders it most probable that

she is here also intended. F.M. would derive the above custom from heathen worship of Freya; but, in the first place, it is evident that the custom prevailed in connection with S. Swithun, before the late introduction of the Virgin's festival (15th cent.), which destroys the identity; and, secondly, the general impression conveyed by such indiscriminate derivations from conjectural heathen rites would lead us to infer either that the first Christian missionaries modelled their calendar on existing heathen feasts and rites, or that the heathen adapted theirs to that of the early Christians, either inference being in the main absurd. That early Christianity did frequently adopt and adapt certain heathen feasts is evident, but this was mostly the case in connection with the Roman paganism, and the church calendar was in the main fixed before Christianity reached the remote north, as the *Ephemeris* of Bede shows.

15. 8th.—**Chillan, Kilian, or Ketil**, an Irish saint, bishop of Würzburg, apostle of the East Franks, m. c. 689, Schn. *Ketill biskup* in modern Icel. Alm. Symbol, a variety of the **cross**. Norw. *Kjeld Sviebyg*; *Kjeld Svibyg* in W., who gives his day on the 11th, with the symbol, an **ear of corn**; hence the appellative, 'because the blight sometimes falls on the crops at this time.' Also in Norw. *Kjel Fvut* (*Fvut* in F.M.). Prov. *Kjøl Fvut, og St. Knut, Kjører Bonden med Ljaaen ud*. 'On Ketil's day and S. Knut's (Jul. 10th, *q.v.*) the peasant goes forth with his scythe.' Hence often the symbol of a **scythe** to these days, or a **hay-rake**, both found on Bs., etc. F.M. says this day was observed in honour of a **S. Canutus** 'bearing a scythe,' but *v.* below. More commonly it was observed in honour of **S. Sunniva**, especially in the Bergen district, of which she was patroness. This saint was an Irish princess, who fled to Norway to escape a heathen suitor. She took refuge on the island of Selja, now Sellö. Being threatened with attack by the natives she prayed to heaven, and the rocks fell in and buried her and her faithful companions, c. A.D. 1000; *v.* E.M., and especially Munch's history, where the legend is given at length. Her remains were afterwards miraculously revealed and 'translated' to Bergen. Hence the day was called **Selju-manna-messa**, (so in Modern Icel. Alm.), *S. Sunniva's* or *Folges Fest* (Feast of the Following, or Persecution).
16. 10th.—**S. Canute**, king of Norway and Denmark; murdered in S. Alban's church, at Odense, 1086, canonized shortly after. His day was specially commended by Pius IX. to the 'missionaries' of Norway, being previously only a minor festival (*semiduplex ad libitum*) in the Rom. breviary. Stadler ap. Schn. Dan. *Lee Knud* or *Bonde Knut* (Knut with a sickle, or Peasant Knut. W., *v. sub* Jul. 8th); add also, *Knut slog en dag for Kari kom efter med Riven*, 'K. mowed one day before Kari' (a S. Catherine not otherwise known) 'followed with a rake.' '*Kara gestans rastrum propter foeniæcii opera.*' F.M. This S. Canute must not be confused with Knut the Great, 1014-1036, Schn. Cm. gives to this day *Siu bryra daghr*. Seven Brothers' Day, the sons of S. Felicitas.

17. 14th.—**Divisio (or Missio) Apostolorum.** Cm. *Skildethr Apostla*. Swed. *Apostlarnes Delning*. Often marked by a **rake** surrounded by **12 stars** (v. ill. to my article, *Proc. Ant. Scot.*): here by a variety of the **cross**, with **twelve** branches below, six on each side. In Norw. regarded as *Midt-Somar*, F.M. Modern Icel. Alm. *Skilnathur postola*.
18. 20th.—**S. Margaret.**—In Norw. *Marget Vatsause*, M. with the water scoop, i.e. such a ladle as is used to bale out boats, etc., because rain often comes at this season, P.A.M. cf. our own legend of S. Swithun. *Marrit vatsouse*, F.M. Hence her symbol was often such a **ladle**, perhaps indicated here, above the arms of the cross; also a **nut**, or a **rake** (marks of the season); also '*draco foedissimus*' which St. M. is said to have bound in chains. F.M. who compares *more suo* the old Norse *Nidhög*. But perhaps the dragon (found on the Edinburgh staff) refers to the Dog-Days, which begin about this time, as a symbol of Sirius. Modern Icel. Alm. 1892, Jul. 22nd, *Hundadagar byrja* (begin).
19. 22nd.—**S. Mary Magdalene.**—Here a small **cross**. Sometimes marked with a **ladder** (Dan. staves); or a **seat** (Norw.) 'because the Virgin herself set her a chair, when she entered Heaven' (as a mark of special honour), F.M. More frequently the emblem is the **pyx** or 'pot of precious ointment.' Norw. *Mari Magelin*.
20. 25th.—**S. James, Apostle.** Norw. *Jakobs-ok*: called *Jakob vaat-hat*, Wet hat, because of the rain at this season (v. *sub* July 20th). Symbol often a dripping hat, P.A.M. Sometimes a **staff**, such as pilgrims used on their way to his shrine at Compostella. 'On this day they say the nuts germinate,' W.; v. above *sub* July 20th. The usual sign of the saint was a **sword**, in allusion to his martyrdom. In Icel. *Midsumar*, according to F.M. Modern Icel. Alm. gives *Mithsumar* to the 24th. Prov. *Jacop pissar i Humlen*, (hops): *indecenter lupulum madefacere dicitur* (hence on some staves a **rod** with **hops** twined round). The Norwegians avoid farm labours on this day, lest wild beasts hurt their flocks, F.M.
22. 29th.—**S. Olaf.** Symbol, a large **axe**, '*securis Norvegica*' W., of the old Norse type, with boldly curved edge and reflexed shaft, cf. No. 24. This is the usual form found on the staves. A great Scandinavian festival, found on all the calendars. St. O. was murdered at the battle of Stiklestad c. 1030; never regularly canonized; but recognized as a saint by bishop Grimkell of Thronthjem, a year after his death. Norw. *Olafsmessa*, *Store Olsok* (the greater Olaf's-Wake). In modern Icel. Alm. marked *Olafsmessa the former*, Aug. 3 being marked as the *later*. On the true date of his death see my article in *Proc. Ant. Scot.* 1891, *sub die*. Patron Saint of Norway; buried at Thronthjem. His name is commemorated in numerous place- and church-names in the British Isles. Note here the importance assigned to this day, the Eve or Vigil (No. 21) being marked.

AUGUST.

24. 3rd.—**Translation of S. Olaf.** Norw. *S. Olaf's Ligs Opdagelse*; also *Lille Olsok*, etc., Olaf's Wake the Less. Symbol, same as for Jul. 29, *q.v.*, but smaller, as usual. On this day the country-folk go to the *Sæter* (mountain farm) to eat a sort of pulse or porridge called *Olsok-grøden*, P.A.M. Sign on Swedish staves sometimes a **dog** following a **hare**, F.M.
25. 10th.—**S. Lawrence.** Sign, as always, his **gridiron**. Universally observed on the staves. Norw. *Lavrants-ok, Lars-ok, Lars-messa*. Cm. (red) *Lafrans missa*. Modern Icel. Alm. *Lafranzmessa*. According to F.M. he was patron of Lund in Scania, once the metropolitan church of Denmark, till that territory was ceded to Sweden (17th cent.). This arrangement was made by Adrian IV. (Nicholas Breakspear, 1154-59) who had himself been a missionary in the Scandinavian North, and took an active interest in the church there. Several of the northern saints were canonized by him; *v.* Schn. p. 125. In Norw. it was believed that on this day the sap descends to the roots again. 'Clear sky, severe winter; misty day, moist winter,' P.A.M.
26. 15th.—**Ascension of the B.V.M.** Symbol, a **tree**, *v. sub* July 2nd. *Mariae-himmelfart. Mari-messe fyrste*: but as E.M. points out, more anciently styled *fyrri*, namely the former, the latter being the Virgin's Nativity, Sep. 8th. These terms are still preserved in the modern Icel. Alm. They point back to a time when there were only **two** festivals of the Virgin observed. As the Annunciation, Mar. 25, is a feast of very ancient date, the terms, perhaps, also indicate that the year began with the Winter side, Ap. 14th, *v.* below at the end, p. 294. For this, among other reasons, I am disposed to regard this division of the year as the most ancient. The old church commencement was Dec. 25th, preserved on the oldest (?) dated staff A.D. 1484; *v.* further my article, *Proc. Ant. Scot.* Another old church commencement was Mar. 25th, on which day, according to some old church calendars, (*e.g.* the Scotch, ed. Forbes) the world was created, '*initium mundi*,' etc. The day was observed in England as the commencement of the ecclesiastical year down to the reform in 1752. Hence the frequent confusion of dates in mediæval diplomata, the civil year commencing Jan. 1st, all dates between Jan. 1 and Mar. 25 being given variously to two years, sometimes to both, *e.g.* Feb. 23rd 1243, 1242, by ecclesiastical, or 1243 by civil reckoning. This day is the 'first autumn iron-night' (*Höst-jaern-nat*) or 'frost-night,' P.A.M. and F.M. Modern Icel. Alm. *Himnaför Mariae*.
27. 24th.—**S. Bartholomew, Ap.** Symbol here, as usual, the **knife** with which he was flayed. Hence patron of tanners. For the form of the highly ornamental blade cf. Bs. Norw. *Bars-ok* or *Baros-ok*. Cm. (red) *Bartwad miss*. The day was also called *Baro Bukke-kniv*, this being the time for slaughtering goats; perhaps the date of the old heathen *Haut blót* (autumn sacrifice). In the south of Iceland the country folk hold a feast, slaying a

lamb; hence called *Slaegjar*, or *Slaegnalamb*, at the close of hay harvest. In Norw. the same feast is called *Slaat öl*, Swed. *Slåter-öl* (mowing ale, or drinking). The provincial assemblies called *Leid* or *Leidar-thing* were held at this time in Icel.; hence the Anglo-Saxon *Leith* or *Laeth*, a word still preserved in our *Leet-Court*, *Leet-day*, etc., 'when the priest had to proclaim the feast days (Fastos) for the ensuing year,' F.M. In Norw. also called *Bertel Bryde-straa* (break straw), because the corn was often broken by storm on his day. 'A clear day portends a clear autumn,' P.A.M.

SEPTEMBER.

28. 1st.—**St. Giles** (Aegidius). Symbol, a large **cross** under a canopy. Norw. *Aedis*-, *Yljans*-, *Orjans*-, or *Yrjuns-messe*. Cm. (red) *Ilians-messa*; French *St. Gilles*; Germ. *St. Gilgen* or *Ilgen*. Abbot of Arles. There were two of this name, one in the 6th and one late in the 7th cent. The day was called in Norw. *Querne-Knurren* (Quern creaking), and often marked with quern-stones (P.A.M.) because water now often failed for the mills (and so the grinding had to be done by hand), P.A.M. and F.M. Often marked by **sheep-shears**, the season for shearing wool, W.; so frequently on Swedish staves.
29. 8th.—**Nativity of the B.V.M.** Symbol, a **tree**, as usual. This festival, observed in the Eastern church as early as the 5th cent., was introduced into the Western church by Ildefons, abp. of Toledo, 658-667, first recognized by pope Sergius in 695, and general everywhere in the 8th cent. In 1244 Innocent IV. added an Octave to the day, Schn. Cm. (red) *Maria messa yfri* (later, v. sub Aug. 15th). Dan. *Seiermore vor Frue Dag* (later Lady-day), W. In Norw. and Swed. *Mor-messa* (Mother-mass). So in Jutland Mary was called *Mar-Mor* (Mary Mother). Some Swed. calendars have a **basket of fruits** (v. Ill. of Edinburgh staff in *Proc. Ant. Scot.*, l.c.). Norw. staves have a **cradle**; also **sheep-shears** (v. sub Sep. 1st). This and the next day were specially observed at Itzehoe in Holstein; by the Virgin's help the town was preserved from a siege by a miraculous overflow of the river Stör. Her 'image' was said to have appeared '*supra castrum*.' Hence the name of the day '*der Bürgertag*,' F.M.
31. 14th.—(With Vigil). **Elevatio Crucis**. The raising of the Holy Rood. Holy Cross Day in Prayer Book Cal. Modern Icel. Alm. *Krossins Upphafning* (upheaving). Norw. *Kors* or *Kros-messe om Høsten* (in autumn) cf. May 3: also *övre* (later, v. sub Sep. 8). Symbol, a large **cross** under a canopy; cf. No. 6. Icel. *Kross-messa á Haust* (in autumn), F.M. The day is in commemoration of the recovery of the cross by the emperor Heraclius from the Parthians under Chosroes, c. 629, Schn.
32. 21st.—**S. Matthew, Ap.** Symbol, the **axe**, with which he was beheaded. This axe, as here, is usually different in form from that of S. Olaf, Nos. 22, 23. P.A.M. gives the sign as the **scales** (*Vaegtens Tegn*) 'because the sun now enters the equinox.' But this could not possibly be so in the 17th cent. staff he describes, the sun then entering Libra (old style)

about Sept. 11th. The resemblance of the mark on that staff to scales is quite imaginary. The litter (*Lövet*, leaves) for winter is now gathered, P.A.M. Hence the axe, according to F.M., who adds that the Norwegians say on this day the bear gathers grass and lichen for its winter lair. Sign sometimes an **angel** (St. M.'s usual symbol) on Dan. and Swed. staves, F.M. and W. Norw. *Matthis-messa om Hösten*, to distinguish it from Feb. 24th, *q.v.*

34. 29th.—**S. Michael (and All Angels)** with Vigil. Symbol, a **cross** with a large initial **M**. Norw. *Mickels-dag* or *messe*, *Mikkiol-mess* (F.M.) Iceland and Faeroes *Mikjals-* or *Mikils-messa*, which they derive from *mikel* (great), *i.e.* the great or arch-angel. Symbol, usually a **trumpet** or **scales**, sometimes both. Down to our own days, says F.M., the common people of Sweden are accustomed to light bonfires on St. M.'s Eve, and reckon this one of the great festivals, the others being Yule and the Annunciation. Omens were taken by opening a nut or acorn; according to its condition or contents (spider, fly, worm, etc.), they drew a presage of the coming year, crops, sickness, war, etc. Others at twelve stated hours of the day, drew presages from natural phenomena, the sky, weather, etc., for every month of the year. Thus 7 a.m. denoted January, 8 a.m. Feb., etc., similarly to the custom of taking the omens at Yule, called in Icel. *Jólaská*, in Denm. *Julemarker*, etc., *v.* Dec. 25th. According to W., p. 31, the Danes and Norwegians drew omens from the Milky Way, called in Norw. *Vettr-veien*, in Denm. *Veir-veien* (Weather Way). Thus clouds on it denoted snow, more or less, according to their number and density. The northern part of the Milky Way indicated autumn; the part towards 'Libanotus,' spring; the south-eastern arm denoted the sea; the north (*Septentrionale*) the land. The Icelanders still take presages in the same way. The Faroe islanders hold family gatherings, and eat a fatted lamb called *Dillkur*. With this F.M. compares the Michaelmas goose of the English, and the harvest festival called in Denm. *Höste-gilde*, in Sweden *Skur-öl* (lit., reaping ale or drinking).

OCTOBER.

35. 4th.—**S. Francis** of Assisi. Symbol, a **cross** and **tree**. On this day cider was made, W. The Swed. staves have here a **fish**, a **monastery**, an **open book**, the first symbol being secular. The observance of St. F. (†1226, can. 1228) spread rapidly, owing to the influence of the Franciscan friars. But his name does not occur in Cm. (1328).
36. 7th.—**St. Bridget**. Symbol, a variety of the **cross**. Norw. *Birgita-* or *Brite-messa*, S. Birgitta. On this day the bear prepares its winter lair. Symbol on Swed. and Norw. staves often a **convent**. St. B. was a Swedish princess, foundress of the order of Brigittines, patroness of Sweden, † at Rome 1373, can. 1391. In Norw. called *Kaal-dagen* (Cabbage Day), the day for storing green vegetables and garden produce. Sign also a **fruit tree**; also a **fuller's comb**, in reference to the labours of the season.

WINTER SIDE.

OCTOBER.—*Continued.*

37. 14th.—**S. Calixtus**, bp. of Rome, m. 226. Cm. *Calighetus*, and (in red) *Vintr-nat*, the common name for this day in the North. Norw. *Vet-naett*. Symbol here perhaps, as often on Norw. staves, a **mitten** (preparation for winter), connected by false etymology with *Vettr* (winter), the old Norse for a mitten being *Vöttr*, mod. *vantr*. The portents on this day were held significant of the winter, and of the winter half of the year, W. According to an old Norse proverb (ap. P.A.M.) 'winter night you may expect me (*i.e.* winter); at *Fyribod* (*v. sub* Oct. 28th) I come for certain; if I come not before All Saints, I bend down bough and twig.' That is, the later the winter, the severer will it be. The day is often marked by a **leafless tree**; sometimes a **pine**. Many superstitious rules were observed (in Sw. and Norw.) on this day. No one might be absent from his farm: no serious labour undertaken; no work 'that goes round' permitted (grinding, spinning, etc., *v. sub* 21st, etc.); the summer milk might not be mixed with that of the winter (cf. Ap. 14th), F.M. who says that this superstition *de rotatione prohibenda* was observed in Norw. on all festivals of pagan origin; and occasionally also in Swed., Den., and Germ., *e.g.* at Christmas. For the Elves (*Lares, alfos sive genios domesticos vel villaticos*) were easily angered by such work. St. C. is not mentioned in abp. John's Law. According to Schn the observance of this saint began about the 10th cent.
38. 21st.—**S. Ursula and 11,000 Virgins**, martyred at Cologne in the 3rd or 5th cent., according to a comparatively recent legend. The day was not held in their honour before the 11th cent. It is found in a northern notice dated 1266, Schn. Not in abp. John's Law. It occurs in Cm. *Alliev Thousand Moia*. Modern Icel. Alm. *11,000 Moya*. Norw. *11,000 Jomfruers Dag*. This also was one of the days on which 'you are not to do the thing that goes round,' P.A.M. (*v. sub* 14th, etc.) The meaning of the symbol here is obscure. Between the left arms of the double cross is a figure X, forming with the upper arm the number XI (eleven), in allusion to the number of the saints (?). The usual symbol on Swed. staves is a **lance** crossed by an **arrow**, sometimes a **flag**. With the arrow St. Ursula was shot by the king of the Huns. F.M. adds that in Norw. '10,000 Knights' were also commemorated on this day, and prognostics observed on this day as on the 14th, *q.v.*
39. 28th.—**SS. Simon and Jude, App.** Modern Icel. Alm. *Tveggia postola messa*, Mass of the Two Apostles (cf. May 1st). In Norw. commonly *Fyribaa*, *Fyribod*, Icel. *Fyriboth* (forebode), this day being prognostic of the winter, *v. prov. sub* Oct. 14th. The symbol here is similar in form to that of the Bs. (to Oct. 27th), namely, the figure 4 (here reversed), which, I suspect, is another popular etymology, *fire* (four) being confused

with *fyri* (fore); hence *fyriboth*, quasi four-bode, instead of forebode. W. gives as symbol a **ship**, 'because these apostles were fishers.' But this is found more commonly to the 1st, 11th, or 23rd of Nov., *v. sub* Nov. 1st. According to F.M. the Norse staves show a **sledge**, the Swedish a **cross**, a **lance**, and a **flail**. The last three are common on the later staves, the flail indicating the season for threshing.

NOVEMBER.

41. 1st.—**All Saints' Day.** Norw. *Alle Helgens-dag* or *Helge-messa*, (Hallowmass, cf. Engl. *Hallowe'en*). The symbol is a variety of the **cross**, the arms being further crossed (forming the letters HH, *i.e.* Helger-ne the Saints?). Note the prominence here given to the Eve or Vigil, Oct. 31st, (Hallowe'en, still of all the most popular feast in Scotland). It was, and still may be, the custom to light bonfires, called *Hallowe'en Bleeze* (Icel. *Blossi*, Dan. *Blus*, etc.). On this eve the Elves, Fairies, or 'Good Folk,' were specially busy. For Scotch customs, *v.* Burns in his famous poem. This day was called in Cm. (red) *Hilghuna missa*. Modern Icel. Alm. *Allra Heil. m.* The feast was first established by pope Boniface in 608, transferred in 731 to the present day, in honour of 'all saints' as well as 'all martyrs,' and found in all calendars since the 9th cent., Schn. According to an old 'heathen' custom it was usual in the North to go into the woods and cut a piece out of a beech tree; its condition, dry or moist, was held to betoken a cold or mild winter. If the sun shone through the tree tops it portended great plenty of swine, W. Among the Scotch Highlanders a bonfire called *samb*, (fire of peace and quiet) was kindled, and black victims sacrificed in honour of the dark month. Cf. the Beltane customs of May 1st, in honour of life, fortune and health, F.M. A great variety of symbols mark the day on the staves, *e.g.* a **cross**, a **temple** (so on Bs.), a **table** marked with **nine crosses**, an **upturned boat** especially on the Swedish staves, often with eight or more stars above it. The boat is secular, indicating the end of the sailing season. Floods were expected at this time in Norw., called *Helgomess-flommen* (*Flom* flood). If they came not then, they were expected in spring, P.A.M. The next day, Nov. 2nd, **All Souls**, is not marked on our staff, and appears to have been frequently omitted on the later (Protestant) staves. Cm. *Sialu daghr*. In Germany on this day they bake a kind of bread or cake called *die Seelenwecke* (Soul's Cake) or *Zucker-Seele* (Sugar Soul), F.M. This latter festival was first established in general use by Pope John XVIII. in 1106, Schn. It still appears in the modern Icel. Alm., *Allra Sálna messa*, though generally abandoned in the Protestant calendars, as connected with the R. Catholic doctrine of purgatory.
42. 11th.—**S. Martin**, bp. of Tours, *c.* 400 *A.D.* Often called in Prot. Cals. 'Martin Bishop,' to distinguish him from Martin Luther, whose birthday on S. Martin's Eve is noted in the modern Prot. Cals. Symbol, a variety of **cross**,

the main beam of which is curved into the form of a **crossier**. The usual emblem is a **goose**, as on Bs.; sometimes only the head and neck are indicated. Omens as to the winter weather were taken from the breast bone; the white part of it showed the degree of frost, the darker part its breaking up, F.M. 'A clear *Mortensdag* makes a sharp winter.' 'Rain on this day and it rains for fifty days following,' P.A.M. In France, S. Martin's feast seems to have been substituted for some heathen *Vindemia*; and hence he became patron of drunkards! 'In Germany, too, it was celebrated as the feast of new wine, called *Herbst-trunk* and later *Martins-trunk*. King Olaf Tryggvin, when he converted the Norwegians to Christianity, bade them substitute the cup of S. Martin (as of God and of the other Saints) for that of Thor, Odin, and the other Aser, in their public feasts and guilds (*Samdryckivr ethr gildi*). Many in Norw. eat roast sucking pig on this day, which sometimes appears as the symbol in place of the goose,' F.M. According to an old Rom. Cal., quoted by the same, the seas were closed (*maria clauduntur*) from now till A.D. VI. Id. Mart. (10th); v. further my article *Proc. Ant. Scot. sub die*.

43. 23rd.—**S. Clement**. Symbol, variety of **cross**: usually the **anchor** to which he was tied. Also a **church**. Hence called in Norw. *Klomet Kirke-bygger* (the church builder). The anchor was also regarded as a secular sign. All ships have then to be in port, W. Hence the sign is sometimes a **ship**. (v. *sub* Nov. 1st), as on Bs. According to F.M. this day was of old regarded as the beginning of winter, and took the place of the old heathen *Vetrar-blót* or winter sacrificial feast.
44. 25th.—**S. Catherine**. Norw. *Karens-* or *Kari-messa*. Cm. (red) *Katrinu-messa*. Modern Icel. Alm. *Katrinar-m*. Symbol, usually the **wheel** of her martyrdom, afterwards interpreted to indicate the season for spinning. It is difficult to guess the meaning of the symbol here employed. Perhaps it is some spinning implement, being not unlike a **reel** or bobbin (?).
45. 30th.—**S. Andrew, Ap**. His symbol is usually the '**crux decussata**'; but frequently on Norw. staves, e.g. here and on Bs., we find a **fish hook**, (1) because S. Andrew was a fisher, and (2) to mark the season for catching Yule fish, P.A.M.

DECEMBER.

46. 4th.—**S. Barbara**. *Barbro-dœgrin* or *-messa*. Symbol, a **CROSS**, deeply cut. Her usual sign is the **tower** (with three windows, emblem of her faith in the Trinity), in which she was imprisoned by her father. A **sledge** is sometimes added (Swedish staves) as a secular sign of the season.
47. 6th.—**S. Nicholas**. Norw. *Nikuls-messa*. Symbol here, a **key** and **cross**, an attempt at deriving his name, as if from the Norse *Nögle*, Swed. *Nyckla*, a key (?). As patron of sailors, travellers, etc., much observed in the north, and famous in Germany as St. Nikolaus, corrupted into *Sünste* or *Sünner Claus*, hence Santa Klaus, also called Knecht Ruprecht.

48. 8th.—**The Conception of the B.V.M.** (by her mother Anna). The feast is said to have been introduced by Anselm of Canterbury, but already observed in the Eastern Church from the 6th cent. Its introduction was stoutly opposed by Innocent III., but the Franciscan influence was strong in its favour, and in 1389 it was recognised as the **Immaculate Conception** by Clement VI., and repeatedly reaffirmed by Sixtus IV. (1476, 1477, 1483) Schn., to whom I am mainly indebted for such historical details in this article. Symbol, a **tree**, very small, for want of space. Modern Icel. Alm., *Getnathur Mariu* (begetting of M.).
49. 9th.—**S. Joachim**, father of the B.V.M. Later the festival of **S. Anne**, her mother. Symbol here, a simple **cross**. Often a beer **can** or **pot**, this being the time to brew the Yule ale, W. who suspects a rustic derivation of the word *Kanne* (a can), as if from Sankt Anna (?). On this day the Norwegians wash clothes and linen for the same feast. Till 1436 the feast of S. Anne was kept in Norw. on July 26th, when it was transferred to Dec. 9th.
50. 13th.—**S. Lucy**. Symbol, a **cross** and **tree**. According to a Latin pentameter, found in old church almanac, the day of the winter solstice, Old Style. By the error in the Julian reckoning this would fall on the 13th Dec. about the 14th or 15th century. When Gregory made his change in 1582, the calendar had gained ten days on the sun. Hence the winter solstice must then have fallen about Dec. 11th, and the Latin line, *Vitus Lucia sunt duo solsticia*, must have been composed over 100 years previously. But as S. Vitus's day falls on June 15th, the line cannot be construed to indicate the season very accurately. For if the winter solstice fell on Lucy's day, Dec. 13, the summer solstice should be placed about the 13th of June. Perhaps the name Lucy was vulgarly connected with *Lux* and referred to the sun, F.M., who says the day was marked on Dan. Cals. by an **ox hoof**, on Norw. by a **bon-fire** (a sun?), on Swed. by a lighted **torch**; also by **scissors** and **thread**, a secular sign, to denote the making of clothes for Yule; but, perhaps, rationalized from some symbol used to denote the instrument with which this saint tore her own eyes out, to escape the wooing of a heathen. In medieval art she is often represented holding a dish containing her eyes. Modern Icel. Alm. *Lúciu-messa*, also *Magnús-messa Bjaja-jarls* (h.s.), i.e., the later mass of S. Magnus, Jarl of the Isles (Orkneys), April 16th being marked as 'h.f.' (*hin fyrri*) the former mass of the same. 'The night of this day was so long that the cattle were ready to devour their very hoofs'; hence the symbol above mentioned, W. "Thrice the cow bit in its hay-band. 'Lucy-night is long,' she said. 'Tis so,' said the wether. 'The devil it is!' said the goat, in the days when beasts could speak. Sometimes marked with a **fishing net** (*Lyster*), since on this day much fish was caught," P.A.M.; v. *sub* Nov. 30th.
51. 21st.—**S. Thomas, Ap.** Symbol obscure in meaning. Viewed apart from the arm of the half cross at its base, it somewhat resembles the closed **hand**

with finger outstretched, which is the common symbol of 'S. Thomas the Doubter.' This and the following eve and night were called more recently in Icel. *Jola-veinar* (*manduci brumales sive Jolenses*), in Denm. *Jule-rætter* (*Vætter*, spirits, *i.e.* Christmas Elves), in Swed. *Jule-Dvärgar* (Dwarves), in Norw. and Finmark *Jule Fylket* (the Christmas folk; cf. the Sc. 'Good folk,' the fairies), among the Lapps *Joulo-gadze*, etc. In Engl. and Scotl. such spirits seem to have been called *Trolls*. Sacrifices and offerings were made to them on this day 'within our own experience,' F.M. (*anno* 1828), who connects their observance with the solstice. But if that be so, the custom alluded to must be either post-1700, when the calendar was reformed in Denm. and Norway (1753 in Sweden), or as old as the days when the Calendar was still normal (Nicene Council, 4th cent.). In Norw. called *Thomas Brygger med Bötten* (T. the Brewer, with the butt or cask); also *Brygger dag*, the brewing of the Yule ale (*v. sub* Dec. 9), and marked by a **tun** or cask (*Fuld-tönde*), or by a **drinking bowl** (*Skaka-bollen*). Sometimes a **sun** or a **balance** to mark the solstice, F.M. The fourth of the *Tamper dagene* (*dies Quattuor Temporum*, our Engl. *Ember* days, Germ. *Quatember*) falls on the Wednesday after S. Lucy. Hence S. Thomas's day could fall in the *Ember week* (*Imbru-vika*). And on his day it was customary to go round, tasting the neighbour's ale, a custom hence called *Imber-Runn*. The draught was called the *Skakabollen* (*v. above*), Gift bowl (?). (*Run*, a course?). In the modern Icel. Alm. for 1892 S. Lucy's day is on a Tuesday, hence *Ember day*, *Imbrudagar*, falls on Dec. 14th. The week beginning with the 14th is marked *Saolu-vika* (Soul's Week), perhaps in allusion to the spirits (*daemones* or *Elves*) mentioned above by F.M.

53. 25th.—**Christmas Day.** Note the prominence given to the **vigil**. The symbol here is very remarkable. It looks like a **hat** above a full cross, the rim of which is shaped something like the common symbol for this day, namely, a **drinking horn**. Above this are four marks, possibly intended for Christmas, S. Stephen's, S. John Evangelist's, and Holy Innocents' days (Dec. 25-6-7-8th). The crown is surmounted by eight triangular points, perhaps in reference to the duration of the feast (but *v.* Jan. 13th) with its 'Octave' (?). F.M. fixes the old heathen Yule, *Jól dagr hinn fyrsti* or first Yule day (the next being called *Annar í jólum*, and so still in modern Icel. Alm.) on the 23rd. From this day (25th), till Twelfth Night the Norwegians cut the twelve Yule marks (*Jule-mærker*) on a beam (*Lofthjælken*, the roof beam?), each of these twelve days being carefully observed as prognostic of the ensuing twelve months, (P.A.M. and F.M.). According to W., a chalk circle was drawn on the beams. If the whole twelve days remained clear, only the outline was drawn; if all were cloudy, the whole circle was chalked in; if half clear and half cloudy, half of the circle was chalked in, and so on; the first of the twelve days being ominous of January, the second of Feb., and so on. The season was in heathen times

regarded as one of peace (*Julafrith*); the armistice lasted till Twentieth Day (Jan. 13th). The 23rd, Little Yule Eve (*Lille Jule-aften*), was the time when the spirits migrated. Sacred cakes were baked on the 24th, in the shape of various animals, in Norw. in that of a horse, *Hael-hest*, *Helge-hest* (*Hel-hest*, P.A.M.), the three-legged horse of Hel which conveys wicked people when dead to Hela's realm, *Nift-heim* (Mist-home); according to F.M. a reminiscence of the horse of Frey, the sun-god, in allusion to the 'turn' of the year, or solstice. Other forms for these cakes were a boar (Swed. and Denm.) called *Jule-galt*, in honour of Frey and Freya, also a goat, *Jul-bock*, in honour of Thor [compare our own Northumbrian *Yule-does*. I have myself seen the (sugar) boar with an apple in its mouth in our Newcastle shops]. These cakes were kept till the sowing season, and then ceremoniously eaten by the labourers and horses. Bonfires are made at Christmas in Norw. and Swed., and formerly in Iceland, and looked upon as of special virtue (*maxime salutaria*). Our own 'Yule Clog,' still observed in Northumberland and Durham is a similar custom. In Sweden the superstitious sleep out of doors (*sub dio*), and gather omens from their dreams. This 'expedition' is called *Årsgang*; literally, 'the year's course.' The cattle receive unlimited provender, and food is given to wild birds. Strangers are entertained at tables laden with food. Food, drink, and baths, are also offered to the wandering or house elves, now transformed by some Christians into angels, as shown by the Swed. word *Ängl-öl* (angel ale), used of the drink set out for them. The Swedes set up green trees in their towns or houses, whence the custom of the Christmas tree (Dan. *Jul-træ*, Germ. *Christ-baum*) said to have been introduced (revived?) in England by prince Albert. The games of this season abound in manifold relics of paganism. F.M. instances the custom of men dressing up in the form of goats, horses, bulls, and stags. Possibly the hobby-horse, etc., of our own pantomimes may be relics of such a custom. On the 25th it was a custom in Sweden for the men to race to church (on skates?). Besides the ale horn the later Swedish staves often give a **babe in swaddling clothes** with an **aureole**.

On the 26th, **S. Stephen** (symbol often **stones**, with which he was martyred), who was regarded in Germany as the patron of horses, *Der Grosse Pferdstag*, was celebrated. Consecrated oats were given to horses, *die Haferweihe*. On this day horses were bled in Denmark, W. In Sweden songs were sung about him as *Stalledreng* (stable-boy or groom) and his steeds by youths still called *Staffans-män* (Stephen's men), who ride in troops through the villages. The cup drunk on this day was called *Staffans-kanna* or *minne* (Stephen's can or memorial). The crops in R. Catholic times were solemnly blessed, and prayers made for the health of the cattle and fertility of the farm, F.M.

The 27th.—**S. John the Evangelist**, among the R. Catholics of Germany and elsewhere is termed the Consecration of Wine, *die Johannis-*

weihe, der Joh. Segen. The cup then drunk was called in Scandinavia *Johans Mynn* (memorial). This was thought to be specially efficacious against poison and a variety of misfortunes. They said that S. John could make poisonous snakes harmless. The heathen Scandinavians thought that *Lamia* bearing venomous snakes and seated on wolves were now put to flight by the returning sun-spirits (*solares genii*). To all these Yule days **ale horns** are often found on the staves. In addition, S. John is sometimes marked by his appropriate symbol of an **eagle**.

The 28th.—**The Holy Innocents**, murdered by Herod, called in Icel. *Barna-dagur*, Dan. *Börns-dag*, Norw. *De Uskyldige Börn i Bethlehem*, Old English, *Childermas* (*Childer* or *Childre*, plural of *Child*, with 'umlaut' in the i-sound: *childre-n* is a double (later) plural form, like *Brethre-n*, also with 'umlaut' or change of the stem vowel, *Ki-ne*, etc.). The usual mark for this day is a **sword**, with which the infants were slaughtered.

The 31st.—Icel. **Nyársnótt, Sylvester**, etc. New Year's Eve was and still is kept in watching, taking the omens for the new year, called *úttisetur* (sitting out and in); cf. our 'sit the old year out and the new year in.' These customs were forbidden by the laws of the middle ages. The vigil is marked on our staff, number 54. In Germany, Denmark, etc., crockery was broken at the doors, pistols fired, etc. Bonfires are still burned in Iceland, with which F.M. compares the Indian custom of consuming the old year in flames.

JANUARY.

55. 1st.—**The Circumcision of Christ**. Icel. *Nyársdagur*; also *Um-skurn Krists*. Symbol, a **treble cross**. But originally it was merely the octave of Christmas, the church year beginning with Dec. 25, Mar. 25, etc., and not marked as new year in old church calendars, e.g., Bede's. Hence Cm. has only (in red) *Atundi Daghr* (Eighth Day). Norw. *Nytaaer*, Swed. *Nyar*. On this day presents are made to friends, called in Icel. *Jóla gjafir* (in Germany on *Weihnachts-abend*). The day was celebrated in heathen times by men dressing up as ghosts, or beasts, the women dressing as men, a custom forbidden to the early Christians of Germany, anno 742; but apparently without much effect, as this day used later on to be called *das Narrenfest*; French *La fête des fous*, Eng. Festival of Fools (cf. Ap. 1, 'All Fools' Day'). Also sometimes called the Day of Vows or Wishes (*diea votorum*), F.M. A red sky on this day portended war, P.A.M. The custom of celebrating this day with a masked ball, in silence, is still observed everywhere in Germany. At 12 midnight, the dancers unmask.
57. 6th.—(with a Vigil, No. 56) **Thirteenth Day**, counting both terms, Dec. 25th—Jan. 6th, according to the old Roman and church style. Eng. 'Twelfth Day' is also the 6th. Modern Icel. Alm. *Þrettándi* (13). Also *Epiphania*, and since the middle ages (Norw. *Helligtrekonger*) the **Holy Three Kings or Magi**. In the Eastern church this day begins the year. The

Epiphany refers to the revelation of the Saviour at his baptism in Jordan. The festival of the three kings became specially popular after the 'translation' of their relics to Cologne in 1164, Schn. This feast is mentioned in Adam King's Scotch Cal., printed at Paris in 1588 (ed. Forbes), according to which their 'translation' to Cologne occurred and was celebrated on Feb. 19: 'their bodies to Coloigne under Frederic 1174.' The day is most usually marked with **three crowns**, here intended by the very curious symbol, the most intricate of all on this staff (?). The Christmas games, which lasted till this day, being often marked by great licence and obscenity, were forbidden by the king of Denmark in 1683, at which time also the duke of Mecklenburg forbade the superstitious observance of the 'twelve days of the Nativity'; but, like most sumptuary laws, with little effect, the days being still observed, as they were by the Frisians of Holstein down to the great flood of 1717. The Epiphany was of old regarded by the Goths (Sweden?) Germans and Danes as 'Midwinter,' and hence the day was called *das grosse neue Jahr* (the great new year) *der oberste* (upper or later) *der Brennen-tag*. *Perch-tag*, *Kümmel-tag*, *das Bohnen-fest*, etc., the last name referring to a large cake containing a single bean. The person who got this was called the 'Bean King,' *Bohnen-König*, *Roi de la fève*, etc.² The day is also frequently marked by the **star** which appeared to the Magi, as well as the usual **ale-horn**.

58. 11th.—Symbol, a small **cross** with two arms to the right. Cm. gives here **Johannes**. Mod. Icel. Alm. **Hyginus**, also **Brettiva-messa**. The last is probably the saint here commemorated, S. Brictiva. The day is still called in Norw. *Brykke-messa* (F.M. *Brokkes-mess*), when the fragments of the Yule feast were broken 'i *Gryden*' (into a hotch-potch?). Also *Brette-messa*. In Thelemark, so it was said, a peasant wished to drive out on this day. The neighbours asked him, 'Know you not that this is Brette-mas?' (Now, in Norse *Brette* = to turn violently). Whereupon he replied, 'Turn me this way, turn me that, but I shall turn me home a hay-load.' So out he drove, but the horse stumbled and broke its leg, P.A.M. (quoted by E.M.). This and the term *Brokke* or *Brykke* above are again popular etymologies. The name of the saint *Brittifa* is found in the Gulathing's Law (ca. 1260), but not in abp. John's (1284), E.M.
59. 13th.—**S. Hilary**, but more commonly called in Swed. and Norw. **Tjugendag**, **Tjugunde dag Jui**, etc., i.e. twentieth day of Yule, though in Cm. marked merely as *Atundi daghr*, Octave, i.e. of Epiphany. The day was also sacred to S. Knut (duke Knut), marked by the **lance** or hunting spear with which he was killed. This day concludes the Yule

² A similar custom is observed in Holstein shortly before a wedding. The future bride gives a party, *Hochzeits-gesellschaft*, or *Abschieds-Kaffee*, to which she invites her maiden friends. A cake with a bean in it is brought in. The one who gets the bean will be the next married.

feast, and servants return to their work, W. Hence the frequent symbol of an **inverted ale horn**, to mark that the feast is out. It used to be called (and is so still in Mod. Icel. Alm.) *Geisla-dag*, which F.M. derives from *Geisl* or *Gisl*, day of rays, and connects, *more suo*, with sun-worship, one of the horses of the Aser being so named. (?) Connected with Germ. *Geissel*, a whip or scourge, which is given, according to some authorities, as the day's symbol. But this is probably a misinterpretation of the **staff with pendent bell** found frequently on Swedish staves (on Norw., according to F.M., a **bell** only), in allusion to the custom of ringing Yule out. Cf. the Norse and Danish proverb '*S. Knud ringer Julen ud*' (S. rings Yule out); also '*Kjörer Julen ud*' (drives out); in W. f.d. '*Gjenner Juei ud*' (turns it out); Swed. '*Tiuganda dag Jul är Knud, da skal man drycka Julen ud*' (20th day is *Knud*, then shall one drink Yule out). Similarly the Germ. proverb *S. Knut tanzt Jul aus*, Schn., which was doubtless originally Platt or Low Germ. *Sankt Knut tanzt Jul ut* (St. K. dances Yule out); also called in Germany *Glaris-tag* (a corruption of Hilarius). The symbol to this day is here a **staff with thirteen arms** on each side surmounted by a **bell**. I suspect that in my drawing the clapper or tongue ought not to be joined to the sides of the bell.

60. 20th.—**S.S. Fabian and Sebastian.** So in Cm. called in Norw. *Brödre-messe, Broder-misse* (Brother mass), though these saints were not contemporary. Modern Icel. Alm. gives *Brothra-messa*, with their names also. The meaning of the symbol here is obscure. The day was also kept in honour of the translation of S. Henry to Abo. This saint's day was the 19th Jan. He was an Anglo-Saxon missionary in Finland, where he was martyred in the 12th cent.; canonized by Adrian IV. in 1158. Also observed on 18th June and 18th Dec. But the observance of this saint was confined chiefly to Sweden, Schn. According to W. this day was marked by an **axe**, to indicate that now was the time to cut wood, as on that night the sap, it was said, began to rise again. Dan. Prov. *Da kommer der Sav i Træet*. 'Wood torn on this night from the root they thought to be safe from corruption.' But on the Bs. the axe is given to the 18th Jan.
61. 25th.—**Conversion of S. Paul the Apostle.** In Dan. calendars often marked by a **sword**, in Norw. by a **bow**, in Swed. by a **bow and sword**: *v.* illustrations to my notes in the *Proc. Ant. Scot.*, 1891. Called in Norw. Paul the Shooter or Paul with the Bow (*Paal Skytter, Paal med Bogen*). According to P.A.M. this saint was not popularly identified with the Apostle. He was a great warrior, 'who fought in the forenoon, but kept the afternoon holy.' Of all days this was regarded as most prognostic of the coming year. 'Clear weather, even for so long as is needed to mount or dismount, betokened a good year; stormy weather, war; thaw brought sickness; snow and rain, drought and scarcity' (*Dyrtid*), P.A.M. *Clara dies Pauli bona tempora denotat anni; Si fuerint venti, designant praelia genti;*

Si fuerint nebulae, pereunt animalia quaeque; Si nix aut pluvia, redduntur tempora oara, W. The rude quantities and rhymes of these hexameters are characteristic of the monkish verses of the middle ages, many of which occur in Forbes's *Scotch Monastic Calendars*, and Bede's *Ephemeris*. The symbol here, crosses surmounted by a figure shaped like a section of a steel rail, is very obscure. Can it be meant for the haft of a sword?

FEBRUARY.

62. 2nd.—**Purification of the B.V.M. or Candlemas**, indicated by the usual **tree** surmounted by a **candle**. Norw. *Marias Renselse*, or *Kyndel-messe* (kindling mass). Mod. Icel. Alm. *Kyndil-messa*. Cm. *Kvindil-mess*. In heathen times the great festival of the 'Reid-Goths,' called *Sónar-blót* (Sun sacrifice). On this day the cakes called *Folobonden* or *Holhesten* were eaten (*v. sub* Dec. 25th). 'Three drops (*i.e.* thaw) from the church roof on the north side portended a mild, good year,' P.A.M. Called in Swed. and Norw. *lilla Jul*, *lilla Jula*, etc., little Yule, the wealthier people, as of old in Denm., Friesland, and England, only concluding the Christmas festivities on this day. In Catholic times the candles consecrated at this season were distributed among the family and servants, and were held to be efficacious against lightning and other calamities. In Bohuslehn, now part of Sweden, but formerly belonging to Norw., a ceremony undoubtedly derived from heathen fire-worship was observed. (In Norw. on Jan. 7, the day of duke Knut, P.A.M.) This was called *Eld-borgs-Shål*. (Norw. *Eldbjorg-minde*, the 7th Jan. being *Eld-bjorg-dag*) to commemorate the sun's return, thus described by Munch, who ascribed the custom to Thelemark. 'The mother of the feast (*Mad-moderen*, *i.e.*, the housewife) entered with the ale bowl, set herself before the hearth and drank the fire's health (*Skaal*, Swed. *Shål*) with the words:—*Saa hög min Eld', men enkje högare og heitare held*. The health was then drunk by the men, seated on the floor, with the bowl between their legs and hands behind their backs. They took the bowl up with their teeth, drained it, and cast it with their head over their backs. If it fell and lay bottom up, the man would die in that year.' This feast was called in French *Chandelour*; Germ. *Licht-weiheung*, *Kertz-wihy*, etc. (candle consecration). Also *Scheuer-tag* (purification, *scheuern*, to cleanse, scrub). A bright sun on this day is held in Germany to portend abundance of flax, F.M.
63. 3rd.—**S. Blasius**, patron of sailors in Norw., falsely derived from *blæse*, to blow. Hence his symbol was often a **horn**, or a **face with cheeks puffed out**. Here crosses with the main staff curved into a **crozier**, cf. Nos. 10, 42. Modern Icel. Alm. *Blasius-messa*; also *Ansgar*, bp. of Bremen, *Kristnibothi Dana og Soia* (St. Ansgar, apostle of Christianity to the Danes and Sveas, S. Sweden). In Norw. one of the days on which no work 'that goes round must be done; else will the sheep get the sickness called *Soiva* ('Staggers') which makes them run round and round till they drop:'

(Germ. *Droh-krankheit*) a disease occasioned by a small worm on the brain, *Coenurus cerebrialis*. 'Nor must any living creature go out of doors till consecrated by a Christmas, New-year's, or Epiphany candle,' P.A.M., evidently from F.M. Sign also sometimes a **ship** with sails filled. The Norse sailors and fishermen regard the day with such superstition that they will not mention it by name, E.M. (from F.M.) On this day the Danes ate no pease, W.

64. 5th.—**S. Agatha**. A **cross**. Norw *Aagotsdag*, also *Muss-dag*, Mouse day. 'The mice ate her nose and ears off, and would have eaten her up bodily, if she had not prayed for help, and vowed to keep the day holy,' P.A.M. Hence the symbol is often a **mouse**.
65. 17th.—The modern Icel. almanack marks **Findanus** to this day. I am unable to guess what saint is intended by this curious symbol. Cm. has a blank here, and the day is not marked on any other calendar to my knowledge. About this time (Feb. 10th) begins the season called in Dan. *Faste-levn*, Germ. *Fastel-Abend*, *der Herrn Fast-naecht*, etc., also *Fass* or *blaue Montag*, Engl. *Merry Monday*, Fr. *Lundi bleu*. The expression 'blue monday' is still used in Holstein for a day of rest, festivals all originally connected with the carnival preceding Lent; v. F.M. for the details of the customs belonging to this season. But it is to be noted that these days are 'moveable feasts,' which would, therefore, hardly be indicated among our 'mark-days.'
66. 24th.—**S. Matthew** (given correctly to the 25th in the modern Icel. Alm. for 1892, being a leap-year). Norw. *Laupaars-messa*. Mod. Icel. *Hlaupaárs-dag*. Symbol, a large **double cross**. Signs often are **three eggs**, a **split**, an **axe**, with which St. M. was martyred, a **fish**, denoting the spring fishing season. Cold weather now portends mild spring, and *vice versa*. Hence the proverb *Matthis bryðer Is; er der ingen Is, gjör han Is* (St. M. breaks the ice. If there be no ice on this day, he makes ice). So also W. in a Latin couplet. On this day the fox will not venture out on the ice, for fear it break, P.A.M. Leap-year's day, the 24th, and the next day, the 25th (later the 28th and 29th), were regarded as unholy. Hence the Dan. proverb *voete dig for Skudaar og Skudaarsbroder* (beware of leap-year and leap-year's brother). It was regarded as a specially unlucky day to begin sowing, and for the lambing season to commence, W.

MARCH.

- 67.—The next symbol, a **tree** does not seem to be clearly connected with any particular day. It occurs above Mar. 3rd, modern Icel. Alm. *Jóns messa*, *Hólabisk*, the former—*i.e.* the feast of a **S. John**, bishop of Hóla (in Iceland?),—and the 4th, **Adrianus**, *id.*; so also in Cm. The Bremen missal gives the day to *Adriane virginis et martyris*, probably an error. W., etc., give the 4th to **S. Lucius**, bp. of Rome, m. 253, under Gallus, Schn.

68. 9th.—The **Forty Knights**. A feast as old as the 10th cent. Schn. This day (in 1892) begins the week called in Mod. Icel. Alm. *Saolu-vika* (souls' week). The '40 *Riddarar*' are also given in that Alm. Symbol, a **double cross**.
69. 12th.—**S. Gregory I.**, pope. Symbol, a **quadruple cross**. Norw. *Gregus-messa*, *Gregersdag*. 'If the south wind blows this night and the houses drip, it will be a good year for wool.' "On this day the crow (*Kraaken*) sang: Gregus-mess, you may expect me. Mary-mass (Mar. 25th), I come for certain; if I come not before summer day, I shall come though it be even on a bare stick," *i.e.* whether the trees are in leaf or no. Hence the frequent symbol of a **bird**, *e.g.* on Bs. To this day the Danes say, 'On Gregus-day shall all worms have their heads out of the soil,' *i.e.* the ground should be thawed, F.M.
70. 25th.—**Annunciation of the B.V.M.** Norw. *Mariæ Bobudelse*. Mod. Icel. *Bothunar-dagur Mariu*, *i.e.*, the Conception of our Lord (Luke i., 26, ff.), originally a feast of the Eastern church, from which it spread in the 7th cent. to the Western also, Schn. Cm. (red) *Mariu mess i Fastu* (*i.e.* in Lent). Symbol here, a **tree**, as usual on this staff. This day began the old ecclesiastical year in England, etc. The omens on this day were particularly observed. 'So long as the becks flow before Mary-mass, so long will they stand thereafter,' P.A.M., *i.e.*, premature thaw will be followed by frost.
- The last notch on the winter side is April 14th, with a stroke above it, which should properly begin the summer side (*v. sub die*). The last week-notch is followed by eight notches, making up the 365 days. It is probable from this that the 'concurrents' fell on April 14th, and that the maker of this calendar (or of its archetype) regarded the year as *commencing* with April 14th, namely, in the order above given.

XXIX.—ON SOME MEDIEVAL CARVED CHESTS.

BY CHARLES CLEMENT HODGES.

[Read on the 26th August, 1891.]

THE occurrence of two elaborately carved chests of almost identical design, and of evidently foreign workmanship, in the churches of Brancepeth, co. Durham, and Wath (near Ripon), led the writer to make some enquiries as to the origin and use of such chests in churches, and to look for some similar examples elsewhere.

The necessity for a receptacle of some sort to contain all kinds of small and valuable articles and wearing apparel, and also as a means of facilitating their transport from place to place, must have been met with at a very early stage in the progress of civilization. In Western Europe the earliest travelling trunks of which we have any knowledge were formed of wicker work covered with an ox hide. These light cases sometimes contained an inner box of wood. In time the wicker case was abandoned, and the wooden box was more elaborately constructed and strengthened with iron bands, and provided with several locks and strong iron handles, or rings, to allow of its being lifted and carried by several men. The Normans used such chests for travelling, and also for storing articles of all kinds in their castles. The larger ones were carried on strong carts or waggons drawn by oxen, as they were excessively heavy and clumsy. The carved oaken coffin in which the incorruptible body of St. Cuthbert was carried about from place to place during the eight years in which the congregation of St. Cuthbert sought a place of permanent abode, and which Symeon tells us was drawn on a cart by oxen, represents clearly to us the manner in which these huge iron-bound chests were carried from town to town or from manor to manor at that period.

An excellent and valuable example of the ponderous chest of these days is still preserved in the buttery at Durham castle. It is of enormous size, being seven feet three inches long inside, and so exceedingly massive in its construction as to be almost indestructible, the lid and sides being of solid oak more than three inches in thickness. It is formed of roughly-hewn oak slabs, the marks of the adze being

plainly visible on the inside. The outside is entirely covered with iron straps, which butt against each other, so that the wood is nowhere visible. There are twenty-four straps in the front placed vertically, and eight at either end, placed horizontally and embracing the angles. There are two iron rings for lifting the weighty lid, and the staples for two of the locks remain, though the locks themselves are all gone. Vulgar tradition honours this huge chest with being the coffin in which the incorruptible body of St. Cuthbert was carried, an honour which it certainly never so earned, as its date is probably not earlier than the beginning of the twelfth century, and it has always been applied to secular purposes, and was no doubt made to contain articles of value, such as plate and linen for use in the castle.

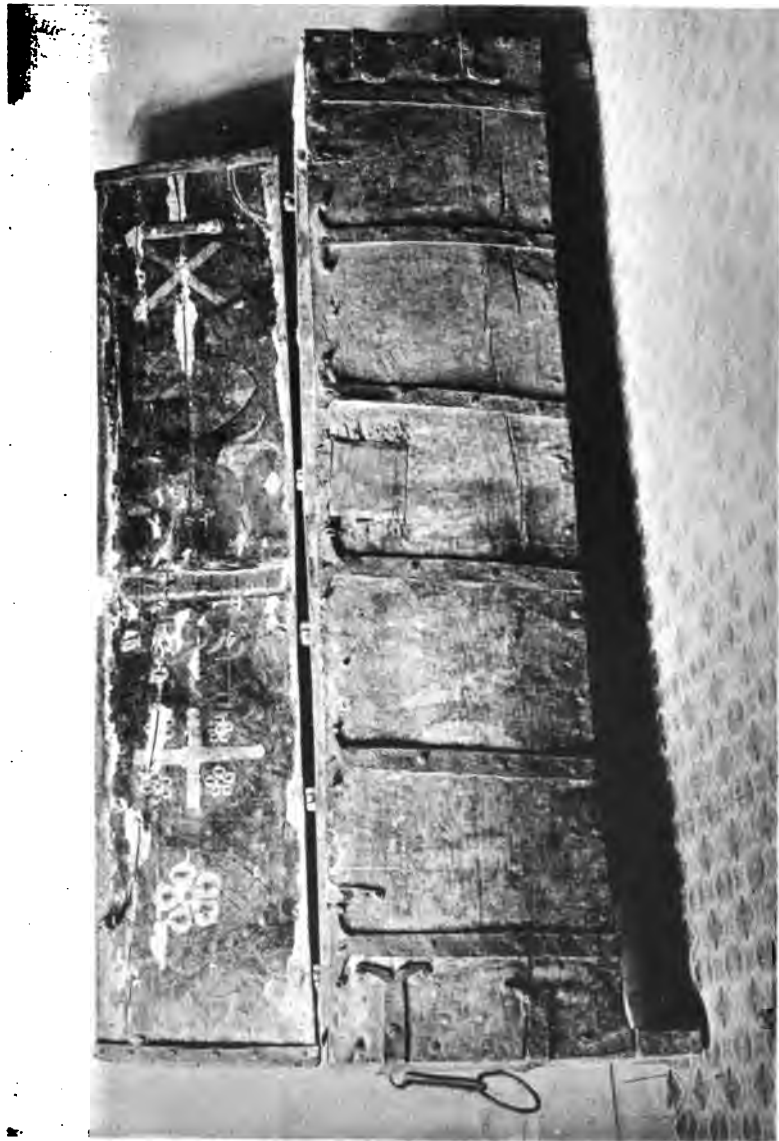
There are four other chests at Durham, but of smaller size than the one in the buttery. One of these is in the castle, and three are in the cathedral library. That in the castle is clearly a travelling trunk, as it is provided with large iron rings at either end fastened to short chains. These chains are long enough to allow the rings to come clear above the lid of the chest when they are raised up, so that a stout pole could be passed through them and the chest carried slung from the pole, which was borne on men's shoulders.

These arched topped chests, though specially adapted for travelling purposes, served, when not so used, as receptacles for various articles of domestic use; but the arched lid was found to be inconvenient when the chest was used in the house, and in process of time was abandoned for all storage chests, though retained, as it still is, for travelling trunks.

At this time the refinements of carving and other ornamentation were restricted to small chests and caskets. An excellent example made of the bones of the walrus, and of an early date, is the Franks casket in the British Museum. It displays a series of figure subjects, both scriptural and legendary, on the sides, the ends, and the top of the lid. The pictures are surrounded by explanatory inscriptions in runes.¹

During the later centuries of the middle ages the chest or trunk was the commonest article of furniture in the houses. It was a long coffer supported on four stout feet, or by the end pieces being made

¹ Mr. J. T. Hodgett's British Museum lecture, 'The Casket,' *BUILDER*, vol. xlv. pp. 799-820.



C. C. Hodges, photo.

CHEST FORMERLY BELONGING TO BISHOP RICHARD DE BURY OF DURHAM (1333—1345);
now in private possession.



longer than the height of the front and back, so that the floor of the chest was raised about a foot clear of the ground. The most ancient examples are strongly bound with wrought iron bands, sometimes very profusely ornamented, and the wood itself was often covered with leather or ornamented canvas, or was painted, decorated, or gilded. Such chests were in constant use for an infinite variety of purposes. They formed seats, on which merchants sat and sold their wares and paid and received their moneys. In the illuminations of some of the MSS. of the period such chests are seen to be used as seats by the musicians while they play their instruments to the guests assembled in the hall, or when covered with cushions, by the ladies, while they spend their long solitary hours working tapestry or embroidery. A miser is also seen to sleep upon his chest, which contains all his hoarded wealth. In fact they formed the most indispensable article of furniture in all the chief rooms of the medieval house, serving, like modern safes, to keep gold and silver articles, jewellery, papers, books, deeds, parchments, and wearing apparel of all kinds, as well as for the hangings of the rooms when not in use. They were often so constructed that they could be used as couches and beds.²

In the thirteenth century the ornamental ironwork began to be supplemented by simple carving on the wood itself, and the old system of covering every joint and seam with an iron band, so that the whole of each side presented a nearly plane surface, began to give place to a more scientific and less primitive mode of construction, viz., by forming the sides, ends, and lid into panels, and by inserting these panels into a stout framework. Such a change of construction necessarily led to a change in the method of ornamentation, and the decoration which had formerly been confined to the terminations of the iron bands, painted leather, or canvas coverings, was now followed by mouldings wrought on the angles of the framing, as well as all kinds of beadings and incised carvings.

In the middle ages the chest makers formed such an important body of workmen that, in most of the principal towns, they separated themselves from the guilds of carpenters and formed special guilds of their own. Such guilds were highly favoured, and became very powerful, their members attaining to a high degree of skill; and

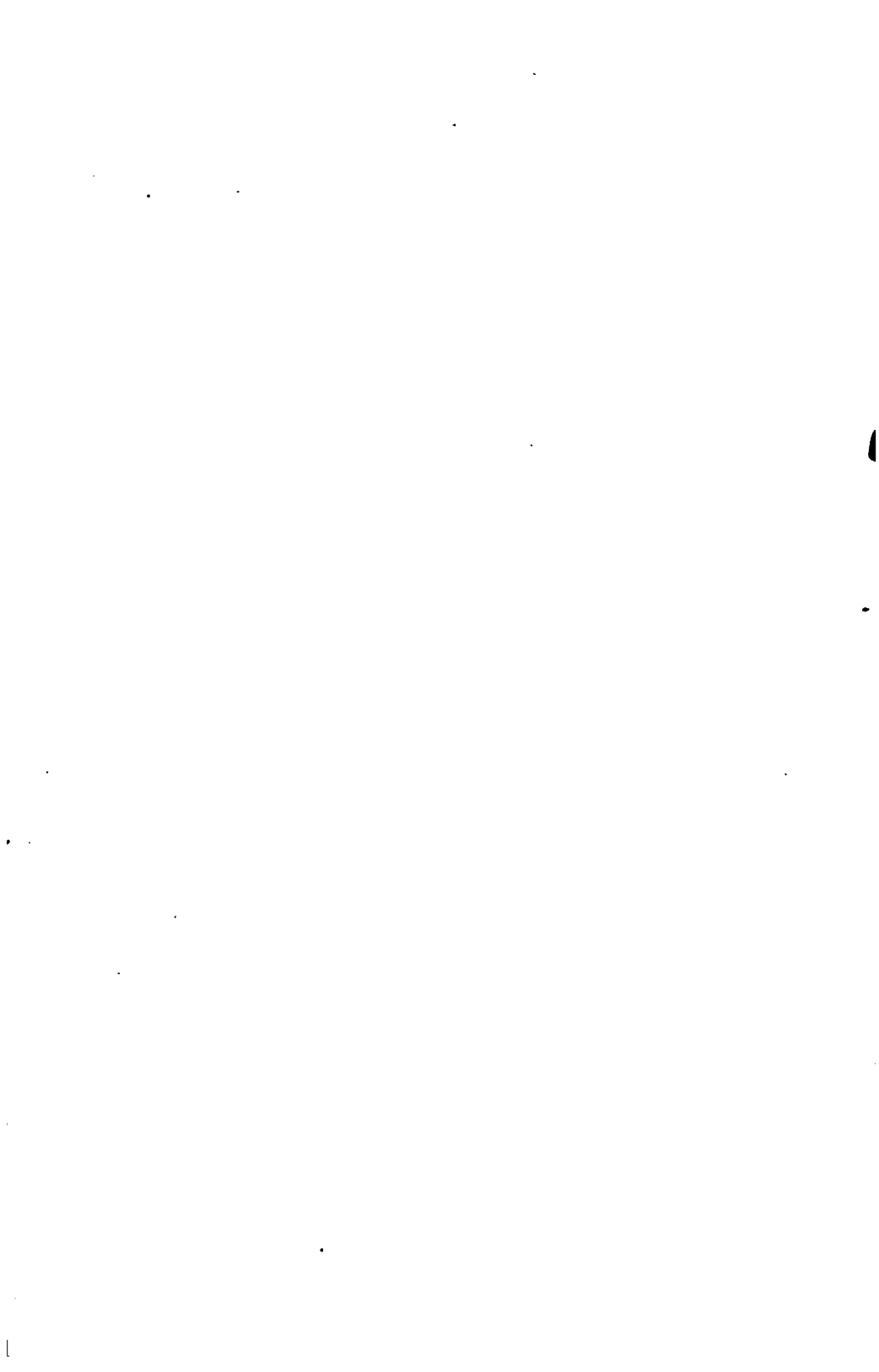
² Viollet-le-Duc, *Dictionnaire du Mobilier Français*.

besides the special business of chest making, they worked in ebony, ivory, and all kinds of precious woods, as well as in horn and shell, in fact, they ranked next to the gold and silver smiths amongst the trade guilds of the period. So much were these trunks, bins, and chests in use as articles of furniture amongst all classes, that the guilds of chestmakers found it necessary to have a code of supplementary laws in order to prevent them from turning out faulty work. So amongst other things it was ordered, that no working chestmaker could go to work with the customers of his master ; and that the masters be forbidden to furnish tools to workmen who worked only by the piece or by the day. These laws were evidently made by the guilds to keep the trade in the hands of a few, and no doubt the most skilful, and at the same time to maintain the highest quality of design and workmanship, as well as to preserve a high price for all articles made by members of the guilds. One curious law was that no members lend chests to dead bodies. From this it appears as though it had been customary to hire out chests to poor families for the purpose of carrying a dead body to the cemetery for burial, and so avoid incurring the expence of a coffin.³

In the fourteenth century, when the interiors of rooms were fitted with various articles of rich furniture, and the walls panelled with pierced and carved woodwork, of which such abundant remains are to be found in the prior's house at Durham,⁴ and hung with elaborately worked tapestry and costly hangings of woven fabrics brought from the Continent or the East, the iron-bound and plain moulded chests of the previous centuries were found to be out of keeping with a more luxurious system of furnishing. It was about the beginning of this century that the richly carved fronts, on which every ingenuity of design and skilled labour was lavished, were introduced. Both in England and on the Continent numerous examples of the highly ornate chests of this period still remain. The writer has not been able to meet with an elaborately carved example in this country, which can be distinctly stated to have been made for purely domestic

³ Common coffins were in use at Abercorn and at Linlithgow, in Scotland. There are three at the former place with coped lids, illustrations of which are given in *Proc. Soc. Antiq. Scot.* 1889-90, p. 389. There was also a parish coffin at Kasingwold, Yorkshire.—*Ed.*

⁴ 'The Works of Prior Castell,' by W. H. D. Longstaffe, *Arch. Aol.* vol. vi. p. 201.





C. C. Hodges. photo.

CARVED OAK CHEST IN WATH CHURCH, NEAR RIPON.

Flemish. (15th Century).

use, though no doubt there are such in some ancient manor houses or castles which have been continuously occupied since they were built. A search through some ancient court houses, moot halls, and the vestries of numerous churches, has resulted in a modest list being made of a few typical examples all worthy of study. It is a significant fact that nearly the whole of the richer specimens are of foreign workmanship; and that there was a large importation of carved chests from Flanders is clearly shown by a search through a number of mediæval wills and inventories, such as those printed in the *Testamenta Eboracensia*⁵ and elsewhere.

In the will of Christopher Best, who was the last priest of the chantry of St. John the Baptist, in the church of Wath, and which is dated April 23, 1557, we find 'Item I gyffe unto George Best xls. that he hath of myne remaining in hys hande with all other stuffe . . . excepe a Flanders Kyste and y^t thing y^t ys within yt Item I wyll y^t George Best restore to Wathe Churche a almere, a vestement and a portys that belongeth unto Saint John Chappyll.'⁶ An inventory, dated 1488, of Thomas Creyke of Beverley, gent. mentions 'a chest of Flaunders 4s.'⁷ By his will of 1419, John Amyas of Thornhill gave to his son William 'j cistam de Flaunder,'⁸ and in 1485, Thomas Staunton of Staunton, Notts, to his son his gold chain 'et cistam meam Flandream.'⁹ The inventory of William Melton, chancellor of York, dated 1528, has 'In the great chambre Two Flaunders chistes, and ij other chistes, vjs. viijd.'¹⁰ Robert Kyrkley, rector of Loftus, in Cleveland, who died in 1468, bequeathed to John Gibson, rector of Hinderwell, 'a counter de Flanders warke;'¹¹ and, in 1552, Alice Mauleverer of Wothersome, widow, bequeathed to her son Edmond 'my great presse, my great cheist carved upon the fore-side, and one counter of oversee worke.'¹²

The carved chest at Wath is said to have come from Jervaulx abbey, and some of the early wills show how such things may have come into the possession of the churches. Thus, in 1497, John Lepton of Terington, says: 'I will that all myne other evidence be putt into a kyste, and therin surely to be kept, and loked, and had to the abbaie of Kirkham: and the Prior of the place to have one loke and one key, and

⁵ Surtees Society, vols. 4, 30, 45, 53, and 79.

⁶ *Associated Architectural Societies' Reports and Papers*, xiii. p. 83.

⁷ *Testamenta Eboracensia*, iv. p. 36.

⁸ *Test. Ebor.* v. p. 17 n.

⁹ *Ibid.* p. 85n. ¹⁰ *Ibid.* p. 258. ¹¹ *Reg. Test.* iv. 105b. ¹² *Ibid.* xiii. 933.

myne executors and feoffators another. To my sone Thomas . . . a spruce kyste.¹³ And, again, in 1506, sir Thomas Tempest of Bracewell says : ' I will y^e my new almyry, beyng in my gret chamber, be sett in Saynt Thomas chapell in the chyrch, thayr, to kepe the vestmentes and bokes belongyng thereto, in honour of God and Saynt Thomas.'¹⁴ And in 1507, Richard Breereley, rector of Kirk Smeaton, bequeathed 'To y^e chauntre att Branburgh, where Sir Richard Mynes servys, my long iron bondon kyrst, for to kepe y^e chales, y^e vestmentes, and the evydence belongyng to y^e said chauntre ; and it for to be devided in too ; and oon parte to have ij lokes for y^e evidence; and y^e keyes to be in keypyng os y^e composicion shewes. I gyff to y^e servys whilke I have ordenyt to be at Smeton, os is aforesaid, my cowntyr in my chamber, for to kepe y^e evydence therto belongyng and other ornamentes.'¹⁵

These old wills and inventories show us that chests went under various names, such as ark, counter, coffer, almyry, press, and casket, and that the word chest is spelt in a variety of ways, such as 'kyst,' 'kyste,' 'kyrst,' 'kist,' 'kiste,' 'chist,' 'chiste,' 'cheste,' 'cheist,' etc. Some of the chests are mentioned particularly as to construction as 'j chiste bound with yren,' 'my bound cheste,' or 'a bound kiste.' The term spruce is so frequently used as to call for a remark. In old English spruce meant Prussian; thus spruce fir is Prussian fir, and the term as applied to chests no doubt means that they were made of spruce fir. The word is variously spelt, as 'my pruce kyst,' 'a chest del spruce,' 'a sprosse chest,' a spruce kyste,' a spreus kyste,' 'my coffer of spruce,' 'lez spruse kist,' 'a long chest of cipresse tre,' etc.¹⁶

It is interesting to find in two old north country court rooms ancient chests still doing duty in their original capacity of containing rolls and deeds. They are in the Moot hall at Appleby, and in the Manor court room in Danby castle, in Cleveland. Both are plain rectangular coffers bound with iron bands. That at Appleby is the smaller of the two, and is secured by four locks, two of which are ancient. The one in Danby castle is thus described by the rev. J. C. Atkinson :¹⁷ 'The oak chest stands in the Jury room, and the Jury

¹³ *Test. Ebor.* iv. p. 130. ¹⁴ *Ibid.* p. 251. ¹⁵ *Ibid.* iv. p. 265.

¹⁶ An inventory of the Prior of Durham dated 1449 has in the 'CAMERA INFERIOR . . . Item una Mensa de Prusiâ cum foliis. . . . GARDEROBA . . . Item una larga Cista de opere Flaundrensi.'—*Wills and Inventories*, I. p. 93.

¹⁷ *Forty Years in a Moorland Parish*, p. 295.

room is an oak panelled room in the castle, with a grandly moulded late medieval fire-place in it, only hidden away from view by modern "Gothic" innovations. The chest itself is about three feet and a half long, by twenty inches high, and twenty-four in width. The oak of the sides and ends is more than an inch thick, and it is barred and cross-barréd with iron bands, so that the parallelograms of oak left uncovered are not of imposing size; and the documents it contains have been in it for nearly two centuries and a half, and the chest was not new, but was probably venerable when they were first entrusted to its keeping, for it has a till in it, and a secret compartment below the till, its present purpose being to hold secure the counterparts of a long series of conveyances affecting the division and distribution of an estate that comprised, in one form or another, nearly twenty-four thousand acres of land.'

Church chests did not greatly differ in their form and construction, and most of them probably but little in their decoration or ornamentation, from those put to secular and domestic uses. The sacristies, chapter houses, and vestries of the ancient churches, more especially those which ranked as cathedral, monastic, or collegiate, all had their numerous chests to hold such things as dyed cloths, tapestries, hangings of the choir for festivals, parchments, charters, deeds, etc. The grand old 'revestry' of Durham cathedral was ruthlessly destroyed without any excuse whatever in 1802, and its loss is the more to be deplored as it is known to have contained all the surviving treasures of the church in the way of furniture and vestments that escaped the spoliation which followed on the heels of the suppression, Carter's plan,¹⁸ engraved in 1801, shows that there were then in it no less than four chests. One of these had an arched lid crossed by iron bands, and may be one of those that still survive in the cathedral library. The other three, which are shown to have been richly carved, have all disappeared or been destroyed.

A good example of an early church chest, dating from the thirteenth century, is to be found at Salton, in the North Riding of Yorkshire.¹⁹ This has a lid with eight sunk panels, and a moulded framing. The uprights, or end pieces, which clamp the boards form-

¹⁸ Some Account of the Cathedral Church of Durham. Plate II.

¹⁹ *Associated Architectural Societies' Reports and Papers*, vol. xv. p. 221.

ing the front and back, are long enough to keep the bottom of the box clear of the floor. The decoration consists of iron bands ending in trifoliations, and there are two iron roses near the top which are probably the only survivors of a number, which studded the front.

A somewhat later but rather similar example remains at Wath-on-Dearne, Yorkshire. It is formed of oak planks two inches in thickness, and the uprights clamping the sides are so unusually broad that they exceed the width of the intervening spaces. Its only decorations are constructive, and consist of iron straps one and three-quarter inches wide and one-eighth of an inch thick. These are admirably distributed for gaining the greatest possible result, both from a constructive and a decorative point of view, with the expenditure of the least amount of material. The two bands crossing the lid also descend the back and form the hinges. All the bands terminate in bifoliations, and the end of each bifoliation is served with a mushroom-headed nail. The front is distinguished by two bands crossed, which form the heraldic cross *moline*, but it is no doubt merely decorative here. The ends are furnished with chains and rings, which could be raised above the lid for slinging the chest from a pole.

At Fishlake, near Doncaster, is another early example, but not in such a good state of preservation. It is five feet four inches long, and sixteen inches square at the ends, and is strengthened with iron bands, only one of which retains the original bifoliated termination. The lid has been secured by six locks, and the chest rests on a curiously formed stand two feet in height. Internally it is divided into several compartments, each with its own lid. One of the more prominent vicars of Fishlake was Thomas Fairbarn, who died in 1496. He bequeaths to his church of Fishlake two books *Pupill et Catholicon* to remain there for ever. These were the *Pupilla Oculi* and *Catholicon seu Summa Januensis*. The late canon Ornsby remarks,²⁰ 'But, alas for the vanity of human wishes and testamentary bequests, the antient chest of oak with its iron bands, which received them, still exists, but the volumes have long disappeared.' At Gilling church in Ryedale is a chest of medieval date. It has but little ornament, and that confined to the upper portion of the front, consisting of dragon-

²⁰ *Associated Architectural Societies' Reports and Papers*, vol. iv. p. 99.



J. Roberts, photo.

CARVED OAK CHEST IN ALNWICK CHURCH.

(Length 6 ft. 10½ in.; Width 2 ft. 7 in.; Depth 2 ft. 10 in.)

like creatures terminating tailwards in conventional foliage of the *fleur-de-lys* type. Its date is probably not earlier than the beginning of the sixteenth century.

In the vestry of Alnwick church is a very fine and large chest with a richly carved front. It has the usual three compartments, two uprights and a centrepiece. The uprights are each divided into four panels, the three uppermost of which on either side are carved with dragon-like monsters, some with wings and some without. All their tails run off into several branches bearing beautifully carved leaves of various kinds, conspicuous amongst them being the trefoil, in the uppermost right-hand panel. The lower panels are occupied with scrolls bearing leaves of the strawberry type. The centre of the front is divided vertically into three, the upper third being again divided into three by the lock plate. On either side of this a chase is represented, the animals facing towards the lock. Each of the lower compartments contains two dragons, their tails ending in foliated branches, and with foliage between them. The two lower dragons have human heads and wear jesters' caps. The character of the foliage and the entire absence of any architectural features in the design of this chest places it in the first quarter of the fourteenth century. It is therefore one of the earliest, as it is one of the very finest, of the carved Flemish chests known to exist in this country.

The curious similarity between the chests at Brancepeth²¹ and Wath, near Ripon, is so striking that it is evident that both came from the same workshop, and that a Flemish one. There is little difference between them in size, both being about six feet four inches long, and two feet five inches in height; only the fronts are carved, the tops and ends having plain panels. It is probable that in both instances the end pieces of the fronts and backs were long enough to raise the body of the chests above the floor, but they have both been cut down, and that at Wath rests on modern turned feet, while that at Brancepeth has no supports. The decoration of the Brancepeth chest is richer and somewhat more refined than that at Wath, but at the same time is tamer and less bold in design. The end pieces of the fronts are divided into several panels, in the one case into three on either side, in the other into two only. At Brancepeth all these

²¹ *Builder*, vol. lix. p. 424. See plate XXVIII., reproduced by permission of the proprietor of the *Builder*, and of Mr. Footitt who made the drawing.

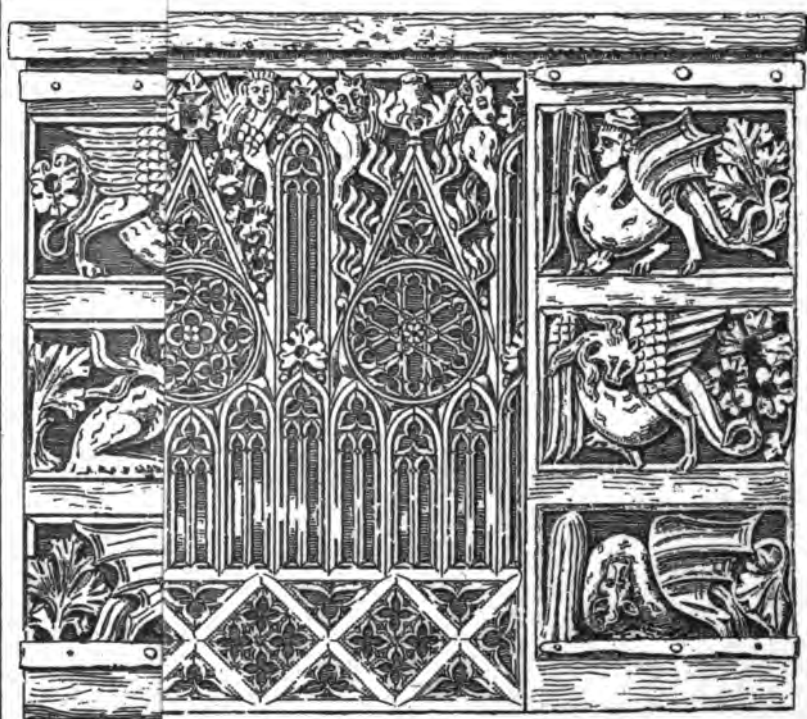
panels are filled with beasts, one being a lion, the rest dragons; one of the latter has a human head. As at Alnwick, all the tails run into foliated branches. At Wath the two upper panels of the side pieces have figure subjects, that on the left side representing a man blowing two long trumpets, and beside him a female figure, but their heads are gone; that on the right represents a dog leaping on to the back of a stag, running under a tree. There is but little difference in the ornamentation of the centre of the fronts of these two chests; both are filled with arcaded work, having in the Brancepeth example six, and in the one at Wath five compartments. These are worked into acutely pointed gablets traceried and crocketed. The spandrils are filled with twirling and twisting dragons, that writhe amongst the crockets and snap viciously at the beautiful bunches of strawberry-like leaves that form the finials of the gablets. Below the gablets are great circles filled with tracery, representing the centrepieces of Gothic windows. Between the main gablets are two light window-like openings, having the peculiar lanky mullions and tracery that are so essentially characteristic of the Flemish and German Gothic of the thirteenth, fourteenth, and fifteenth centuries. The chief difference in the designs of these two chests is in the ornament running along the bottom of the main compartment. At Brancepeth this is a range of lozenges formed by intersecting diagonals, the spaces being cusped and filled with tracery. At Wath we find the same space filled with two great dragons, with their necks twisted together, and their tails running off into scrolls, each bearing four very large leaves.

In St. Peter's church, Derby, is a very similar chest to the two just described, having almost the same kind of tracery in the front panels.

In the kitchen of St. Mary's hall, Coventry, is a fourth chest of the same design, or nearly so, as those at Brancepeth and Wath. So great is the similarity between these examples that it is quite reasonable to suppose that they are all of one date, and all came from the same workshop.

In the vestry on the south side of the choir of York minster is a large chest of Flemish or German work, the general construction of which is like those just mentioned. The lock is more perfect, retaining a single leaf of the foliated ironwork that once covered the lock

NCEPETH CH.



FEET.

W. G. FOSTITT.
1890.

PHOTO-LITHO. SPADUE & CO. 22, MARTIN-LANE CANNON ST. LONDON, E.C.

(Reprinted by kind pe



plate. The end pieces of the framework are narrow, and each contain a single figure under an architectural canopy. Below these, in the feet, are carved lions seated. The main front is occupied with a large pictorial representation of the story of 'St. George and the Dragon.' The various episodes in the story being all depicted in different portions of the same panel. In the right hand upper portion is an excellent representation of a medieval town, towards which St. George is riding. Opposite he is represented as having dismounted from his charger, and receiving the grateful thanks of the maiden he has rescued from the jaws of the monster. In the lower portions of the panel the rescue of the maiden is shown. St. George and the Dragon seems to have been a favourite subject for the front of these richly carved chests. Among other mentions of it we find one in the will of William Carre, alderman of Newcastle, dated 1572, 'Also I will that the cupborde with Sayncte george upon yt w^{ch} standeith in my hall shall so remayne styll duringe the life naturall of my wel-beloved wif. And after hir deathe I will that the said cubborde & the said george shall still remayne in the house as an hairelome for ev'.²³

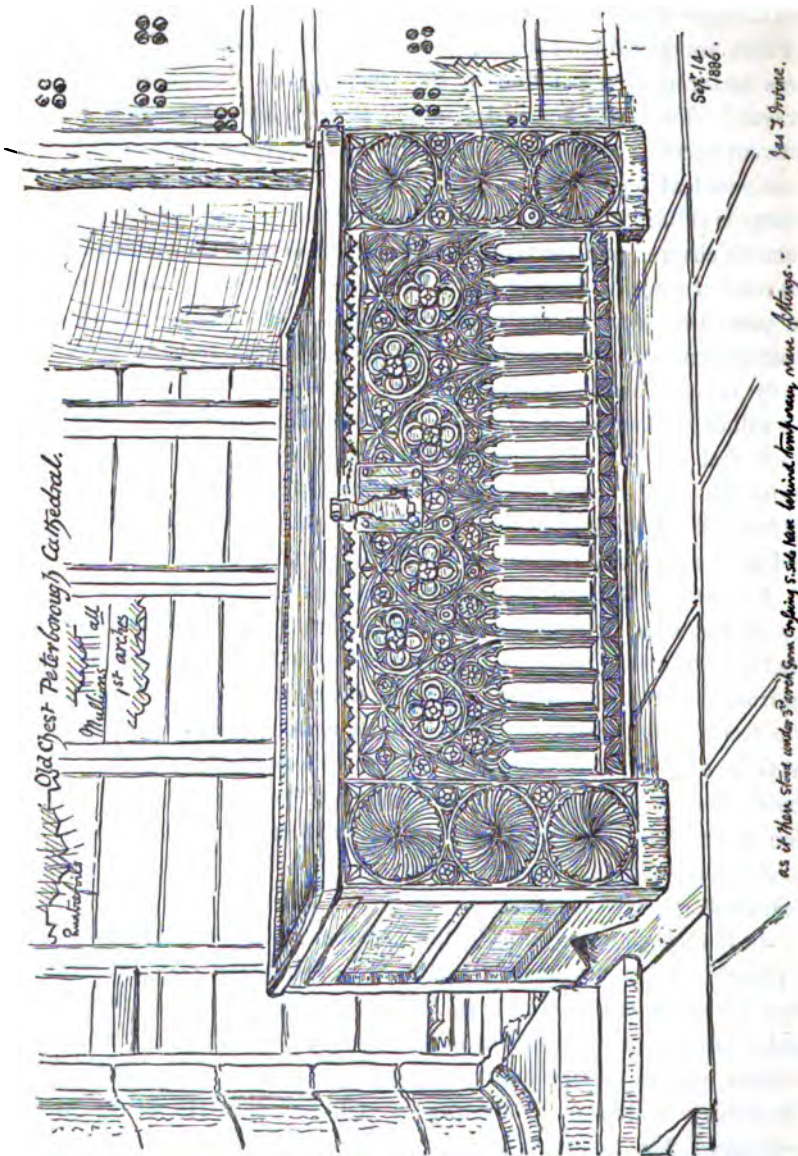
At Coity, in Glamorganshire,²³ is a splendid specimen of a medieval church chest or almyer of unusual design. The angle posts of the framework are prolonged to serve as legs to raise the chest well up from the ground. It has a sloping lid covered with rich tracery. The front is divided into six panels. The three upper ones and the centre one of the lower three bear representations of the emblems of the Passion; the centre upper panel having a symbolical representation of the cross and the five wounds. The tracery is remarkably good throughout, and indicates that the chest belongs to the last quarter of the fifteenth century.

In the second volume of Pugin's *Specimens of Gothic Architecture*, a plate,²⁴ is devoted to the illustration of a fine carved chest, at that time (1822) in the possession of G. Ormerod, esq. It is of English make, having its front ornamented with five panels, four of which contain window tracery under crocketed pediments. The design of the tracery is alike in all the panels, and is of the type known as reticulated, but the main lines are straight instead of being ogee

²³ *Wills and Inventories*, i. p. 385.

²³ *Archæologia Cambrensis*, vol. v. 5th series, p. 400.

²⁴ Plate xlv. *q.v.*



as it now stands under porch from copying 5. See here behind temporary mass. fittings.

Sept. 14 1886.

Geo. Z. Swaine.

MEDIEVAL CARVED CHEST, PETERBOROUGH CATHEDRAL.
(From a drawing by Mr. J. T. Irvine.)

curved, thus they form lozenge-shaped spaces which are cusped. This straight-lined reticulated tracery is not frequently met with in church windows, and is confined to the south-west of England and Oxfordshire, and in that district this chest was most likely made, perhaps at Bristol. The centre panel is occupied in its upper part by the lock plate, below it contains a figure subject representing the crowning of a king. The date of this fine chest is about 1350.

In Peterborough cathedral is still preserved one of the ancient chests belonging to the church. It is of great interest, as it is manifestly of English design and workmanship, and contrasts strongly with the Flemish examples just mentioned. The tracery on the front reminds us of the windows of the 'geometrical decorated' period, before the introduction of flowing lines, and may well be compared with the east window of Lincoln cathedral and with those of the chapter-house at Westminster. The whorls carved on the side pieces of the front are indicative of the early date of this chest, probably about 1260. Similar ornaments occur on a small and very early chest of English make preserved at the Old Hall, Gainsborough, the property of sir Hickman Bacon, bart.

In Minehead church, Somersetshire,²⁶ is a well preserved chest of English workmanship of late fourteenth century date. It has sunk and carved panels on both the front and the back, the top and ends being plain. Two of the panels contain heraldic shields, one the emblems of the Passion, one the initials J.C.M., and another an eagle holding a clasped book in its claws, the emblem of St. John the Evangelist.

A highly interesting example of a medieval chest, which is, however, uncarved, was formerly in the Chancery court at Durham; and when, in 1855, the court was removed from the exchequer building on the Palace green to the bailey, it got into the hands of a joiner, and is now in private possession. It dates between the years 1340 and 1345. It formerly belonged to bishop Richard de Bury, as it bears his arms; and as it also bears the royal arms quartering the *fleur-de-llys*, which were first adopted in 1340, and as bishop Richard de Bury died in 1345, a very approximate date can in this case be given. It retains in its design and construction all the characteristics of the

²⁶ *Bwilder*, lv. p. 413.

earlier medieval chests ; it is six feet long inside, thirteen inches wide, and two feet high. Each side, each end, and the lid, are in one piece of oak, very wide boards being used. The front and back are checked over the ends, and the whole is bound together by wide iron straps. Six of these pass down the front and under the bottom, and have bifoliated terminations. Two pass around each end horizontally, embracing the angles, and six more cross the lid and pass down the back, and thus form the hinges. These latter have trifoliated terminations. There is a small till at the right-hand end six and a half inches wide

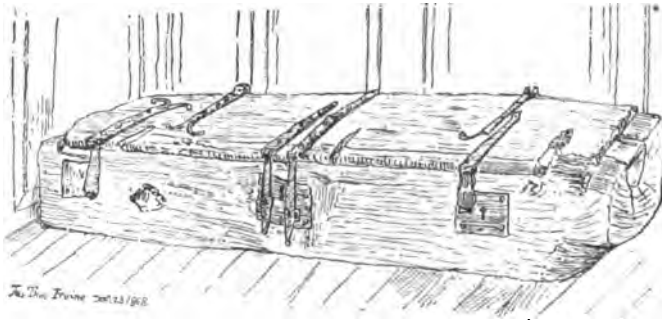


and seven inches deep. But the chief interest lies in the painting inside the lid, which is remarkably fresh and clean. It consists of four coats of arms, the principal ones being those of sir Richard de Aungerville, bishop Richard de Bury's father ; *gules, a cinquefoil ermine pierced, within a bordure bezantée* ; and the arms of England and France quarterly, the second and third quarters being *semée of fleur-de-lys*. In the centre of the lid, between the four shields, a man on horseback is represented tilting at a cock, and the ends are filled up with lions rampant facing outwards.

A few more examples may be mentioned in conclusion. In the

church of St. Mary the great, Cambridge,²⁶ is a good carved chest. At Saltwood, in Kent,²⁷ is a fine one of English make, with traceried panels dating from the close of the thirteenth century, and another is in the chapter house at Oxford cathedral. St. John's church, Glastonbury, has an early carved chest, with coats of arms of some local families painted on the front. At Huttoft, Lincolnshire;²⁸ Stoke d'Abernon, Surrey;²⁹ St. Michael's, Coventry;³⁰ Southacre, Norfolk; and Guestling, Sussex,³¹ are good carved chests. At Church Brampton, Northamptonshire, and Icklingham, Suffolk,³² are two fine ones with no carving, but covered with rich iron scroll work, in both cases resembling so nearly that of the well-known grille over the tomb of queen Eleanor, as to enable us to date them at the close of the thirteenth century.³³

At Orleton, Herefordshire, there is a chest hollowed out of a solid log of oak. It is shown in the annexed illustration from a drawing by Mr. J. T. Irvine.



Antient Church Chest Orleton Church

²⁶ *Archaeological Journal*, xii. p. 355. ²⁷ *Archaeologia Cantiana*, xviii. p. 422.

²⁸ Parker's *Glossary of Architecture*. ²⁹ *Ibid.* ³¹ *Ibid.*

³⁰ The illustration kindly lent by the proprietor of *The Builder*.

³² *Building News*, August 15, 1884. ³³ Queen Eleanor died November 28, 1290.



MEMORIAL BRASS, CHESTER-LE-STREET CHURCH.

XXX.—FOUR MEMORIAL BRASSES IN THE COUNTY
OF DURHAM.

BY J. R. BOYLE.

[Read on the 23rd December 1891.]

So far as I know five monumental brasses, still existing in the county of Durham, are omitted from Mr. Waller's list.¹ One of the omissions has been supplied by Mr. Blair.² Of the four remaining brasses I have prepared brief notices, so as to make the series published in the transactions as complete as possible.

1. **St. Andrew's Auckland.**—An inscribed brass on the floor of the nave, near the west end; the inscription which is perfectly distinct, reads as follows:—

**hic facit lanflotus Claxton q' obiit xi^o die mei^o february
Anno dni M^o CCCC^o vi^o cal^o aie p'piciet^o deus Amen**

2. **Chester-le-Street.**—A brass without inscription, representing the full-length figure of a lady in costume of the first half of the fifteenth century. The herald's visitation of Durham of 1575 mentions the brass of William Lambton and Alice Salcock, his wife, as then existing in the south aisle. Some inscription, long since lost, may have enabled Garter King at Arms to arrive at the identification. The position indicated is that in which the existing brass remained till the time of the deplorable violations of Chester church carried out during the incumbency of the late Mr. De Pledge; and within living memory the remaining effigy was accompanied by that of a male. Under these circumstances we can have no hesitation in identifying the brass as that of Alice Salcock of Salcock in the county of Lancaster, wife of William Lambton of Lambton. She died in 1434, and her husband died four years before her. The most noticeable feature in the effigy is the extreme simplicity with which the folds of the drapery are represented. The lines are few, but are engraved with great boldness, and do not lack dignity and grace. The head is covered by a veil which falls on the shoulders. The principal garment is a gown which descends to and covers the feet. The shoulders are covered by an

¹ *Vide* p. 76.

² *Vide* p. 207.

NOTE.—The round mark on the forehead of the effigy illustrated on the opposite page is that of a modern screw-hole.

equally long cloak, which is held in position by a cord. The hands are folded on the breast in the act of prayer. (See illustration of this brass page 310.)

3. **Dinsdale.**—A late, small, but extremely beautiful brass. It measures only eleven and a half inches by eight and a half inches. A line of beaded ornament runs round the edge. In the two upper corners are the words:—

MEMORIAE | SACRUM

The following is the inscription:—

Mary Wyvill deceased, late wife of Tho: Wyvill of Spennithorne & daughter of | Christo Place of Dinsdale Esq^r Provided six pounds yearly forever towards the releife | of the Poor inhabiting in the Parish of Dinsdale to be pd by equall Portions upon the | 23^d Decembr & 23^d of Iune in manner following; viz 3 pounds 10 shil: yearly as | aboves^d during the life of Tho: Wyvill afores^d & of her Hurice now living in Winston | & after the decease of the fore menconed Hurice 10 shillings more & after the decease | of the s^d Tho: 2 pounds more, in all six pound, Issuing & to issue out of certaine | Lands belonging to the s^d Tho: Wyvill & by his Deede granted to Rowland Place of Dinsdale Esq Robert Place of Dinsdale gent. Will Killinghall of Low midlston Esq. & John | Garnet of Eglescliffe gent. & their heires forever for the uses above-said, to be | paid & distributed by the Parson, Churchwardens & overseers for the Poore of the | said Parish, & their Successors forever. Which said Deed is in the custody | of the said Feoffees or some of them. The s^d Mary Wyvell dyed the 24 of Iune | 1668 & lyeth buried in the Quire in Spennithorne Church

Nearly the whole of the higher half of the brass is occupied by a coat of eight quarterings, surmounted by helmet and crest, a wyvern or winged dragon, and surrounded by most graceful mantling. The shield should really be described as a coat of four quarters impaling a coat of four quarters. The first quarters are:—1. Three chevrons, a chief; 2. three hammers, two and one, a crescent for

difference; 3. a chief dancette; 4. a bend, a label of three points.³ The impaled quarters are:—1. a lion passant counterchanged; 2. three chevrons; 3. ermine, an orle;⁴ 4. a fess between six *fleurs de lys*.

4. Lanchester.—An inscribed brass, inlaid in a huge slab of limestone in the floor of the chancel. The inscription is printed, but very inaccurately, by Surtees.⁵ It is greatly worn by the passing of the feet of many generations, and can only be read with extreme difficulty. The following is perhaps as correct a reading as it is now possible to recover:—

Orate p̄ aīa m̄ri Joh̄is Rudde in decretis baccalarīi
quondm̄ decani hui' loci qui obiit xxix die decebr'
Anno dñi M° CCCC° lxxx cui' aīe pp̄iciet de' amen

The interest of this inscription is very great. In one of the glass cases in the library at Ushaw college is a manuscript missal, written in a hand of the fifteenth century. On the fly-leaf at the beginning is the following inscription:—

*Liber capelli p'oc'li de Eshe ex dono miri Johis Rudde in decretis
bacallarīi quondam decani de Lanchestr̄ cujus anima propitiu'
Deus Amen.*

The history of this book from the time of its gift by Rudde is soon told. At the Reformation it passed into the hands of the family of Smyth of Esh Hall. In their possession it remained till after the establishment of the college of English Catholics at Ushaw, when it was given to the library of that institution. Apart from its historic associations this book is of the greatest possible value. It is the only medieval service book belonging to any church in the diocese of Durham now known to exist. The late rev. J. L. Low somewhere laments that he has been unable to discover whether the use of York, Salisbury, or Hereford, was accepted in the diocese of Durham. An examination of this book would decide the question. The book and the brass are so intimately associated that I may be forgiven this little digression.

³ Robson, in his *British Herald*, gives: quarterly 1st, *gu.* three chev. braced, in base, *vair* [the brass shows this]; a chief *or.* for WYVILL; 2nd, *sa.* three pick-axes *ar.* for PIGOTT; 3rd, *az.* a chief indented *or.* for FITZ-RANDALL; 4th, *az.* a bend *or.* over all a label of 3 point *ar.* for SCOOP (*sic*) [SCROOP]. The arms on the brass have a mullet in the centre.

⁴ 3rd, *erm.* on a canton *gu.* an orle *or* or *ar.*, for SURTEES.

⁵ *Durham*, vol. ii, p. 314, copied probably from Hutchinson, *Durham*, vol. ii, p. 356.

XXXI.—THE MOTHER GODDESSES.

BY F. HAVERFIELD, M.A., F.S.A.

(Read on the 23rd December, 1891.)

1.—INTRODUCTION.

It has often been remarked that the history of the Roman empire is based on two kinds of authorities which are strangely different. The records of most ages confirm or correct one another; the literature and the inscriptions of the empire rarely touch. Facts, even names, mentioned in the one seldom appear in the other, and an inscription like that recently unearthed at Rome, which speaks of Horace's *Carmen Saeculare*, is all but unique.¹ But the difference is nowhere more striking than in religious matters. Our literary sources suggest that under the early empire scepticism triumphed and religion was dead. Our inscriptions tell us of whole cults which no writer discusses and few even mention. The cause is not far to seek. The literature of the early empire was written for and read by the upper classes, and these were sceptical, or philosophic, or indifferently orthodox. Eastern cults like those of Isis or Mithras, which became fashionable, were mentioned in books; the beliefs of the masses in the provinces were as little noticed as their languages. Even Christian writers tell us little. Casually Lactantius alludes to Esus and Teutates whom the Gauls appease with human blood, but he took the allusion from Lucan. Casually Tertullian observes that each tribe had its own gods: the Syrians, Atergatis; the Noricans, Belenus; the Mauretanians, Regulus. But these writers, and still more the other early apologists, like Minucius Felix and Arnobius, reserve argument and invective for the 'established' Greek and Roman mythologies, even for the lesser gods of Rome, Nodotis, Mater Matuta, Perfica, or for the fashionable cults known in reading circles.

In the following paragraphs I desire to briefly treat one of these popular worships, about which literature is silent, and I hope, in due course, to deal afterwards with other such cults, so far as they

¹ So forgers have noticed and have tried to fill the gap. Of the dozen forged inscriptions which pretend to be Romano-British, seven allude to men like Agricola, Caratacus, Suetonius, or to facts like the authorship of Hadrian's Wall.

are represented in Roman Britain. The result will be a series of notes on the whole Romano-British Pantheon, which may be useful in more ways than one. They may even throw light on Romano-British civilization, and on the relative importance of the military, commercial, and native elements. The religious inscriptions of Aquitaine and of Narbonese Gaul reveal to us the survival of an Iberian element in the south-west of France and show that even the 'Province' was not thoroughly Romanized, and a survey may end in equally interesting conclusions for our own country. My reason for commencing with the 'Mother Goddesses' is that this cult is both the easiest and the most notable subject. It is familiar to every archaeologist, and the material has been collected and admirably treated by a German scholar, from whose work I have largely borrowed.²

2.—DISTRIBUTION.

Our knowledge of this cult is derived wholly from inscriptions and sculptures. There is no passage in ancient literature which can, with any probability, be referred to it. But from the distribution of the stone records we may infer that it belonged exclusively to western Europe, and, indeed, to certain parts of western Europe. It was popular in Cisalpine and Narbonese Gaul, in Lower Germany, and in some districts of Britain. Its memorials occur at Rome, in Gallia Lugudunensis, and in Upper Germany. Faint and often doubtful traces can be detected in other parts of the west, in Italy outside of Rome, in the north and south-west of Gaul, in Spain, Africa, and the five Illyrican provinces south of the Danube. These traces are such as to show that the cult is completely foreign to most of the districts in question. Spain can produce only three dedications; Africa, Aquitaine, Illyricum, and Italy none at all, unless we suppose that the *Mothers* appear under other names.³ We have, indeed, at Lyons a dedication to *Matres Pannoniorum et Delmatarum* and *Matres Italas* and *Africanas* appear on altars found at Winchester and

² Max Ihm in *Jahrbücher des Vereins von Altertumsfreunden in Rheinlande* (*Bonner Jahrbücher*), lxxxiii. (Bonn, 1887) pp. 1-200. See also M. Siebourg, *de Sulveis Campestribus Fatis*; K. Friederich's *Matronarum monumenta* (Bonn Dissertation, 1886); F. Haug in *Bursian's Jahresbericht*, lii. pp. 116-121; O. Hirschfeld, *Westdeutsche Zeitschrift*, viii. (1889) p. 135; and Vallentin, *Revue Celtique*, iv. (1880) p. 27.

³ See the annexed map, also schedule, p. 337.

York. But this only denotes that Italians, Africans, Pannonians, and Dalmatians adopted in the west the common cult.⁴

Indeed, we must go further and conclude that the cult is also strange to Rome and Britain. The inscriptions in which it is mentioned at Rome belong to a set of sixteen dedications found near the *via Tasso*: they are all very similar in date and character, and were put up by the *equites singulares* or imperial body-guard in the first half of the second century A.D. These *equites* were largely, though not exclusively, recruited on the Rhine.⁵ Some of these particular inscriptions actually give German birthplaces on the stones, and we may assume that the presence of the cult in Rome is due to soldiers who had perhaps brought it from the Rhine. It is interesting to reflect that we are dealing with a cult which was barely represented in the great centre of the Roman world.

Similarly with Britain. The British monuments to the 'Mothers' are found mainly in military centres. Their dedicators, so far as they state their profession, are mainly soldiers. Local epithets, such as denote a native worship, are absent, and the goddesses are styled *patriae*, 'of my fatherland'; *transmarinae*, 'belonging to a land over the sea'; *domesticae*, 'belonging to my birthplace';⁶ epithets



which no sober enquirer will refer to the pre-historic epoch when the Kelts crossed into Britain. It is, no doubt, possible that the Keltic inhabitants of our island worshipped a native triad of goddesses, but there is only one instance where we have reason to suspect the mention of any such thing on a Roman altar. Mr. Whitley Stokes has conjectured that the Benwell dedication *Lamiis tribus* refers to British reflexes of the three *Morigna* or sisters who are known in Irish legends as Anand, Badb, and Machae.⁷ But this instance is unique, and

⁴ For the Lyons inscription, see Mommsen, *Ephem.* v. p. 202; for the Winchester one, *Hermes*, xix. 19 n. It follows that in explaining epithets of the 'Mothers,' we must conform to the geographical limits. The *Matres Ollototae*, for instance, must not be referred to a place in Spain.

⁵ Mommsen, *Ephem.* v. p. 233.

⁶ So *domus* is regularly used in inscriptions.

⁷ *Revue Celtique*, xii. 128. An early glossary gives *lamia* as the Latin for

the presumably native deities who most commonly appear on our inscriptions are, except the *Di Veteres*, singular in number.

It must be remembered that religions spread with extraordinary ease under the Roman empire. Freedom of movement and intercourse was then in some ways greater than it is even now,⁸ travelling for business or for pleasure was common in all ranks, and often meant the moving of a household of slaves. The needs of the army must also have caused a perpetual ebb and flow, as troops were shifted from province to province, or drafts of veterans and recruits went to and fro. Hence the diffusion of oriental cults like those of Mithras or Dolichenus, and of Christianity itself. Hence, too, we can understand how the worship of the western 'Mothers' spread beyond its original home. The only remarkable fact is that it did come from the west, while all, or nearly all, the religions which spread through the early empire came from the east, from Greece and still more from Asia, the lands of ancient and established civilizations. This will account for the little notice which the 'Mothers' received in Rome, and for the comparatively small area over which they extended their sway.

3.—ORIGINAL SEAT OF THE WORSHIP.

It is not easy to say what the original seat of the cult was. Clearly it was not Roman or Italian. It had nothing to do with the Roman *Parcae*, still less with certain *θεαὶ μητέρες*, who, as Diodorus casually tells us, were worshipped in Sicily.⁹ Geography confines us to a German or Keltic origin. Lower Germany has strong claims to be an original home—not necessarily the only one—of the 'Mothers.' Its somewhat limited area supplies the largest number of dedications found in any one province, its sculptures are the most characteristic, and Mommsen has incidentally observed that the worship may here be indigenous.¹⁰ On the other hand, the

morigain (singular of *morigna*). Mr. Roach Smith (*Coll. Ant.* i. 137) held these *Lamiae* to be the 'Mothers' re-named. In any case, no connection with the *Lamia* of classical mythology is possible.

⁸ Marshall's *Principles of Economics*, i. 20; Friedländer's *Sittengeschichte Roms*, ii. 56. I doubt if the statement can be extended to include trade, though even that was easier under the empire than before.

⁹ Diod. iv. 79, foll. This is the only reference to these deities, and some scholars hold that Diodorus has made a mistake.

¹⁰ *Westdeutsche Zeitschrift*, 1886, p. 124. It may be added that the fruit baskets of the 'Mothers' also appear with the Batavian goddess Nehalennia, and in Teutonic mythology (*Zeitschrift für deutsche Philologie*, xlii. 301).

German monuments, being mostly due to soldiers, may belong to an imported cult, while those of Cisalpine Gaul and Narbonensis are the work of civilians, and less open to such suspicion. The earliest datable dedication, too, hails from lake Maggiore; there are several Keltic details observable about the cult, and Ihm finds the home of the 'Mothers' in the Gallic districts mentioned. He adds that an extension northwards is in this case more likely than the reverse, but this is entirely *a priori* arguing, and the difference of dedicators also goes for little here. Germany was garrisoned by a large army; Cisalpine and Narbonese Gaul were bare of troops,¹¹ so that variety in the dedicators corresponds simply to variety in the populations. The question is complicated by the presence of Keltic tribes in Roman times near the west bank of the Rhine, and we do not know the details of the race division well enough to use them in this problem. Mythology, to which Dr. Röscher has bid us go, favours either a German or a Keltic origin; both races worshipped triads of goddesses. Indeed, it is conceivable that the worship of the 'Mothers' was indigenous in both Gallic and Rhenish districts, that is, that there were two distinct but similar cults which were amalgamated, as cults in antiquity so often were, but which retained, in certain differences of titulature and other detail, vestiges of original difference.

4.—DATE AND WORSHIPPERS.

The main outlines of the cult are very much the same in all places. It flourished in the first three centuries, the first monument datable with certainty¹² belonging to Caligula's reign (A.D. 37-41), the last, one found at Benwell, to Gordian's (A.D. 238-244), while many can be fixed to intermediate dates. At the end of the third century Christianity or the barbarian invasions weakened the cult, as they did other native cults; for instance, that of Hercules Densoniensis, the Gallic god who survived the earlier Imperial rule to figure in the third century on the coins of the short-lived Gallo-

¹¹ Hirschfeld, *C.I.L.* xii. p. xii. Cisalpine Gaul is, of course, now part of Italy, though, for convenience, I have distinguished the two areas.

¹² At Pallanza, on lake Maggiore. Prof. Hübner has dated another monument found in Cisalpine Gaul to the reign of Tiberius, but his conclusion depends on the style of lettering, and this cannot be called certain.

Roman empire. There is, however, some curious evidence to show that the worship of the 'Mothers,' like other superstitions, lingered on into the middle ages. Thus, to quote one of many examples, a German book of questions to be asked from penitents, dating from the eleventh century, contains the following:—'Hast thou done, as do some women at certain seasons, preparing a table in thy house and meat and drink thereon, that the three Sisters or *Parcae* may come and be refreshed therewith?' Towards the end of the next century Saxo Grammaticus tells us how a certain Fridlaf consulted the Sisters, and his description agrees with the monuments of the 'Mothers.' Even to-day three sisters, Einbede, Willibede, and Warbede, are honoured in western Germany.¹³

The belief was, indeed, one likely to survive. Christianity, as we are daily coming to see more clearly, spread first and most rapidly in the centres of civilization; the unconverted were truly *pagani*; and the cult of the 'Mothers' was essentially a poor man's creed; its worshippers came from the lower ranks. Soldiers form the majority everywhere, except in the ungarrisoned regions of Cisalpine and Narbonese Gaul, and of the soldiers only two or three hold even moderately high rank. We have a *tribunus militum* of a legion at Lyons, at Benwell a *praefectus alae*, but this almost exhausts the list. Civil magistrates are as rare; many dedicators are clearly slaves, freedmen, *peregrini*. Women, again, as Ihm has noted, take a rather larger share in this cult than is usual, at least, in the Gallic and German districts, and this seems to suggest again a popular and indigenous character. In Britain the immigrant cult has, at the most, only one female worshipper.¹⁴

5.—TITULATURE.

In other details there are natural differences in different provinces. The empire was, as Mommsen has said, a sort of confederation, and such variations are inevitable, though, be it added, we do not explain them merely by saying this. In the first place, the dominant title 'Mothers' has three Latin forms. *Matres* is used exclusively in

¹³ Ihm refers to Panzer's *Beiträge zur Deutschen Mythologie*, i. pp. 1-200. Similar details in Wright's *The Celt, the Roman, and the Saxon*, p. 282.

¹⁴ There is a possible one at Carlisle (*Lap. Sept.* 491, *C.I.L.* vii. 927), but it seems to stand alone.

Britain and at Rome, and incidentally in a good many other places; *Matronae* rules in Lower Germany and Cisalpine Gaul; and a by-form *Matrae* occurs in Narbonese Gaul and in some contiguous districts. It is not quite clear whether any difference in meaning is to be drawn between these forms. Apart from the geographical distribution, certain minor differences of usage may be noted between *Matres* and *Matronae*. Thus, the native local epithets so common in Germany are usually confined to one or other form: it is the exception to find, as we do once near Bonn, the epithet *Vacalineshae* used with both *Matronae* and *Matres*. Again, the strictly local epithets are more commonly used with *Matronae*; *Matres* takes those of wider sense, *Germanae*, *Gallae*, *domesticae*, and has thus the look of a different, at first sight, of a less exact, less technical term. Geography emphasizes this difference: *Matres* has travelled into Britain, Spain, and elsewhere; *Matronae* does not occur in any land where the cult has been demonstrably imported.¹⁵ It would seem, then, that Mommsen had some reason for drawing a distinction between the *Matres* and the *Matronae*, but it is doubtful whether this distinction was always felt by the worshippers. The character of the inscriptions and sculptures is very similar, except on the points noted, and we may perhaps explain the variations by supposing (as before) an amalgamation. The use of the third term *Matrae* seems, as Mommsen long ago suggested, to be a Kelticism.

Somewhat similar variations are observable in the epithets which are often attached to the title 'Mothers.' It has been indicated in the course of the last paragraph that these epithets may be divided into two classes, those with a more or less general significance, and those which are clearly native and probably local, and it has been pointed out that the first are commoner with the title *Matres*, the latter with *Matronae*. This, however, is not all. Statistics show that in Narbonese and Cisalpine Gaul, and in Britain, epithets of any sort are comparatively rare with any of the three forms, *Matres*, *Matrae*, *Matronae*; where epithets occur we have general terms, like *suus*,

¹⁵ Compare the *Matronae Aufaniae* which occur here and there in Germany and Gaul with the *Matres Aufaniae* on one Spanish inscription. But the dedication found near Bonn, *Matribus sive Matronis Aufaniabus*, shows that the distinction was not always kept, and so the *Vacalineshae* quoted above is another example; there are not many.

domesticus, transmarinus, and if we may call it an epithet, *deus*.¹⁶ In Lower Germany, on the other hand, we meet a multitude of epithets, obviously native and apparently derived from proper names of places for the most part, which can even stand alone with no perceptible difference in meaning. Such are the *Mahlnehæ* (Malines), *Nersihenæs* (Neersen), *Albiahenæs* (Elvenich), and many more. Some of these epithets seem to be Keltic, like *Octocannæs*, *Mediotautehæs*, but whether always with the sense of place is doubtful. In Britain only two such epithets occur, *Ollotæs* at Binchester, and *Alatervias* at Cramond, near Edinburgh. The first probably denotes 'of another land,' the second is quite obscure. It appears to resemble the name of a Rhenish deity, *Alateivia*, and possibly the first elements, *Alat*, may be identical. It may also be the same as an imperfectly preserved name found at Nantes, and presumably Keltic.¹⁷

It may be added that the Lower German and, to some extent, the Gallic inscriptions often form the dative plural in *-abus*, *Matrabus*, *Matronabus*, and in the epithets, *Octocannabus*, *Gavadiabus*, and many more. This is perhaps due to the analogy of *deabus*, the ending *-abus* being sometimes used to define gender in law papers, and especially in late Latin.¹⁸ Once, indeed, at Nîmes in the south of France, we have a curious inscription written with Greek letters in Keltic dialect, which contains the unmistakably Keltic dative MATPEBO (*matrebo*), and this analogy has possibly also aided the employment of *Matrabus* for *Matris*.¹⁹ An even stranger form, not Keltic but Tentonic, appears on three Rhenish dedications, where *Vatvims* and *Aflims* preserve the old German dative plural, of which we have no other direct evidence, though we could infer it from the terminations in kindred languages. It is needless to say that we have nothing of

¹⁶ The title *Deæ Matres*, often used in England, is unfortunate. *Matres* alone is commoner by far than *deæ Matres*. *Deæ Matronas* is all but unknown (once *Matronis dis*, once *divis*).

¹⁷ *Alatervos*, *Bulletin Epigraphique*, 1886, p. 264. Holder in his *Sprachechatz* does not mention this name. The attempt of the Dutch professor, Kern, to find German derivations for this and other epithets (*Revue Celtique*, ii. 157) does not seem successful.

¹⁸ So *filiabus*, *libertabus*, *natabus*, etc. The Latin grammarians regularly mention the use, but limit the instances; see, e.g., Keil's *Gram. Lat.* v. pp. 189, 532.

¹⁹ The Keltic and Italian languages, alone in the Indo-European family, retained the ending in *-bus* for the dative and ablative plural; Brugman, *Grundschrift*, §§ 367, 382. Traces survive in surviving Keltic dialects, e.g., in Gaelic *bard* (poet), dat. plur. *bhairdaibh*.

this sort in Britain; the cult was not sufficiently established in our island, and the worshippers, mostly soldiers, clearly all knew the *Staatssprache*.²⁰

6.—SCULPTURES.

The sculptured representations of the 'Mothers' to which we now come show somewhat similar variations. The forty or fifty known agree, indeed, in showing neither more nor less than three goddesses, the *matres tres* as a British inscription calls them. The mystic number does not vary, though a fourth figure, perhaps a priest or the dedicator, is occasionally added to the group.²¹ But the forms vary. The commonest type and the best defined is that which prevails on the Rhine. Three draped figures sit beneath an arch or canopy with fruit baskets on their knees, and with a curious head-dress, not unlike a *nimbus*, but probably the head-dress of the land, on the head of the two outer figures. The type varies sometimes in detail. Either the fruits are shown loose, or the head-dresses are absent, or the middle figure has a horn of plenty, and, including these sub-species, the type claims more than half the known reliefs. Less common and less defined is the second type, where the goddesses stand with long robes, but often without distinguishable attributes, a type which seems confined to Gaul and Britain. In two or three other cases the types are mixed, part sitting, part standing, and in three German reliefs we have only busts. The first type may thus claim to be the most characteristic.

In Britain the reliefs are few, poorly executed, and worse preserved. Some, like the well-known example found in London,²² show the first or German type with fruit baskets, but the heads are in nearly all cases lost. One fragment from Carlisle²³ shows two of the

²⁰ The absence of native idioms on the inscriptions of Britain, as compared with, *e.g.*, those of Gaul, suggests that the British read and wrote in Latin. Traces of Keltic are visible in the sheep-scoring numerals of the Westmorland and Yorkshire dales (Mommsen's allusion to which met with much innocent ridicule, *Röm. Geschichte*, v. 177), but these are probably the results of the Strathclyde and Cumbrian kingdoms.

²¹ Pretty certainly so in a piece from Carlisle (*Lap. Sept.* 491) where the sacrificing figure has an altar; possibly on certain German reliefs, though Ihm calls all four figures worshippers. The quintets found once or twice in Cisalpine Gaul (see, *e.g.*, *Archæologia*, Lond. xlv. 171) do not seem to be the 'Mothers.' See woodcut, p. 325.

²² Roach Smith, *Coll. Ant.* i. 136, and *Roman London*, 33, with woodcuts. Other examples at Bakewell in Derbyshire, and on the Wall.

²³ *Proc. Soc. Ant. Novec.* iii. 137. See illustration, p. 335.

goddesses (the third is broken off) sitting under a niche with fruit baskets, but without head-dress. Another, complete were it not



HOUSESTEADS.

headless, from Housesteads, shows a somewhat different form of basket, and another, only the end of a relief, from Bewcastle, shows fruits instead of a fruit basket. On a fragment from Netherby only the middle figure has anything on its knees, while five separate seated figures from Housesteads have no attributes, and are of somewhat doubtful interpretation.²⁴ Reliefs with standing figures are hardly represented in Britain, one in London, perhaps two in the north. One instance, with the inscription *matribus tramarinis patris*, shows the three draped goddesses either sitting or standing in three niches without attribute of any sort,²⁵



BEWCASTLE.

²⁴ *Lap. Sept.* 230, 231-3, 784, 785. 785 is said to have been found at Netherby; but this note is in an album belonging to the Soc. Antiq. Lond. 'Drawing of a stone recently found at Bewcastle and removed to Netherby 1765.'—*Trans. C. and W. Antiq. Soc.* VIII. 322.

²⁵ *Lap. Sept.* 12. It includes this among the sitting varieties.

and a similar piece with a fourth sacrificing figure and an altar has been found at Carlisle.²⁶ Of other



NETHERBY.

reliefs the attribution is less easy. Thus a somewhat vague but possible representation occurs at High Rochester,²⁷ but the same place has produced an undoubted relief of the nymphs, and the other may be a fellow to it, *longo intervallo* in style, but part of the same worship. It is always difficult

to fix the meanings of these rough sculptures, and still more so when, as here, they lie rather outside the cycle of classical myths.



CARLISLE (?)

7.—KINDRED DEITIES.

We have now discussed the distribution, origin, worshippers, and representations of the 'Mothers,' and it remains to consider their character and powers as divinities. Before, however, doing this, it is desirable to consider certain other deities which either are 'Mothers' or closely resemble them. Such are the *Sulevias*, *Junones*, *Campestres*, *Parcae*, *Bivias*, and others. All of these, or almost all, are found

²⁶ *Lap. Sept.* 491. See representation of it on the next page.

²⁷ *Lap. Sept.* 583. See woodcut of it, p. 337.

now and again with the title 'Mothers'; all tend to be used without it; most of them vary somewhat in their geographical distribution from the genuine 'Mothers.' The *Sulevias* stand nearest, perhaps, to the 'Mothers.' If we exclude two Dacian inscriptions, they are found worshipped in much the same regions as the 'Mothers'; they bear the name *Matres* a fair number of times, at Rome eleven times, and once at Colchester; their worshippers are similar and their reliefs are said to be identical; and, lastly, their own name might easily be one of the native epithets which, as we have seen, abound in Lower Germany.²⁸ But the constant use of the name without



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Matres separates it from the ordinary epithet, and reduces us to suppose that either the *Sulevias* were first distinct from, then confused with, the 'Mothers', or first identical and subsequently distinguished. The first view seems preferable.

The *Junones* of Cisalpine Gaul occupy a different position. The title is Latin; the deities are Keltic; they have nothing to do with the *Juno* or female genius of classical Latin. They may be the Cisalpine *Matronas* under another title. It was not unusual in the

²⁸ Mommsen and others connect the name with the Bath goddess *Sul*, but this seems incapable of proof, and, even if true, does not help us much. The etymology of both words is, so far, mere guesswork.

early empire to apply the name of a Roman god to a dissimilar native deity. Mars and Silvanus in Narbonese Gaul denoted Keltic deities who were very unlike the Roman Mars and Silvanus; Mars again is used on two Housesteads altars of the Teutonic god Thingsus, who appears to be a protective, not a military deity.²⁹ Curiously enough an inscription found outside the home of the *Junones*, near Calais in North France, is dedicated *Sulevis Junonibus*. If this does not mean *Sulevis et Junonibus*, it shows how easily on occasion a worshipper could amalgamate similar deities. The *Junones* have not as yet been discovered in Britain.

The *campestres* are less clear. The word is a Latin adjective; its derivation connects it with the army, and the worshippers of the *campestres* are mostly soldiers. Two British worshippers certainly identified them with the *Matres*, one at Benwell, one at Cramond, but this identification does not occur in any district where the 'Mothers' were not regularly worshipped, and is perhaps to be explained like the *Suleviae Junones* of the last paragraph.

The *Biviae*, *Triviae*, *Quadriviae* seem, on the other hand, to be local deities who must have closely resembled the 'Lares compitales' so familiar to us in Italy. Gods of crossways are common in heathen countries all the world over, where roads exist. There is no reason to connect them with the *Matres*, and it is perhaps a pity that Ihm and others have done so. In England we have only a few traces of these gods and they are due probably to misinterpretation. A ring found at Backworth, near Newcastle,³⁰ and an altar from Chester-le-Street have been supposed to commemorate certain *Matres viales*,³¹ but the readings are uncertain, and the epithet is unique. A fragment from Chesters is completed by Ihm *Laribus compitalibus*, but it is almost certainly *Matribus communibus*.³²

Lastly, come certain dim *Parcae*, to whom some twenty inscriptions exist. Most of these, including two British ones at Lincoln and Carlisle, call them *Parcae* simply, but two, one at Carlisle, one of

²⁹ See *Arch. Ael.* vol. x. p. 148-172, where there are woodcuts of these two altars. Apollo Maponus seems similarly to have been represented as a child. *Comptes Rendus . . . des inscr. et belles lettres*, IV. xix. 17.

³⁰ See representation of it at p. 331.

³¹ *Lap. Sep.* 542.

³² See woodcut at p. 332.

less certain reading at Skinburness, add the title *Matres*.³³ We may suppose that this is but another case of confusion, and note that both instances occur in the midst of dedications to the 'Mothers.'



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What then are these *Parcae*? They may be the Roman Fates; they may be, as Ihm holds, the German Norns; they may, if the geographical distribution of twenty monuments can prove anything, be Keltic, Cisalpine or Narbonese deities under Latin names.³⁴

8.—GENERAL CHARACTER.

We need not further discuss such goddess, the *Proximas* of Narbonensis, the *Fatae*, the *Silvanae*. We have said enough to make the character of the 'Mothers' fairly clear. Their worship has some elements of a composite, amalgamated cult, and its outlines are a little hazy; sometimes one, sometimes another set of divinities is labelled with its name and added to its list. It was a western worship, popular, not fashionable, ignored by the upper classes. And it is a pleasant worship; the attributes of the divinities are the fruits of the field and the horn of plenty. The comparative mythologist may trace us some far off connection between these Sisters and Triads in other lands, perhaps even between them and the Roman Fates.

³³ *Lap. Sept.* 490, 904. See cut of latter at p. 330.

³⁴ Ihm makes a point of the fact that the German penitent books (alluded to above) call the goddesses *Parcae* (*quae a vulgo Parcae nominantur, etc.*). But this proves nothing. The people certainly did not call them *Parcae*; the word is a Latin translation of some native term. Similar translations are not uncommon in such cases.

But the Fates are terrible goddesses; there is nothing terrible about the 'Mothers.' Their monuments suggest only fertility and reproduction. If Goethe took from them the idea of the mysterious 'Mothers,' down to whom Faust goes in search of Helen, he has altered their character. Perhaps, when disgusted with the excesses of Isis, or wearied with the curious symbolism of Mithras and Dolichenus, we may turn with something of a melancholy pleasure to these kindly deities of our own western world

LIST OF MONUMENTS OF THE 'MOTHERS' AND KINDRED
DEITIES IN BRITAIN.

I.—MATRES.

[The following list is a little more complete than that given by Ihm, and includes all the inscriptions and sculptures known to me. Round brackets denote expansions of abbreviations; square brackets supplements of lost letters. An asterisk implies doubt whether the item has any proper place in the list. I have purposely included some very uncertain reliefs of draped figures.]

1. Found at Winchester; published *C.I.L.* vii. 5; *Ephem.* vii. 814.—*Matrib(us) Ital[i]s Germanis Gal(lia) Brit(annis) Antonius [Lu]cretianus [b(ene)] f(iciarius) co(n)s(ularis) rest(ituit).*

As Mommsen has pointed out (*Hermes*, xix. 19n), this refers to the country's gods of the legionaries. Tacitus in the *Agricola* (32) makes Calgacus say that Gauls, Germans, and Britons served in the Roman legions, as in the time of Domitian they no doubt did. The *Matres Italae* may represent the officers, being Italians.

2. London; *C.I.L.* vii. 20, broken.—*Matr[ibus . . .] vicinia de suo res[tituit . . .]*.

Erected by the whole neighbourhood. The stone, now in the Guildhall museum, is rather unlike ordinary Romano-British inscriptions.

- 3-4. London.

Reliefs of seated 'Mothers' with fruit baskets (Roach Smith, *Coll. Ant.* i. 136, etc.) and of standing 'Mothers' (*Roman London*, p. 46, pl. vi.).

- 5.*Daglingworth (Gloucestershire); *C.I.L.* vii. 72b.—. . . *mat]rib[us et ge]nio l[oci . . .]*

6. Colchester; *Ephem.* vii. 844.—*Matribus Sulevis Similis Atti f. ci(ri) Cant(ius) r.l.s.*

- 6a.*Nixon (MS. Bawl. D. 1,068 in the Bodleian Libr.) asserts that a figure 17 in. high, found at Castledykes (Northants), represents one of the *Matres*. His rude drawing appended makes this idea most improbable.

7. Chester; *C.I.L.* vii. 168a; *Ephem.* iii. p. 120, iv. p. 198.—*Deabus Matribus v. m.*

I have examined the stone and think this reading probable; the letters are badly cut. *V. m.* may mean *votum merito*.

8. Bakewell (Derbyshire); Thos. Bateman's *Catalogue of Antiquities* (Bakewell, 1855), p. 262.—'Piece of sandstone sculptured with the lower parts of three figures with drapery; found during the alterations of Bakewell church in 1842. Exceedingly like the figures of *Matres* engraved in C. R. Smith's *Coll. Ant.* i. p. 186.'

Bateman's collection went to Sheffield museum, but I could not find this piece there.

9. Doncaster; *C.I.L.* vii. 198.—*Matribus M. Nantonius Orbital(us) v(otum) s(oluit) l(ibens) m(erito)*.

The dedicator's names are Keltic, the cognomen belonging to a large class ending in *-talus*.

10. Ribchester; *C.I.L.* vii. 221; *Lap. Sept.* p. 16.—*Dis Matribus M. Ingenius Asiaticus dec(urio) al(ac) Ast(urum), s(usceptum) s(oluit) l(ibens) l(actus) m(erito)*.

Camden alone succeeded in reading the first two words.

11. York; *C.I.L.* vii. 238.—*Mat(ribus) Af(ricanis) Ita(lis) Ga(llis) M. Minu(cius) Mude(nus?) mil(es) leg(ionis) VI. vic(tricis) guber(nator?) leg(ionis) VI. v(otum) s(oluit) l(ibens) l(actus) m(erito)*.

The epithets are used as in No. 1. M. Mowat's suggestion (*Proc. Soc. Ant. Newc.* v. 130) *Aftibus* seems to me improbable and unnecessary.

12. York; *C.I.L.* vii. 1842.—*[M]atribus suis Marcus Rustius v(otum) s(oluit) l(ibens) Massa l(actus) m(erito)*.

I.e., dedicated by M. Rustius Massa.

13. Aldborough; *C.I.L.* vii. 260.—*I(ovi) o[ptimo] m(aximo) et Matrib(us) . . .*

14. Lowther; *C.I.L.* vii. 303; *Lap. Sept.* 811.—*Deabus Matribus tramari(nis) vex(illatio) Germa(niae?) u(triusque), R(aetiae), D(almatiae) pro salute*

The reading is uncertain after *Germa*. After *pro salute* the commander's name seems to have followed.

15. Plumpton Wall (Old Penrith); *C.I.L.* vii. 319; *Lap. Sept.* 797.—*Deabus Matribus tramarinis et n(umini) imp(eratoris) Aloxandri Aug(usti) et Iul(iae) Mammasae matr(is) Aug(usti) n(ostri) et castrorum toti[que] domui divin[ae] vex[ill]atio mr*

Between A.D. 222 and A.D. 235.

16. Old Carlisle; *C.I.L.* vii. 848; *Lap. Sept.* 830.—*[Dea]bus Ma[tribus] pro s[alute] M[]* (a few unintelligible letters below). (See woodcut at p. 338.)

17. Skinburness; *C.I.L.* vii. 418; *Lap. Sept.* 904.—

Matribu[s] par vi ti vaciu . . .

Possibly *Matribus parcis*.

18. Binchester; *C.I.L.* vii. 426; *Lap. Sept.* 717.—

Mat(ribus) saorum) Gemellus v. s. l. m.

19. Binchester; discovered 1891.—*I(ovi) o(ptimo) m(aximo) et Matribus ollototis sive transmarinis Pomponius Donatus b(ene)f(iciarius) co(n)s(ularis) pro salute sua et suorum v. s. l. a.* (or *m.*)

Ollototae is explained by Mr. Whitley Stokes as meaning 'of another land.' See further pp. 225-7 of this volume, where there is also a representation of the altar.

20. Binchester; *C.I.L.* vii. 424; *Lap. Sept.* 716; see also *Proc.* v. p. 38.—*Deab(us) Matrib(us) Q Lot. Tib. Cl(audius) Quintianus b(ene)f(iciarius) co(n)s(ularis) v. s. l. m.*

For Q Lot. Tib. as others read, Dr. Hooppell conjectures *Ollototis*. Dr. Hübner's leaf stop for Q seems based on a misreading of Gale.

21. Binchester; *C.I.L.* vii. 425; *Lap. Sept.* 718.

Uncertain. Sibbald read . trib . oi . . t | cart * oval | marti vetto | genio loci | lit. ixt. For the first line Dr. Hooppell conjectures *Matribus ollototis*. *Matribus* was conjectured before by Dr. Hübner, and is fairly certain. Mr. Watkin's idea of Lisbon 'Mothers' (*Arch. Journ.*) is impossible.

- 21a. South Shields; *Arch. Ael.* x. 249.

Relief of two headless figures sitting with baskets on their laps; a third figure has been knocked off.



22. Binchester; *Ephem.* vii. 980; see *Arch. Ael.* vol. ix. p. 170, where there is also a woodcut.

Uncertain. Dr. Hooppell read *Matr(ibus) | tramar(inis) | equit(es) al(ae) | Vett(onum) c(ivium) r(omanorum) | v. s. l. m.* On the squeezes sent me I could only decipher *mat. | r . . | e.*

23. Newcastle (probably not the original *provenance*, for which Dr. Bruce suggests Carlisle); *C.I.L.* vii. 499; *Lap. Sept.* 12. Above it is a relief of the three 'Mothers' sitting.—*Dea[bus] Matribus tramarinis patri(i)s Aurelius Iuvenalis* (see woodcut of it, p. 324).

24. Backworth (near Newcastle); gold ring, found with the preceding, and now with it in the British Museum. *C.I.L.* vii. 1299; *Lap. Sept.* 536.

The reading is disputed. Dr. Hübner, who has seen it, gives *Matr(ibus) | via(libus) C. | C(ornelius) Ae(lianus) |*. The English antiquaries read *MATR | VM · CO | CO · AE*, as on the annexed cut. Mr. A. H. Smith, M.A., who has been good enough to examine the ring for me, assures me that *Matrum* is quite certain, and, so far as I can see from the casts he has sent me, there seems to me to be little doubt about it. The following letters also appear to be *CO | CO · AE*.



25. Backworth; handle of a silver *patera* in which No. 23 was found. *C.I.L.* vii. 1285; *Lap. Sept.* 84.—*Matr(ibus) Fab(ius) Dubit(atus)*. (See woodcut at p. 162 of this volume.)



BENWELL. (See next page.)

- 26 Benwell; *C.I.L.* vii. 510; *Lap. Sept.* 22.—*Matr(ibus) tribus campe(tribus) et genio alae pri(mae) Hispanorum Asturum* [about seventeen erased letters] *Gordianae T. Agrippa prae(fectus) templum a solo* [res]tituit.

The seventeen erased letters are probably *Pupienae Balbinae*, erased not by order of Gordian, but by mistake of distant and ill-informed men. (Mommson, *Ephem.* v. p. 37.) This is the latest known monument of the *Matres*, and dates about A.D. 240. (See woodcut on preceding page.)



1.—HALTON CHESTERS.

27. Halton Chesters; the sculpture above mentioned by Dr. Hübner, seems a mere ornament, not a relief. *C.I.L.* vii. 559; *Lap. Sept.* 84.—*Deabus [M]atribu[s]* . . . (See woodcut 1.)

28. Chesters: *Ephem.* vii. 1017.—*[Mat]ribus com[munibus? p]ro salute de[curiae? A]ur[elii] Severi* . . . See No. 29. (See woodcut 2.)



2.—CHESTERS.

29. Carrawburgh; *Ephem.* iv. 680, vii. 1032.—*Matribus com[munibus]*.

The correct reading of this altar is certainly *Matribus com*, not *co* . . and this throws light on No. 28. The conjectures of Ihm, *Laribus compitalibus* and *Matribus cohors* . . are thus needless. The simplest supplement of *com* . . would seem to be that given above, suggested by Dr. Bruce.



30. Carrawburgh: silver ring; *Ephem.* iii. p. 146; *Arch. Ael.* xiii. 360.—*Matres.*

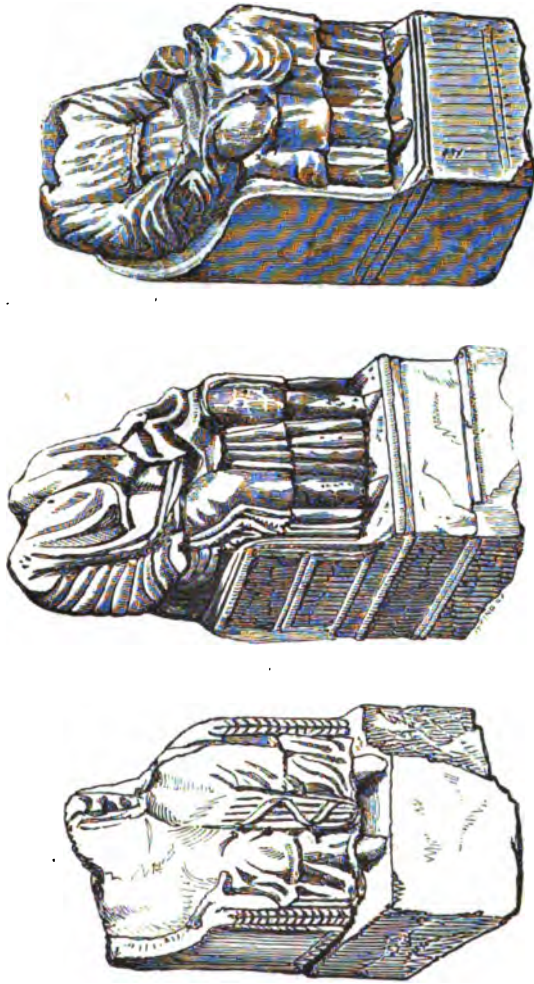
- 31.*Housesteads; *C.I.L.* vii. 652; *Lap. Sept.* 186.—*Ma[tribus?]* . . gi . . *M. Senec[ia]nius* v . . The supplements are uncertain. (See woodcut 2 on p. 334.)



32. Housesteads; *C.I.L.* vii. 653.—*Matribus coh(ora) I. Tungr[or]u[m]* . .

33. Housesteads; *Lap. Sept.* 230. (See woodcut, p. 323.)

Relief of three 'Mothers,' headless, with baskets on their laps; the heads were originally fastened on, as often, with iron.



HOUSESTEADS. (See next page.)

34-35. *Housesteads; *Lap. Sept.* 231-3.

Five separate sitting figures, headless; no attributes to guide a decision. Dr. Bruce suggests the 'Mothers.' (See representations of three of the figures on the preceding page.)

36. *Housesteads; *Lap. Sept.* 234.

Relief of three half-draped standing figures. Horsley thought them to be 'Mothers;' they are probably Nymphs.



1.—HOUSESTEADS.

37. Caerboran: above figure of a woman sacrificing; *C.I.L.* vii. 756; *Ephem.* vii. 1054; *Lap. Sept.* 305; *Arch. Ael.* xii. 286; *Bulletin Epigr.* vi. 146.—*Matrib(us) . . . ntius.*

Found long ago and figured by Horsley; refound 1886, and at first described as if new. (See woodcut 1 on next page.)



2.—HOUSESTEADS.

38. Castlesteads; *C.I.L.* vii. 887; *Lap. Sept.* 441.—*M[at]ribus omnium gentium templum olim vetustate conlabsum G. Iul(ius) Cupitianus, (centurio) p(rimi)p(ilus) or (centuria) p(rimi)p(ilaris) restituit.* (See woodcut, *Proc.* v. p. 129.)39. Waltonhouse (Castlesteads); *Ephem.* vii. 1081.—*Matribus t[ra]ma[rinis].*40. Stanwix (?); *C.I.L.* vii. 915; *Lap. Sept.* 479.—*Matribus [d]omesticis Vis(ol-lius?) Messo[r] signifer v. s. l. l.*

41. Carlisle; *C.I.L.* vii. 927; *Lap. Sept.* 490.—*Matribus Paro(is) pro salut(e) Sanctiae Geminae.* (See woodcut, p. 327.)

42. Carlisle; *Lap. Sept.* 491. (See woodcut, p. 325.)

Relief of three standing figures, with a fourth sacrificing at an altar.



1.—CAERBORON.



2.—CARLISLE.

43. Carlisle; *Proc. Soc. Ant. Newc.* vol. iii. p. 307.

Fragmentary relief, two sitting figures under an arch; a third is no doubt broken off.

Another relief has been found at Carlisle of very uncertain interpretation. See no. 47.



3.—DYKESFIELD.



4.—BOWNESS.

44. Dykesfield; *C.I.L.* vii. 939; *Lap. Sept.* 515.—*Matri(bus) dom(esticis) vex(illatio) [I]eg(ionis) VI. [vic(tricis)] p(iae) f(idelis).* (See woodcut 3.)

45. Bowness; *C.I.L.* vii. 950; *Lap. Sept.* 521.—*Matribus suis m . . .* (See woodcut 4.)



1.—BIRMINGHAM.



2.—GLOSTER HILL.



3.—CARLISLE.

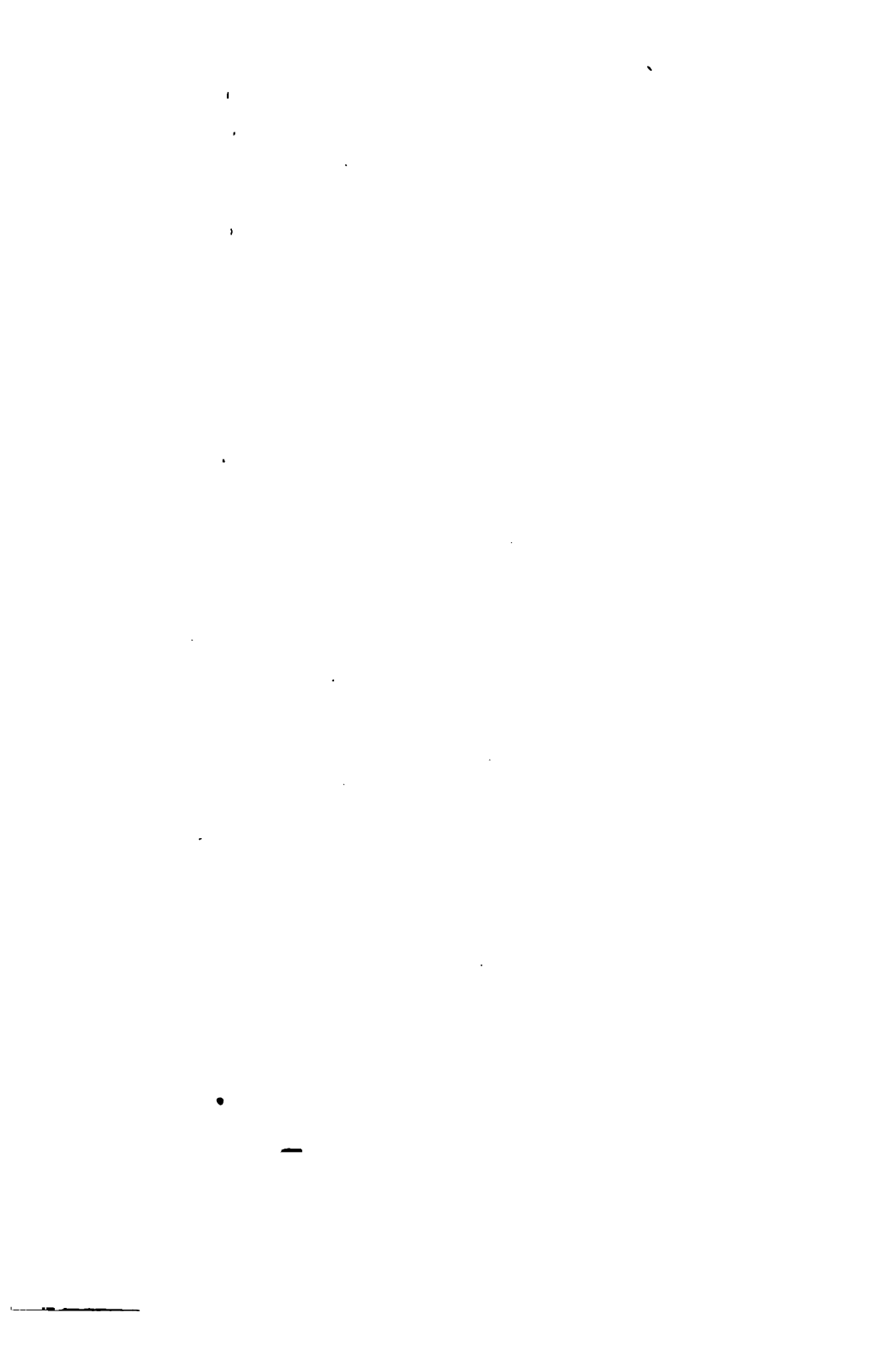
THE MONUMENTS OF THE MOTHER GODDESSES.

● Matronae × Matres. □ Matrae

NOTE.—Where the Monuments are thickly clustered, it is impossible to mark every one (e.g. on the Vallum Hadriani).

Modern names are underlined>.





46. Netherby; *Lap. Sept.* 784. (See woodcut, p. 324.)

Relief of three 'Mothers,' broken; the middle one has fruits in her lap.

- 47.*Netherby; *Lap. Sept.* 786. (See woodcut 1 below.)

Three standing figures, hooded, much like the stone from Carlisle shown in the annexed woodcut. (See also *Lap. Sept.* 492.)



48. Bewcastle; *Lap. Sept.* 785. (See woodcut, p. 323.)

Figure of one 'Mother' seated with fruits; the other two, on her right, are broken off.

49. Risingham; *C.I.L.* vii. 994; *Jap. Sept.* 606.—*Matribus tramarinis Iul(ius) Victor v. s. l. m.* (See woodcut 1 on opposite page.)

The dedicator is probably the *tribunus cohortis I. Vangionum* who dedicated altars at the same place to other gods.

- 50.*High Rochester; *Lap. Sept.* 583.

Relief of three standing figures, possibly 'Mothers,' more probably Nymphs (cp. *Lap. Sept.* 584; see woodcut 2).



1.—NETHERBY.



2.—HIGH ROCHESTER.

- 51.*Birrens; *Ephem.* vii. 1079.—*Ma[tribus? . .] sa[crum? . .]* Obviously conjectural.

52. Cramond; *C.I.L.* vii. 1084.—*Matrib(us) Alatervis et Matrib(us) campes-trib(us) coh(ors) I[II] Tungr(orum) ins(tante) Ulp(io) scarm? . . . [(centurio)] leg(ionis) XX. V. V.*

53. Castlecary (Antonine's Wall); *C.I.L.* vii. 1094.

Uncertain reading: *Matribus* is certain, and the whole may be *Matribus milites vexill[at]ionis leg(ionis) XX. V. [V.] Britton(es?) v. s. l. l. m.* so Ihm. Dr. Hübner reads *leg(ionum) XX. (et) I.* The twentieth legion does not otherwise appear on this part of the *Vallum*.

II.—SULEVIAE, CAMPESTRES, &C., WITHOUT THE TITLE MATRES.

54. Bath; *C.I.L.* vii. 37.—*Sulevis Sulinus scultor Brueti f(i)lius sacrum f(ecit) l(ibens) m(erito)*.
55. Lincoln; *Ephem.* vii. 916.—*Parcis deabus et numinibus aug(ustorum) C. Antistius Frontinus curator ter, ar(am) d(e) s(uo) d(edicavit)*.
Probably of the age of Severus (*circ. A.D.* 200).
- 56.*Binchester; *C.I.L.* vii. 1344b; *Lap. Sept.* 719.—*Sulp Vic Vett Cann v. s. l. m.*
Dr. Bruce conjectures *sul[e]ri[*]*; it is impossible to be certain about the text.
- 57.*Chester-le-Street; *C.I.L.* vii. 454; *Lap. Sept.* 542.—*Deabs | vitibus | vias | vadri*.
Dr. Hübner suggests for 3 and 4 *viales et quadrviae*, but this is unlikely and does not fit the size of the stone. The whole lettering is dubious.
58. Carlisle; *C.I.L.* vii. 928; *Lap. Sept.* 489.—*Parcis Probo Donatalis pater v. s. l. m.* (See woodcut 3 on page 336.)
59. Gloster Hill (Warkworth); *C.I.L.* vii. 1029; *Lap. Sept.* 534.—*[Ca]mpestrib[us] coh(ors) I [Vardullorum . . .]* (See woodcut 2 on page 336).
60. Newstead (Roxburghshire); *C.I.L.* vii. 1080.—*Campestr(ibus) sacrum Ael(ius) Marcus dec(urio) alae Aug(ustae) Vocontio[r(um)] v. s. l. l. m.*
61. Auchindavy (Antonine's Wall); *C.I.L.* vii. 1114.—*Marti Minervae Campestribus Herc(u)l(i) Eponae Victorias M. Coccei(us) Firmus (centurio) leg. II. Aug(ustae)*.
62. Castle Hill (Antonine's Wall); *C.I.L.* vii. 1129.—*Campestribus et Britanni(ae) Q. Pisentius Iustus pr(a)ef(ectus) coh(ortis) IV. Gal(lorum) v. s. l. l. m.*



OLD CARLISLE (see p. 329).

CONSPECTUS OF EPIGRAPHIC MENTIONS OF THE MOTHER
GODDESSES AND KINDRED DEITIES.

The following table is compiled from Dr. Ihm's lists. I have added a few instances discovered since he wrote—one *Matras* in Narbonese Gaul (Lejay *Inscriptions de la Côte d'Or* 275 bis), one *Campestris* in Dalmatia (*C.I.L.* iii. Suppl. 7904), four *Matronas* in Lower Germany (*Westdeutsches Korrespondenzblatt*, 1889-90), and one or two in Britain. Probably others have been since discovered which I have overlooked; but the statistics appear to be tolerably sufficient for the purpose of discussion.

Matronas (or *Matres*) *Junones*, *Suleviae*, *Campestris* are counted twice—first in the column of *Matronas* or *Matres*, and then separately. Similarly, where two deities are mentioned on one inscription, they are counted separately. Thus the sixteen 'Roman' inscriptions all mention the *Campestris*, eleven add the *Matres Sulevias*, two *Sulevias* alone. It must not be supposed that there are forty instead of sixteen inscriptions.

	Rome.	The rest of Italy.	Cisalpine Gaul.	Narbonese Gaul.	Upper Germany.	Lower Germany.	Britain.	Gallia Belgica.	Lugdunensis. ¹	Aquitania.	Africa.	Spain.	Illyria.
<i>Matronas</i> ...	...	...	60	1 ¹	3	89 ²	...	1	...	...	...	...	...
<i>Matres</i> ...	11	...	...	13	4	18 ²	37	...	1	...	...	3	...
<i>Matrae</i> ...	...	...	...	22	5	...	...	1	7	...	...	...	...
Epithets used alone (chiefly of <i>Matronas</i>) ...	...	...	...	...	...	25	...	...	...	...	...	...	...
<i>Suleviae</i> (alone) ...	2	...	...	2	2	1	2	1 ⁴	...	...	...	...	3
— M ...	11	...	...	...	...	...	1	...	...	...	...	...	...
<i>Junones</i> (alone) ...	...	1	29	2	1	4 ³	...	2 ⁴	...	1	...	...	2
— M ...	...	...	2	...	...	...	...	...	...	...	...	...	...
<i>Campestris</i> (alone) ...	16	...	...	...	2	...	4	...	...	...	2	...	5
— M ...	...	...	...	...	...	...	2	...	...	...	...	...	...
<i>Parcae</i> (alone) ...	...	...	6	4	1	...	2	...	...	...	...	...	1
— M ...	...	...	...	...	...	...	1	...	...	...	...	...	...
<i>Quadriviae</i> , etc. ...	...	...	1	...	17	3	...	...	...	...	...	...	7
Uncertain... ..	...	...	...	...	1	5	3	...	1	...	...	...	...

¹ In the separate administration of the *Alpes Graiae*.

² One inscription is *Matres sive Matronae*.

³ One is *Junonibus Gabiabus*. The epithet is usually applied to the *Matronae*.

⁴ One is *Sulevis Junonibus*.

⁵ All at Lyons.

XXXII.—RESEARCHES INTO THE FAMILY RELATIONSHIPS OF THE REV. ROBERT THOMLINSON, D.D.¹

BY WILLIAM SHAND.

[Read on the 23rd December, 1891.]

WESTWARD of Carlisle there is a land, for the most part unknown to the tourist, but yet possessing considerable interest. Much of it lies within the ideal scenery of sir Walter Scott's *Redgauntlet*, a novel evidently little read in the district, if I may judge from the ignorance of an intelligent passenger whom I met in the train within sight of a building figured in some of the illustrated editions as the type upon which the house called in the novel 'Fairladies' is described. This person seemed astonished to have lived all her life within reach of the enchanter's wand, and yet to have found herself completely untouched by its local influence.

Rising like an island amongst the billows of a rolling landscape, is what remains of the manorial residence of Blencogo. It is a poor place, and probably never was a very distinguished mansion. The name is curious, and one would like to penetrate its etymology. Blencowe is a local family name of distinction in Cumberland; but *go* is a rare termination anywhere in this country, albeit it adheres to the name of the second city in the land in point of population. The origin of *gow*, in Glasgow, is always referred to the Celtic, because the first syllable is supposed to be clearly such. Dr. Guest has something about some such sound, meaning a ford, in the Cambrian Celtic; but the Cumbrian Celtic seems to have been lost, and there is no ford near Blencogo, although the Waver is not very far off. Most of us know something about the termination *gau*, as applied to the Rhinegau, Aargau, Neckargau, etc., one of the commonest Suabian local terminations. I do not know how to apply that particle to Blencogo; and that is all I shall say.

It lies in an enormous parish, that of Bromfield, which extends from the parish church, nine miles down to the sea on the southwest, at Allonby. Blencogo is about two miles in the opposite

¹ See also 'Memoir of Dr. Thomlinson,' by Mr. Shand, *Arch. Ael.*, vol. x. pp. 59-79, and by the Rev. E. H. Adamson, pp. 80-87.

direction ; that is to say, towards Carlisle, from which it may be distant by road about fifteen miles. Bromfield is approached by a line of railway coming across the Solway from Scotland, and terminating amongst the Cumbrian collieries at Brayton, on the Maryport and Carlisle line. There is, therefore, a choice of access to Bromfield ; either from the north, by Abbey junction on the Silloth line, over which the Scotch line passes for a few miles after crossing the Solway, near Annan, on the one side, and Bowness on the other ; or from the south by way of Brayton. Bromfield is a place of such slender traffic as to be marked out by a row of stars on the time-table: the meaning of which is, that if you have the courage to ask them, the railway people will stop the train to let you down or pick you up. They were good enough to do so for me one morning, and thereafter I quickly found out the good parson of the town, who kindly laid open to me all his records. They swarm with Thomlinsons ; of that name there are from ninety to one hundred entries, although at present there remains only one family of the name in the parish.

The earliest Thomlinson in the books, and it is one of the earliest entries, is that of the baptism of Frances, daughter of Edward Thomlinson of Blencogo, on the 20th December, 1656. It is followed by a record of her burial on the 12th January following ; but on the 25th November, 1657, the father's household is brightened by another daughter, Julian, whose death is not recorded. Most of the entries record baptisms, and there are only six marriages of Thomlinsons. There are thirty-six deaths of Thomlinsons recorded in the course of one hundred and twenty years from the first entry in 1657. There is a special entry in which William Thomlinson is witness, under date 23rd September, 1668, to the measuring of the churchyard wall of Bromfield, 'where,' it is said, 'Mr. Calverley hath thirteen yards.' To this entry an explanation will be given farther on. The entries are divided between Thomlinsons of Blencogo, Thomlinsons of Langbarn, of Mealrigge, of Wheyrigg, of Newton, of Lowscapes, and latterly of Crookdake, which is the residence of the only existing family of Thomlinsons in the parish.

The church, dedicated, like so many within the ancient kingdom of Strathclyde, to St. Kentigern, is of the usual type of the district : a low building with small windows, aisle, choir, and transepts imper-

fectly developed. There is a small belfry on the peak of the western gable, and a porch on the south side. It is a most interesting place to archaeologists; but that is not in the way of my business at present.

Fastened to the end of one of the pews in the church there is a curious brass plate. It bears at the top the effigy of a shield on which there are three greyhounds *courant*, with a crest above representing a female figure nude to the waist, where it ends. The right arm is lifted, and the hand grasps, at a level with the top of the head, a spear, the shaft of which crosses obliquely the root of the neck, passing in front of the left breast, and so down towards the top of the shield, near which it is grasped by the left hand, the barbed point being carried below the sinister upper corner of the shield into vacancy. Of such a crest I do not find in the heraldic books which I have been able to consult a single trace or resemblance, save only as this identical crest is referred to in Burke's *General Armoury*. The shield is divided into two by a vertical line in the centre, *per pale* in heraldry, on the left of which (dexter half in heraldry) the smooth surface represents *argent*, whilst the closely parallel lines sloping downwards from left to right in the sinister half represent *vert*. The three greyhounds are *in pale*; that is to say, one above another across the divided field. These three greyhounds form the generally adopted cognisance of the Thomlinsons, taken, without any doubt, from the celebrated Yorkshire family of Mauleverer. Underneath the shield is the following inscription:—'Near this Pew lies the body of William Thomlinson of Blencogo | Gentleman, who Died March 6th 1743, Aged 86 Years. He was a religious man | and brought up his Children in the fear of God. Also Margaret his Wife | who Died March 7th 1749, Aged 84 Years She was A Woman of great | piety. They had Children, John now Rector of Glenfield in LEICEST | ERSHIRE, Who Married Katharine Daughter of James Winstanley | of Braunston Esquire in the Parish of Glenfield, and has one Son John. | Richard a Merchant at Newcastle upon Tine and at LONDON | who Married Elizabeth Daughter of Edward Repington of Amington Esquire, near Tamworth. Afterwards Anna Maria only Child | of John Wing Esquire of Wallingford in BERKS, by whom he had one | Son William Isabel Married to Proctor Robinson Alderman of CARLI | SLE, who left two Sons and three Daughters. William partner with his | brother Richard Died unmarried and is

buried in St John's Wapping LO | NDON. Katharine Married to Matthew Robinson Attorney at Law | in LONDON, and is buried by her brother William, they left one Son | Robert who is now at Sea. Robert the youngest Child of NEW | ENGLAND Died unmarried at ANTIGUA and was buried there. 1758.' The date at the end is that of the brass. The inscription is in script.

Reverting for a moment to the arms on this tablet, we may here mention that the arms borne by Dr. Thomlinson are given by Surtees, *Durham*, vol. ii. p. 240, as: *Party per pale argent and vert three greyhounds in course counterchanged, impaling, azure, on a chief indented three martlets argent.* Crest, a greyhound *party per pale* as in the coat.

Burke, in his *General Armoury*, gives the arms of the Gateshead Thomlinsons from the *Durham Visitation* of 1615: *Per pale wavy argent and vert three greyhounds courant counterchanged, a chief inverted azure.* These are evidently taken from the same source.

The Blencogo arms in Burke are: *Per pale wavy argent and vert, three greyhounds courant counterchanged, a chief indented azure.* Crest, a greyhound *per pale*, as in the arms; sometimes a savage wreathed about the middle proper, holding in both hands a spear headed at each end *or*.

The three martlets *argent* seem to be a specialty of Dr. Thomlinson. No chief, however, and of course no martlets, are visible on his seal as appended to the copies of his will of 1741 in the papers belonging to this society. The martlets must have been granted by the heralds of his day.

In Glover's *Visitation of Yorkshire*, 1584-5 and 1612, we find the arms of Mauleverer of Allerton: '*Gules, three greyhounds courant in pale argent collared or.* Crest, on a *torce argent and gules a greyhound statant collared or.*' There is much variety in the tinctures of the Mauleverer arms, and in one case the greyhounds are reduced to two on the shield. But the general features are the same. Greyhounds always running, except in the crest where a single greyhound is standing, varied, as Mr. Longstaffe points out, in several elegant ways, as for instance by a tree stock with branches, or a maple leaf, which Mr. Longstaffe ascribes to an alliance with the Colvilles; but never, so far as I know, does any wreathed savage carrying a spear occur.

The William Thomlinson commemorated by this brass was an elder brother of Dr. Robert Thomlinson, but not the eldest. The

first child of Richard Thomlinson, their father, seems to have been named after himself; but, if so, that child, born 21st July, 1646, died before reaching maturity, for another son, Richard, was baptized 8th November, 1665. John Thomlinson, afterwards rector of Rothbury, was the next son, born in 1651; and afterwards William, born 1657.

In the registers of Bromfield parish there are Thomlinsons of Blencogo previous to this person's advent. The father of those whom we have just named lived at Akehead, in the parish of Wigton; and there, not only the eldest and several others were born, but also the youngest of ten, Robert, afterwards rector of Whickham.

John Thomlinson, the eldest, after the death of the first Richard, was for a short time vicar of Bromfield. His father soon afterwards, in 1680, purchased of Walter Calverley, the parsonage, rectory, and church of Bromfield, and the advowson, gift and presentation to the vicarage of Bromfield and other property in the parish, but not at Blencogo, which never was Calverley's. Two seats in the parish church were reserved for the latter, who possessed altogether a great deal of property in the parish. In the meantime, that is to say in 1678, John Thomlinson obtained the preferment of Rothbury, the richest living in the gift of the dean and chapter of Carlisle, by the same influence no doubt by which the afternoon lectureship of St. Nicholas, Newcastle, was afterwards procured for his youngest brother, Robert, in 1695. The registers of the parishes west of Carlisle show us a great number of Thomlinsons, for whose common ancestor it were in vain to seek. The records of Carlisle itself present us with many persons of that name.

The earliest parish records as yet examined in this enquiry are those of Dalston parish, where we have a Thomas Thomlinson burying his wife Catherine Peat on the 1st April, 1587. This person was the ancestor of a succession of Thomlinsons in that parish. We do not know, in the absence of registration, how far his ancestors may extend backwards in the same place. The only person of that name—quite an unusual one amongst the various families we have to deal with—to whom it were possible to refer this ancestor is a son of Thomas Thomlinson, mentioned in the *Durham Visitation* of 1575, and therein called, but falsely so, a second son of William Thomlinson of

Gateshead, whom we shall very soon particularly notice as the first undoubted ancestor of Dr. Robert Thomlinson and of all the others who cluster around him. There is no manner of doubt that Thomas Thomlinson was an illegitimate, but distinctly acknowledged, son of William Thomlinson of Gateshead, partner with his father in his extended operations, and received into the best society which Newcastle and Gateshead then afforded. No mention is made in local records, so far as I am aware, of any marriage contracted by this first Thomas. Nor does the Visitation Record of 1575 supply the deficiency. He lived in this neighbourhood at least down to 1579, when he is found witnessing a will. The incorrect Visitation Record in question, and they are all suspected, for people were very careless, gives this Thomas, whose position in life was a very good one, and who seems to have been a man much respected, a son Thomas. Farther than this we know nothing; and if guessing were of any use, we are at liberty to imagine that this Thomas may have migrated to Cumberland. At any rate, Thomas Thomlinson of Dalston parish became the ancestor of a large and respectable progeny. His son Nicholas is found under the shadow of Rose castle, in the parish of Dalston, the residence of the bishops of Carlisle to this day. His house there was called 'Stone Hall in Hauxdall.' He was twice married, and his son Robert, *clericus p[ar]ochialis* of Dalston, records for us, with a delightful and most pardonable vanity, many most interesting particulars.

Amongst these particulars is the advent of an Edward Thomlinson, who transmits to his posterity a certain family distinction. Nicholas Thomlinson of Hawksdale seems to have had two sons and a daughter, before Robert the parish clerk, who delights to mark out his own family and friends in the registers he keeps. The first of these is named John, born November, 1571, and the next is named Edward, born January, 1573. A daughter, Anna, was born April, 1574; then Robert was born in December, 1575. He has added to the record of his own name *clericus p[ar]ochialis, libri scriptor*. Several other children of both sexes are afterwards registered to this Nicholas. Of course, it is only after Robert Thomlinson becomes parish clerk that distinction is given in the register to members of his own family. This happens first on the 14th May, 1598, when we have the lengthened entry, 'Johannes Thomlinson filius Edwardi natus novo die Maii baptizatus

decimo quarto.' After another entry of the same sort there begin similar entries of his own children. On the 21st February, 1615-6, he enters the death of his father, 'Nicholas Thomlinson de Stone Hall, in Hauxdall.' After this date he takes for himself the distinction of *de Gill*, or of the Gill. In 1625, on the 8th May, he goes out of his way to register 'Richardus Thomlinson filius Johannis filii Edwardi de Hauxdall natus octavo die Maii 1625 apud Ecket infra parochiam de Wigton et baptisatus in Ecclesia de Wigton . . . die ejusdem mensis maii.'

This, of course, is the Richard Thomlinson already mentioned as the father of John, William, Robert, and all the other children of the Akehead family. Had we been dependent upon these registers only, the supposition would naturally be that the Edward Thomlinson of Hawksdale was the elder brother of Robert Thomlinson of the Gill, parish clerk of Dalston, and that the registration of a grandson of his, born and baptized at Akehead, in another parish, was made at Dalston in consequence of the officious egotism of the clerk there, who naturally delighted to distinguish his own relatives; and the difficulty is to account for it in any other way, for Edward Thomlinson is not said to be of the Stonehall, but only of Hawksdale. But the family traditions are so positive as to the identity of this Edward with the fourth son of Anthony of Gateshead, that we are either compelled to reject those traditions, or, if we accept them, to assume another Edward coming into the parish from a distance, and a date 1624 is assigned to the purchase of the Cumbrian property of this Edward, the year before this entry at Dalston of the birth of his grandchild at Wigton. We have likewise authority for saying that Stonehall, Hawksdale, was the residence of Thomlinsons for a long time afterwards. Had the Edward, son of Nicholas, lived, and there is no evidence that he did not, he would have been twenty-five years of age at the birth of John Thomlinson in 1598. It is needless to say how suitable this age is for the birth of a first son. There is only one other child recorded of Edward Thomlinson: Annas, who died two months after her birth, which circumstance is detailed with the prolixity of the clerk, commenced in the case of her brother John. But neither of these entries records any place as the residence of the father, Edward, at that time. If Edward, son of Anthony Thomlinson of Gateshead, acquired property in this parish in 1624, which property we have seen ascribed to him

or a namesake in the register of Dalston parish as being situated at Hawksdale, he had been resident in the parish long before, for at least six and twenty years, since his son John was born in 1598; but, as we do not know what property he had, there is not much in this. There is, however, a certain succession of dates which we may here point out. Nicholas Thomlinson of the Stonehall died in 1615. His son Robert is named in the register as *de Gill* in 1616. Edward of Gateshead bought property in 1624; he or another Edward is registered 'of Hauxdall' in 1625, and in 1626 Robert builds himself a new house at the Gill.

It is quite possible that the registered child, Edward, of Nicholas Thomlinson of the Stone Hall in Hawksdale, may have disappeared in the course of nature elsewhere than by burial at Dalston; and it is also possible that Robert Thomlinson, the parish clerk at Dalston, in succeeding to the property of his father Nicholas, to which John and Edward, his elder brothers, had been, according to the theory of their previous demise, the heirs each of them in turn before him, may have found it convenient to sell the family residence at Hawksdale to another Edward, who had come from Gateshead into the parish at an earlier period. He afterwards built for himself another house at the Gill, which still bears his initials, and those of his wife Mabel, on the lintel of the door, with the date 1626. He and his descendants leave behind them a very marked history in the parish, which has been partially explored by Miss Kubar, and published in a paper read by her before the Cumberland and Westmorland Archaeological Society.² They do not at present concern us further than as we can draw from the record evidence as to the identity of the Edward Thomlinson of whom we are in search.

Miss Kubar has given particular attention to the records of Dalston parish. She affirms that in the time of Robert Thomlinson the oldest registers were copied by him from the paper books, in which they had been previously kept, into new parchment registers, in accordance with the injunction then issued. They are, therefore, up to Robert Thomlinson's time, in his peculiar handwriting. Miss Kubar remarks upon what strikes every observer, namely, the prominence given by Robert Thomlinson to his own family by extended notices and bolder

² *Trans. Cumb. and Westm. Antiq. and Arch. Soc.*, vol. vii. pp. 156 *et seqq.*

writing. Now, no such prominence is given to the entry of the baptism of Edward, son of Nicholas Thomlinson ; but the subsequent entries in the line of Edward are so marked, namely, those of the birth of John his son, and of Richard his grandson, the last belonging entirely to the parish of Wigton. There is a marked partiality of Robert Thomlinson for the line of Edward collateral with his own. If Edward had been his own elder brother, this would have been perfectly intelligible ; but then one might have expected that the entry of his baptism, copied by him from the older documents upon the new parchment, would have been so distinguished. Yet his own baptismal entry has only the interpolation of the words *clericus p[ar]ochialis* above and *libri scriptor* underneath, and none of the other children of his father has any such distinction. It is only when we come to the 14th May, 1598, when John Thomlinson, son of Edward, was baptized, that we find the line of Edward so distinguished ; and it is only on the 8th May, 1625, when Richard, grandson of Edward and son of this John, comes to the front that we have the title of 'de Hauxdall' given to the child's grandfather, as if to explain the reason for the registration of an event entirely belonging to the next parish.

But we have no evidence to associate Edward Thomlinson 'of Hauxdall,' whoever he was, with the 'Stone Hall' of Nicholas. We do associate him with Hawksdale where the Stone Hall was, the remains of which, Miss Kupa says, were still to be seen in 1883 'below Hawksdale Lodge.' Robert Thomlinson nowhere assumes the title his father had, either of Stone Hall or Hawksdale. He becomes 'of the Gill.' But Hawksdale is a village and township close to Rose castle. The Gill is at some distance and out of sight of the latter. Edward Thomlinson of Hawksdale, therefore, if not the elder brother of Robert the parish clerk, must have owed his distinction in the eyes of the latter to his social position. Mere social position, however, is not so marked out in general in these registers, nor would the advent of a person of the same name in the parish if not claimed as a relative have been likely to have been thus commemorated. There is some colour therefore thrown upon the guess that Thomas Thomlinson, the husband of Catherine Peat and grandfather of Robert the parish clerk, may have been a cousin of Edward Thomlinson, the immigrant from Gateshead, through his father the

natural son of William, and thus would acquire a relationship with the former, distant indeed as we think nowadays, but yet sufficient, along with a certain social distinction in right of property, to give him a preponderating character in the eyes of the parish clerk, and to entitle him to be considered the local chief of the family of which William Thomlinson of Gateshead would thus be the common ancestor.

Let us then return to this William Thomlinson of Gateshead.

He stands out very markedly in local history. First, as acting a subordinate part in the transmission of military stores from Gateshead to Warkworth and Norham, just after the battle of Flodden; then as carrying despatches from the temporal and spiritual chancellor of the day (the offices being combined in the person of William Franklin) to Harbottle castle, a frequent residence of the warden of the Middle Marches; afterwards as the bishop of Durham's park-keeper at Gateshead, and finally as lessee of coal mines in Gateshead and Whickham and general superintendent of all the mining interests of the bishop.

He married, first a daughter of Robert Grey of Hebburn, of whose family nothing seems to be known. This lady was the mother of Anthony Thomlinson, bailiff of Gateshead. William Thomlinson's second wife was a most notable person, Barbara, widow of John Blaxton, and a daughter, as is supposed, of a member of the family of Carr, then probably the most distinguished of any in Newcastle. She ought to be, if she is not, well known to us all, for in her own day she knew everybody worth knowing, and most probably a great many who were not worth knowing. Everybody in Newcastle, worthy or not, I am safe to say, knew her. It is with extreme reluctance that we pass her by with no more than this respectful salutation.

Anthony Thomlinson also married twice. His first wife was Mary Rutherford of Rutchester near Horsley. He afterwards married Catherine Hedworth of Harraton. She had a large family, consisting of four sons and probably six daughters. The eldest son, William, transmitted the line through Robert, and then another William (aged four at the *Visitation* in 1615) in whom the line disappears. But the record has been continued, by the care of Mr. G. W. Tomlinson of Huddersfield, through a brother George, four generations further in the county of Leicester, bringing it down to the early years of last

century. The alliance with the family of Hedworth shows that the Gateshead Thomlinsons were then on a level, in the sense of matrimonial eligibility, with the first families of the county of Durham. The fourth son, Edward, of this marriage is he of whom we have been taking notice as migrating to Cumberland. We shall return to his descendants in the sequel. How far, meanwhile, is it possible to penetrate the obscurity surrounding the family name during the period preceding the advent of this clearly marked ancestor at Gateshead, William Thomlyngson?

Permit me to say here that I do not pretend to attach importance to the enquiry on the mere ground of the single personality of Dr. Robert Thomlinson. Some may perhaps think that the value of his gift to the public of Newcastle is in danger of exaggeration. Although I am not one of those myself, I am conscious that my deep gratitude towards the founder of the Thomlinson library partakes somewhat of that proverbial feature of gratitude which looks forwards as well as backwards; and I think there is a slight hope that the public may some day be induced to restore by subscription what the library has lost by the culpable negligence of its curators during nearly one hundred and thirty years. For we will suppose that during the first twenty years it was not neglected. With such a hope of course the personality of the founder has something to do, but his ancestry very little; and yet there is a certain something about the individual character of Dr. Robert Thomlinson that is not the mere outcome of a professional education, or the produce of a single generation. All character except that which is superinduced by a faith, and perhaps to some extent even that, which I admit to be the supremely important department of character, is an evolved formation, in which the principle of atavism may be traced when the facts obtainable are sufficiently specific.

The coat of arms on the brass at Bromfield church bears such a resemblance to the description of certain arms of Thomlinsons recorded in Dugdale's *Visitation of Yorkshire* of 1665³ as cannot be fortuitous. We have, for instance, at page 376, with date 13th September, 1665, under Thomlinson of Thorgamby: '*Per pale, vert and argent, three greyhounds in pale courant counterchanged, on a chief or a garb of*

³ 36 Surtees Society Publications.

the first surmounted of a sword gules in saltire.' The words are added: 'It behoveth Captain Thomlinson, being a branch of the Family of Byrdforth, to procure a Certificate from Sr Richard Maleverer, that they are descended from his Family, as they pretend (and as Mr. Thomlinson of Byrdforth did undertake to prove); w^{ch} done, he may then beare these Armes of Maleverer thus counterchang'd whereunto he pretends wth this Cheife to distinguish himselfe from Thomlinson of Byrdforth.' This captain Thomlinson of Thorganby was named John, and he had been a captain of horse under lord Mansfield, son and heir to the duke of Newcastle, in the service of Charles I. His grandfather in the pedigree was Anthony Thomlinson 'of Burne,' in the county of York, who is declared a descendant of Thomlinson 'of Byrdforth,' in the same county. Thorganby is in the wapentake of Ouse and Derwent, twelve miles from York and eight from Selby. Burn is a small village in the township of the same name, in the parish of Brayton, three or four miles south of Selby.

Referring to the Birdforth wapentake, at page 110 of the same *Visitation*, and under date 'Threske, 23 Aug., a^o 1665,' we have, under the heading of 'Thomlinson of Byrdforth' the words: 'To expect a certificate from Sr Richard Maliverer, Kn^t that this gent. is of his family.' The latter of the entries is the earlier in point of date; and it is therefore clear that the herald, meeting with a repetition of the same claim on the part of another family of the name of Thomlinson to be descended from the Mauleverer family, enlarged upon his previous stipulation, and added a distinguishing mark between the two families, namely, the placing on the upper part of the shield, above the greyhounds, a garb *vert* on a chief *or*, surmounted of a sword *gules* in saltire. The last peculiarity, *a sword in saltire*, is found adopted by a descendant, whose coat, as given in Thoresby's *Ducatus Leodiensis*, presents a sheaf of corn placed saltire or crosswise with the sword on a chief. But in the Bromfield coat there is no chief, sheaf, or sword. The greyhounds are not even counterchanged, but seem to be *argent* throughout, which may be careless heraldry. They do not correspond with the arms of Thorganby as distinguished from Birdforth in 1665, but they do correspond with those of Birdforth, and, like them, are simply the arms of Mauleverer adopted previous to the earliest ancestor known to us, because they are inscribed in the visitation

record of William Thomlinson of Gateshead in 1575, but there with a chief enrailed *azure*, and this chief is taken in the monumental slab at Whickham, according to Surtees, by Dr. Robert Thomlinson, come from Cumberland, with a slight addition of martlets in pale on the chief.

Odds and ends of information enable us to carry back the name of Thomlinson to a period when family names were being adopted. We have evidence from Thoresby that the old system, still in use in Norway amongst the peasantry, of giving a man his father's Christian name with the addition of the suffix *son* prevailed in the vicinity of Leeds down to a very late date. But we find among the Yorkshire wills proved in March, 1392, a legatee of the name of John Thomlynsen, whose bequest consisted of a feather bed and two silver spoons. At such a date as that we are safe to judge that persons of the same name living within a moderate distance of each other were within degrees of consanguinity that could be reckoned up; and we are able to bring most of these hints and circumstances into a focus which lies in the neighbourhood of Knaresborough, not far south of that wilderness which, until a comparatively recent period, in the last century to wit, lay around the site of the modern Harrogate. This was formerly part of the ancient forest of Knaresborough, of which a modern description begins the account from a meadow at the junction of the Crimble beck with the Nidd, called Thomlyn's Ing.

There is another name which bears a curious resemblance to it to be found in one of the recent volumes of the Surtees Society, entitled *Halmota Priorata Dunelmensis*, being a collection of the decisions of the Hallmote or Household Court of the ancient monastery of Durham. In 1366 an injunction of the Court is laid upon a certain William Tomlyngsman to repair a cottage. He was a tenant of the monastery, at Wolviston near Stockton-on-Tees. Then, two years afterwards, the same person is subjected to a petty fine for some breach of the customary regulations. The repetition shows a certain fixity of surname; and the monastic scribes may be trusted for at least so much accuracy as separates this man from the Thomlyngsons that we know of. The fact suggests the enquiry: 'Were there Thomlyngs in those days? Of whom, in this case, was the Thomlyngsman at Wolviston the man?' If there were to be found in Yorkshire or Durham any clear

traces of the existence at that time of such a practice as what in Scotland was then and afterwards called 'man-rent,' we should answer at once that his name means that he or some ancestor had sold himself for a pension to a powerful personage called Thomlyng. It is needless to say we have no historical trace of such a person.

Mr. Robert Ferguson of Carlisle has evidently bestowed some trouble on this name amongst the others which have engaged his critical attention. He has found in very ancient Teutonic records abroad the name of Domlin,⁴ as we should call it, but probably pronounced by a German, or at least an Alsatian mouth, very nearly as we pronounce Thomlin or Tomline. In this name he finds a root cognate with that of doom, and pointing to some judicial function, like that of Deemster or Dempster in the Isle of Man. The suggestion militates against the course of our present speculation.

The claim of the Thomlinsons to have belonged to the Mauleverer stock may go for very little. I am told on good authority that I may dismiss it at once. Even the adoption of the chief and garb granted by Dugdale to the Thorganby Thomlinsons, on condition of their producing a certificate from the contemporary head of the Mauleverer family, is no proof that the certificate was ever granted and produced at the herald's college. That institution has condescended, for the sake of fees no doubt, very far at times. I am afraid its actual existence has only been rendered possible by successive derogations from its formerly lofty functions.

The Whitby Thomlinsons, of whom sir Matthew Thomlinson, greatly distinguished under the Commonwealth, and raised by Cromwell to the House of Lords, when he attempted to resuscitate it, was one, the Whitby Thomlinsons presented at Malton on the 28th August, 1665, *sable, a fess between three falcons rising or*. Robson, in his *British Herald*, published at Sunderland, and Burke also, in his *General Armoury*, declare these arms to have been granted in 1590.

The only evidence I have found of any connection whatever of the Thomlinsons with the Mauleverers lies in the declaration of the jurors upon an inquest of 1558 at Pomfret, that a certain Richard Thomlinson held property of Richard Maleverer by a tenure, of the nature of which the jurors were ignorant. This vague statement is made as

⁴ The surname 'Dumlin' occurs at South Shields.—*Ed.*

a hint that probably the reversion of that property belonged, as that of other property in Richard Tomlinson's hands actually did, to the other Thomlinson, upon whose estate and succession they were empanelled to enquire. Somewhere, however, connected with this circumstance lies the root of the asserted connection of the two families, and among the published documents of the Mauleverer family there is evidence that in Onseburn, Yorkshire, where this Richard Thomlinson lived, the Mauleverers had previously obtained manorial rights.

Some one has pointed out that the canonization of Beckett gave to his Christian name, Thomas, an extended vogue, and we find in the genealogies cases of its taking this peculiar form of Thomlyn. In the pedigree, for instance, of Clapham of Beamsley, at page 55 of the Harleian Society's reprint of Flower's *Visitation of Yorkshire* in 1563-4, I find that Thomlyn Clapham, son and heir to John Clapham, married Elizabeth, daughter and co-heiress of William Moore of Otterbourne, by Thomasin, daughter and co-heiress of Peter Malevery of Beamsley. I am unable to assign a date to this Thomas, *alias* Thomlyn, as the editor describes him, but he occurs several generations back from the actual Clapham of Flower's day, that is to say, of 1563. The situation of Beamsley, thus indicated as one of the numerous manorial possessions of the Mauleverer family, is on the east side of the Wharfe, nearly opposite Bolton abbey. There is no likelihood whatever of this Thomlyn Clapham being the person through whom a vague idea of succession to the honour of descent from the powerful Mauleverers could have been transmitted to children who took the name of Thomlynson. But it is cited as a case of the use of the name Thomlyn amongst the families in that part of Yorkshire, where we presume the common ancestor of the Thomlinsons made his appearance; and it happens, not unsuitably for our purpose, to connect itself with the very Mauleverers themselves. Quite close to one of the leading baronies of this family, Allerton Mauleverer, just outside the ainsty, we find Thomlinsons in 1507 in possession of certain lands, described in the Pomfret inquisition already referred to. They were apparently very various in character and distribution, and of considerable extent and value, although the sums set against them in money by the jurors seem to us ridiculously small; and they

were held of the abbey of Fountains, of that of St. Mary outside the walls of York, of the demesne attaching to the king's castle of Knaresborough, as well as of the Mauleverer family. William Thomlinson, the principal holder of this wealth, was the grandson of another William, and supposed nephew of the Richard Thomlinson previously mentioned as holding of the Mauleverers. He was the father of Christopher Thomlinson, the king's escheator during short periods of the reigns of Henry VIII. and Edward VI. George Thomlinson, believed to be the great-grandson of the escheator, is found at Birdforth, not more than ten or eleven miles, as the crow flies, from Great Ouseburn, in 1625. The Birdforth property came into the family by the marriage of the escheator, Christopher, with the heiress of Birdforth, Ann Maunsell. The name William, although the escheator left a son William, is not afterwards common in any of the families of Thomlinson; but we find it revived in the person of the lord of the manor of Blencogo, and one of his sons. It is alongside of this Christopher Thomlinson that one would wish to place the Gateshead William Thomlinson were there a tittle of evidence to justify our doing so, in addition to the heraldic evidence implied in the adoption by him of the chief *azure*, worn also by Dr. Thomlinson upon the simple Birdforth coat. There is this to be said in favour of the probability of a Yorkshire origin for William of Gateshead, that many of the contemporary families of distinction in Newcastle and Gateshead are traceable to Yorkshire for their origin; and just as younger sons have subsequently been the making of the British colonial empire in a great degree, so in those days they furnished the intelligence and the capital for the development of the outlying districts of the mother-country. It seems to have been the opportunity afforded by the peculiar situation of Newcastle, both as the king's borough and as exempted by distance from some of the vexatious prohibitions against the export of wools and wool-fells to the Continent, in hopes thereby of fostering the home woollen industry, that brought here representatives of great landowners in the baronies within reach in order to profit by those advantages. We have, for instance, at the period when William Thomlinson flourished at Gateshead, in the earlier quarters of the sixteenth century, a certain Conan Barton of Whenby, who married the heiress of the Dolphanbys of

Gateshead, a great family then, and thus extinguished. The Dolph-anby mansion at Gateshead seems, from the tenor of the will of William Thomlinson's widow, Barbara, to have been inhabited by Anthony Thomlinson, the bailiff; and she leaves an annuity or rent charge of 14s. to Henry Anderson, one of her own relatives, and brother of Anthony Thomlinson's son-in-law, Clement Anderson, which rent charge Conan Barton had given or bequeathed to her, arising out of this property. Whenby lies between Easingwold and Castle Howard, not far from Birdforth.

Thoresby introduces us to Scot Hall, alongside of Potter Newton, close to Leeds, another of the mansions of the Mauleverers. 'This,' he says, 'takes its name from a very ancient family which resided there for many ages. This is the Calverley family, originally called Scot.' The families of Calverley and Mauleverer are found in the genealogies inter-marrying, or marrying sisters or other near relatives, so as to show a sustained intimacy. Thoresby, of course, gives their pedigrees, but in a manner not only unreliable, but manifestly false, as Mr. Longstaffe has pointed out. That of Calverley ends with Walter, son of sir Walter Calverley of Calverley and Esholt, baronet, living in 1712, and Julia, daughter of sir William Blackett, baronet, of Newcastle, which pair were married by the Rev. Dr. Thomlinson, at St. Andrew's church, Newcastle, 7th January, 1706. The bridegroom was the diarist Calverley, and, if this were the proper place, it would be interesting to relate how the marriage was brought about by our doctor, and how Sam. Hemingway of Apperley Bridge, Calverley's factotum, renounced the pleasure of being Dr. Thomlinson's guest on one occasion, and took up his lodgings at the 'Angel' in the Bigg Market, so as be able to read his letters without the doctor looking over his shoulder.

Against the last name, Walter Calverley, the younger, some one has placed a cross in the copy of Thoresby's *Ducatus* belonging to the reverend doctor. The colour of the cross is very brown. One would like to learn, knowing what we know concerning this Walter Calverley, who put that cross there, and exactly when it was put. For this lad became the man whose portrait by sir Joshua Reynolds is now in the board room of the Royal infirmary, Newcastle; the man who built at his own expence the house behind the cathedral

for the reception of the Thomlinson library, and who endowed that institution with a rent charge designed to be perpetual, and secured on his own estate, for the salary of a librarian. This is the grandee of Wallington, and of what afterwards, within Newcastle, became Anderson place; whose extensive benefactions were the theme of the local panegyrists of one hundred and fifty years ago. How he came to be sir Walter Blackett, baronet, etc., and within a very short distance, which death only is said to have cut too short, of a peerage, is a story that has been often told, but not altogether with the details which I am about to give.

The Calverleys had their ups and downs like others. It was a terrible moment, to us who have the historian's faculty of passing from century to century with a sweep of the pen, it seems but a moment, but it extended in its consequences over a lifetime to the subject of it, when Henry Calverley, a 'brat at nurse,' escaped by that circumstance the frenzy of his father in which all the other children were destroyed, his mother sorely wounded, and himself rendered an object of compassion, in all time coming, as recorded in the 'Yorkshire Tragedy,' a dramatic piece once ascribed to Shakespere. Throughout his life, rendered unhappy in his youth by an unscrupulous stepfather, who wielded the power officially as judge of the tyrannical Court of Wards and Liveries, Henry Calverley struggled with adversity and loaded himself with heavy compositions and fines from the authorities under the Parliament, by not only taking the wrong side in the Civil War, but, it is said, by his straightforward scrupulosity in giving a strict account of his property, instead of hedging and shirking as, so they say, he should have done. He married Joyce, daughter of sir Walter Pye, attorney of the same Court of Wards and Liveries, and belonging to a family of some note in Herefordshire. The marriage of Henry's son, Walter, with Frances, daughter and heiress of Henry Thompson of Esholt, seems to have been the turning point of the family fortunes at this time. It is also important to us, as bringing a property in Cumberland into the family, which property takes the Calverleys from time to time into the neighbourhood with which we have become acquainted there, and actually brings the reigning Calverleys as guests into the Thomlinson household at Akehead in the parish of Wigton; and, we

may add likewise, into the Rev. Robert Thomlinson's house in Newcastle.

It is on record, however, that Esholt had previously been a possession of the Calverleys, and by them given with a daughter of the family to the nuns at Esholt.

Esholt is still a mansion of some pretensions ; and the Bradford people are fond of showing it as the place which suggested to Charlotte Brontë the idea of placing Jane Eyre in a certain predicament in regard to a man who had a mad wife living in concealment in the very house where his children's governess had no idea of her existence. There, up among the complications of the roof they point out to you where certain chambers lie hidden, in which such a circumstance was possible. The original Henry Thompson was one of the men-at-arms of Henry VIII. at the field of the Cloth of Gold. The king sold him the Maison Dieu at Dover when the monasteries were suppressed. Afterwards the king wanted it back, and in the first year of Edward VI. the Maison Dieu at Dover was restored to the Crown in exchange for the manor, rectory, and church at Bromfield, together with the seat and demesnes of the priory of Esholt in Yorkshire, Thompson paying an additional sum of money to conclude the bargain. The connection between these distant properties seems to have been that they had both belonged to the monastery of the Blessed Mary, just outside the walls of York. At any rate, the church at Bromfield had. Of course, in regard to what was left for the church at that place, Thompson and Thompson's heirs became the patrons.

Thus it comes about that in the diary of Walter Calverley, published by the Surtees Society,⁵ we have frequent notices of visits on the part of this gentleman, the grandson of Henry Calverley and Joyce Pye, whose portraits are at Wallington, to his Cumberland property ; and thus it is, as we have before noticed, that thirteen yards of the churchyard wall at Bromfield abut upon the property of Mr. Calverley, very likely at that part where the vicarage now stands. But the manor of Bromfield itself was his.

Walter Calverley, the diarist, was admitted on the 22nd May, 1688, a gentleman commoner of Queen's college, Oxford. At this time Robert Thomlinson had already been more than two years a

⁵ 65 Surtees Society Publications.

member of the same college. In August of the next year, 1689, Calverley, his friend Thomas Ramsden, who had matriculated at Queen's the day before himself, and who afterwards married Calverley's sister, and Mr. Thomlinson, then only twenty years of age, set out together on a trip to London, where they stayed a month, returning together on the 7th September, and reaching Eshall, as they call it, in three days from London. There is now in the British museum a pass granted in the year 1688 by the vice-chancellor of Oxford to Calverley and Ramsden for their return journey from Oxford to Ashould; such variety there was in the spelling of names, and such clumsiness also in the pronunciation of gentlemen born. Ramsden went home from Esholt on the latter occasion, that is, after the London visit; but Calverley and Thomlinson, after staying a fortnight at Esholt, set out together for Cumberland. They got to Akehead in four days.

This place, now Akehead, but often called *more boreali* Aiket, is about a mile from the little town of Wigton. It is on the road from Carlisle to Bromfield, which is about five miles farther on. It now consists of two or three houses of no particular note. But Richard Thomlinson, the father of John, already ten years rector of Rothbury, of William, lord of the manor of Blencogo, of Robert the benefactor, and all the other children of the family of ten, lived there then, and had been born there, as we have seen. After about a month's stay in this place, Calverley set out 28th October, 1689, with William, on a tour 'through Carliol to Howtwistell, and so on to Newcastle; from thence to Whitton Toure' (that is to say, to the parsonage at Rothbury), 'and so on to Berwick, Hedington, Edinburgh; on the fifth [Nov.] to Broughton, 6th Loceby, 7th Akehead, 10th Penrith, 11th Kirby Lonsdale, 12th Long Preston, and so home.' These were stirring times, as we read about them in Macaulay (whose sister, by the way, married the successor to the Calverley estates at Wallington); but although Killiecrankie was fought in that year there is no notice of such events in Walter's diary. It was, besides, a time of peculiarly intense preoccupation as regards Ireland. But these gentlefolks with rural interests seem quite at their ease. Their preoccupations were bucolical, and there are curious particulars of how in defiance of law, under the name of goods, lean cattle were smuggled over from Ireland to be purchased about the Solway and afterwards

fattened upon the rich Yorkshire pastures. The diary does not give us a hint at this time, however, of what they were thinking about. Robert Thomlinson was only just of age, and his friend Calverley barely nineteen years of age. Besides the diary was probably written up from memory at a later date. A journey into Scotland was possibly a more formidable affair than a mere progress to and from Oxford, and William Thomlinson, eleven years older than Robert, was the fitter companion on the road. William Thomlinson seems to have returned with Calverley into Yorkshire, and as he is mentioned in the diary as setting out from Esholt in June, 1690, along with the elder Calverley, the inference is that he remained at Esholt during the intermediate period, that is to say, from November to June. We have no record of the date of his marriage, nor has any information been discovered to show who his wife was. But his marriage must have taken place at a period not very long subsequent to this, as the eldest child, John, afterwards rector of Glenfield in Leicestershire, was baptized at Bromfield, on the 7th December, 1692. The inference follows that about the period of this long visit of William Thomlinson to Esholt, his marriage must have been arranged, and the mansion house of Blencogo prepared for his residence. A settlement of jointure was made for his wife on the property at Akehead, which was, perhaps, natural on the part of his father, if it had been partly through the family of the lady that arrangements had been made for the acquisition of manorial rights at Blencogo. As the diary is perfectly silent on this matter, it is clear that the lady did not belong to the Calverley family.

A statement is made in the Lysons' *Magna Britannia*, vol. iv. p. 47, to the effect that the Thomlinsons purchased Blencogo about the end of the seventeenth century. Nicolson and Burn vaguely assign even a later date.

Walter Calverley, the father of the diarist, died 10th November, 1691. His will constitutes Richard Thomlinson the elder of Akehead, in the county of Cumberland, gentleman, and John Thomlinson his son, called clerk of Akehead, together with certain executors afterwards named, trustees of his estate, granting them power to sell the Cumberland property to pay his debts. There is a legacy to each of them of £20 for their trouble. They appear to have sold these estates; or at least Walter, the son and heir, did. We have a

variety of detail connected with that matter from the pen of sir Walter Trevelyan in the *Archæologia Aethiana*, vol. ii., p. 172 *et seqq.*, as well as in Calverley's diary.

It is noticeable here, however, that the diarist declares, under date 10th September, 1694, after large portions of the Bromfield property had been alienated, that parson Thomlinson had offered him, when he was in Cumberland, £1,600 for all his estate there. The offer was not accepted, and Calverley, by dividing his remaining interest into two lots, afterwards obtained a little more money. The circumstance is of great interest in connection with the biography of Robert Thomlinson. His ordination had taken place two or three years before, but under what title has never been shown. The entry in Calverley's diary, from which we learn that Richard Thomlinson the father, was alive in 1695, records that Robert was eighteen days at Esholt in January of that year; that he bought a spotted gelding of his host, and had his own 'little prancing mare' sent back to his father at Akehead. The 'little prancing mare' was evidently less suitable than Calverley's spotted gelding as a roadster for the journey into Somersetshire, which parson Thomlinson was then undertaking. I wish I knew what the latter had to do in Somerset. The Calverleys had connections there, as is evident from the ultimate issues of the Northumbrian properties, when the male lines, both of Blacketts and Calverleys, had failed. But Thomlinson was then vice-principal of Edmund's hall, and had been so since 1692. If he ever did actually serve a curacy, as one presumes nowadays to have been necessary, it could only have been for a very short time, and as an indispensable step towards preferment. I am not in possession of the exact date, but his ordination took place in 1691 or 1692. His degree of Master of Arts as well as his appointment to Edmund's took place in the latter year; and then, before September, 1694, we find him making offers for the Bromfield estate of his friend Calverley. He himself long afterwards declares that, as the youngest of ten children, God's providence, as he expresses it, was his heritage. It is plain enough from the circumstances that God's providence took, at a very early period in Robert Thomlinson's life, a very prudent and thrifty character, and that the family credit enabled him to anticipate the addition to his own modest savings of a very round sum from other sources for

the purchase of a property of which he knew exactly the value. His brother John, rector of Rothbury, no doubt went for something in all this. The two clergymen clung together amongst the brothers, and possibly Richard, a brother in London, perhaps having an office in Newcastle, of whom we do not know very much, but to whom his brother John, at his death in 1720, left £1,000 which he did not need but allowed his nephews in Newcastle to make use of, had already fallen on his feet. Anyhow, the offer of £1,600 for Calverley's manor of Bromfield is seriously recorded in his diary by the latter. Soon after this, in 1695, Robert was appointed to the afternoon lectureship at St. Nicholas's, Newcastle; and this appointment, it is needless to say, gave the direction to his after-life. His marriage with Martha Ray took place at East Ardsley on the 8th of April, 1702; and this locality, about five miles south of Leeds, again directs our attention to the Calverleys. The marriage seems to spring indirectly from the intimate connection which had long existed between the two families; but in the parish of West Ardsley, or Woodkirk, closely adjoining East Ardsley, there were at that time many Thomlinsons.

It will be remembered that we are indebted for some of our information to the parish clerk of Dalston in the end of the sixteenth and beginning of the seventeenth century—Robert Thomlinson of the Gill, son of Nicholas of the Stone Hall in Hawksdale, who died on the 1st February, 1616. The ancestor of our Thomlinsons, Edward, the supposed fourth son of Anthony Thomlinson of Gateshead, becomes a proprietor at Hawksdale, according to Mr. Adamson,⁶ in 1624, the year before we find his name registered as the father of John, and grandfather of Richard, then born. This John was born on the 9th day of May and baptized on the 14th day of the same month in 1598. At least such a John, son of Edward, distinguished with detail and large lettering, but without any local specific designation, is registered at that time, eighteen years before the death of Nicholas, the proprietor of the Stone Hall. According to Miss Kubar, Thomlinsons occupied the Stone Hall long afterwards. But although becoming a proprietor in Hawksdale, we are not sure that Edward dwelt at the Stone Hall there. If we are right in assuming that the Edward of

⁶ *Arch. Ael.*, vol. x. pp. 80-87.

Hawksdale in 1625, father of John and grandfather of Richard, is the same as the Edward, father of John in 1598, he must have lived a long time in Dalston parish before the date assigned by Mr. Adamson for the purchase of property in Cumberland, namely, 1624. The matter is of some moment as concerns the identity of John Thomlinson, grandfather of our Dr. Robert. A certain John Thomlinson obtains particular notice in the records of the city of Carlisle at a time when the John Thomlinson, intermediate between Edward of Hawksdale and Richard of Akehead, must have lived. He enters the merchants' company in 1632, becomes its clerk in 1655, and mayor in 1666-7. We find him also among the *capitales cives*, or leading citizens at the siege of Carlisle in 1645, when he is associated with the others who advanced £400 for the subsistence of the royalist garrison. He also brings a silver cup of eight ounces weight to be coined into money then sorely wanted. Some person of this sort is suggested by the records of the family as desirable to account for the acquisition of property at Akehead, and the subsequent social distinction of that branch. We have taken the liberty to assume a diversity of Edwards at Hawksdale in order to conform to the statement that Edward the great-grandfather of Dr. Thomlinson was a son of Anthony Thomlinson of Gateshead. It is not going too far, perhaps, if we presume on the identity of two John Thomlinsons mentioned in different records, who, if not identical, were certainly contemporaneous. One of them, the mayor of Carlisle, seems to have left no traces behind him of his commercial successes beyond an eight ounce silver cup, and even that went to the melting pot, if he were not the person who acquired property and left a family in independent circumstances at Akehead; but this gentleman may be further assumed as the person who laid the basis of that connection with the dean and chapter or the bishop of Carlisle, or both, which resulted in the preferment of John Thomlinson from the poor vicarage of Bromfield to the rich living of Rothbury, as well as the nomination of Robert Thomlinson to the lectureship under the vicarage of Newcastle, then likewise a portion of their patronage, although the salary was paid from the funds of the municipal corporation.

**XXXIH.—OBITUARY NOTICE OF THE REV. J. C. BRUCE,
LL.D., D.C.L., F.S.A., F.S.A. Scot., etc., a Vice-President of
the Society.**

By THOMAS HODGKIN, D.C.L., F.S.A.

[Read on the 27th April, 1892.]

THE death of our venerable vice-president, Dr. Bruce, though not altogether unexpected, is the heaviest loss that could have befallen the Society of Antiquaries of Newcastle upon Tyne. The Nestor of British archaeology, known by his admirable treatise on the Roman Wall, wherever men take an interest in studying the records of the past. He was also in a pre-eminent degree the guide and counsellor of this society. He had been a member of it for nearly fifty years.¹ He contributed many papers of the highest value to its transactions. He acted for many years as one of its secretaries; and in his later days, as a vice-president, he was diligent in his attendance at its meetings, and presided with dignity, but with unflinching courtesy and geniality over its debates.

It is proper that a body such as ours, whose chief function is to transmit to future times the memorial of the generations that have passed or are passing away, should place upon record some of the main facts in the career of our deceased vice-president, however impossible it may be to do justice to a life of such long and varied usefulness within the limits of a paper such as the present.

John Collingwood Bruce was born at Albion place, Newcastle upon Tyne, in the year 1805. He was the eldest son of John Bruce, a very successful schoolmaster in our town, who, a year after the birth of his son, removed his establishment to Percy street. 'The Percy Street Academy' was for the first half of this century the leading school in Newcastle, many of whose best-known citizens received their education within its walls. The educational ideas of the elder John Bruce and his brother Edward (his partner in the academy)

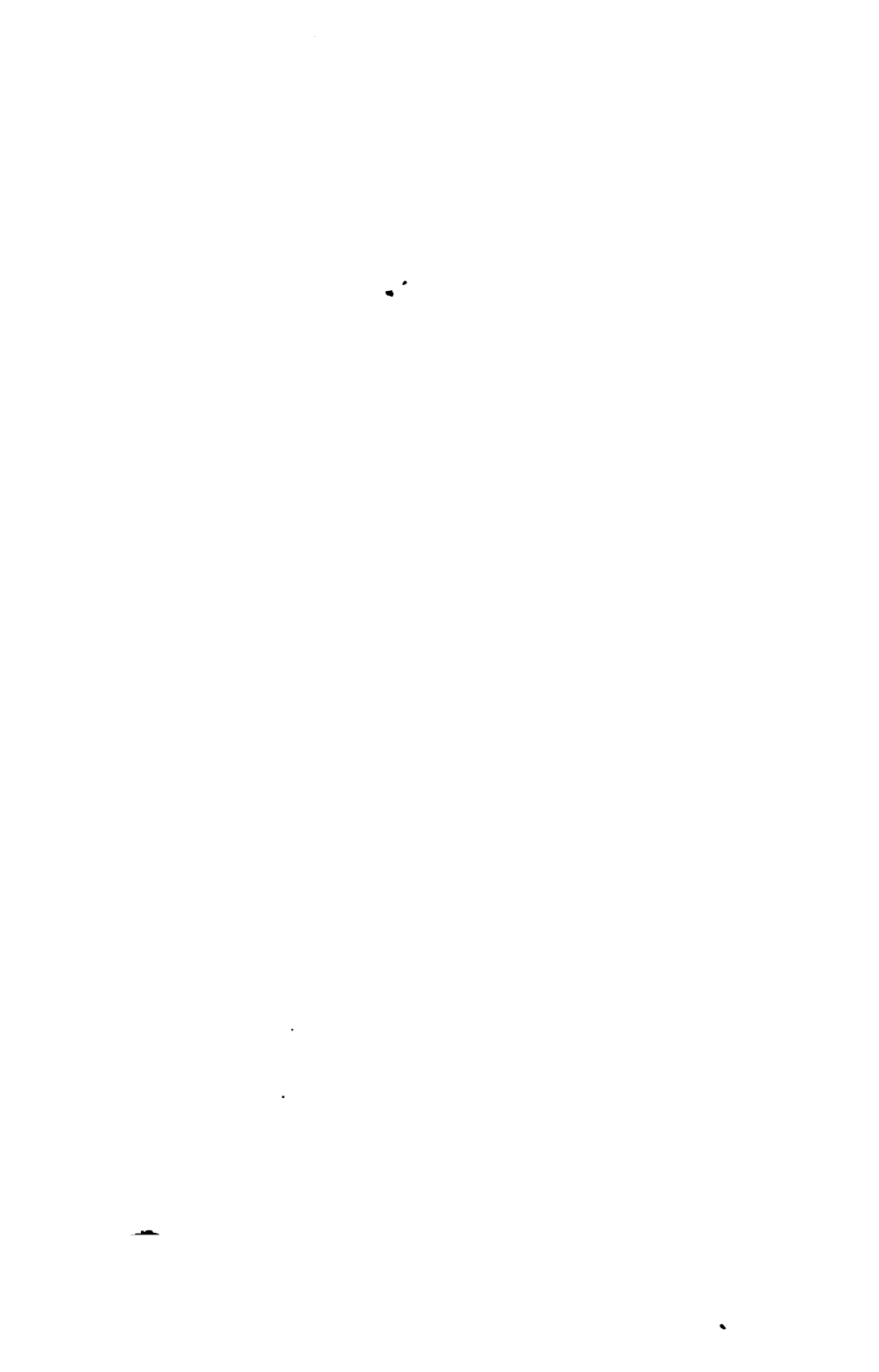
¹ Elected June 2nd, 1846. The Rev. E. H. Adamson—the father of the society—elected April 4th, 1843.



Photograph by Lewis Brubaker.

Lucas Clouston Engraving Co.

*Yours faithfully
J. Collingwood Bruce*



seem to have been essentially modern, and their object was to add a knowledge of general history, geography, and natural science to the purely classical education which was then given at the ordinary grammar schools.

John Collingwood Bruce, at the age of fourteen, was sent away from his father's academy to Mill Hill, a well-known Nonconformist school in the south of England. Thence, in 1821, he passed on to the University of Glasgow, where he went through the full career of a divinity student, and even added to it some study of medical science, intending to qualify himself for the career of what is now termed 'a medical missionary.' Owing, however, to some failure in his health, neither this career nor that of a Presbyterian minister at home, which had been originally contemplated, was finally entered upon by him. He was throughout his life a highly-esteemed preacher in the Presbyterian church, but he never sought for, and therefore never obtained, that 'call' from a congregation which, under the Presbyterian system, is an indispensable preliminary to full ordination.

In the year 1831, finally renouncing the clerical vocation, he joined his father in the management of the Percy Street academy, of which, on the death of the elder John Bruce in 1834, he became sole proprietor. Under his energetic and successful management, the number of pupils increased from 140 to 280, of whom 35 were boarders in the master's house. He continued at the head of the school till 1863, when he retired in favour of his junior partner, the Rev. Gilbert Robertson.

To complete the history of his private life, it should be added that in 1833 he married Miss Charlotte Gainsford, who survives him, and by whom he had two sons and two daughters. The younger daughter Williamina married Mr. John Philipson (one of our vice-presidents), and died some years ago, leaving issue; the elder died in infancy. His sons, Mr. Gainsford Bruce, Q.C. and M.P., temporal chancellor of Durham and recorder of Bradford, and Mr. John Bruce, mining engineer, Port Mulgrave, both survive their father.

Of our deceased vice-president's manifold activity in civil and religious life this is not the place to speak. It is enough to mention that he was an industrious member of the committee of the Literary and Philosophical Society; the chief founder, and to the last an earnest

supporter, of the Young Men's Christian Association; and, above all, for a great number of years, chairman of the house committee of the Royal Infirmary in our city. His work in connection with the last named institution was emphatically a labour of love. He organized a voluntary choir, which, on a certain day in the week used to visit the wards, singing hymns and distributing flowers. Whatever other engagements he might make, his archaeological and literary friends soon found that it was useless to propose any committee or any excursion which would clash with this, almost the dearest and most sacred of his weekly duties.

We come to his labours in the field of archaeology, and we note with interest that it was through his enthusiasm as an educationalist that he caught the enthusiasm of the antiquary. His desire to give his lads a vivid insight into early English history led him to take up the subject of Saxon architecture. To bring home to their imaginations the scenes of the Norman conquest, he studied, described, and copied the Bayeux tapestry. The preface to the book gives us Dr. Bruce's reason for publishing it. He calls his work an *elucidation*, and says, 'When the Society of Antiquaries [of London] published the beautiful copy of the Bayeux Tapestry, made at their request by Mr. Charles Stothard, they testified the importance which they attached to the document. As yet they have published no explanation of it. The world still expects it at their hands. To supply, meanwhile, some little assistance to the students of history, this work is published. It was suggested by a holiday ramble in Normandy amidst the scenes rendered famous by the career of William the Conqueror.' When he had passed on from giving lessons to his boys to giving lectures to his fellow-townsmen, he learned—in order that he might explain—the principles of the castellated architecture of the middle ages, and thus at length he was led back from feudal castles to Roman 'chesters,' from the donjon keep of Henry Plantagenet to that great monument, the study of which was to be the crowning glory and happiness of his life, 'The Mural Barrier of the Lower Isthmus.'

He told us himself, four years ago, on the occasion of the presentation of his portrait, how the outbreak of revolution on the Continent prevented him from paying a long contemplated visit to Rome, and

how he solaced himself by surveying the work of the Roman legionary within a day's journey from his home. Admirable exchange for us! A mere tourist's visit to Rome, however delightful to himself, could hardly have yielded any lasting fruit to posterity, while the visit to *Cilurnum* and *Borcovicus*, repeated as it was many times a year over a space of more than forty years, was the means of procuring for us the admirable treatise on the Roman Wall, the *Wallet-Book*, and the *Lapidarium*. That year of revolutions, 1848, was one which those who lived through it will always remember, a year of wild hopes, of fast-following excitements, of bitter disappointments, and terrible despairs; but, as far as we are concerned, if it brought Mr. Bruce face to face with his life-work, *The Roman Wall*, we have no need to think of it with regret.

In the year 1850 he published the first edition of his book, which at once took rank as the most complete, and at the same time most popular, description of the Wall between the Tyne and the Solway that had yet appeared. Many learned societies, both in England and on the Continent, showed their appreciation of the book by sending diplomas of honorary membership to its author; and in 1853 the University of Glasgow conferred upon him the honorary degree of LL.D. About thirty years later he received the corresponding degree of D.C.L. from the University of Durham.

In his works relating to the Roman Wall Dr. Bruce (we may now speak of him by that familiar title) was mainly a popularizer. He brought to his task the capacity for much patient labour, and he acquired that true insight which patient and loving labour alone could give; but I do not think he would claim to have made great discoveries. In fact, the time for great discoveries in connection with the Roman Wall was probably ended when John Horsley, that worthy forerunner and in many respects prototype of Bruce, settled the names of the Roman stations eastwards from *Amboglanna*. In his theories as to the builder of the Wall and the manner of its construction, Dr. Bruce followed implicitly the guidance of the great historian of Northumberland, Hodgson; but his advocacy of Hodgson's great thesis, 'muris and vallum are the work of one builder, and that builder Hadrian,' lasted through so many years, and was supported by so many facts which Dr. Bruce had himself observed, that the theory

may almost be said to have become his own by virtue of his championship.

In some of the earlier volumes of our transactions will be found the records of the controversy which Dr. Bruce waged on behalf of the Hadrianic theory with the supporters of the claims of Severus, especially with the late Mr. Bell of Irthington. From catapult and balista the champions discharged their missiles at one another with considerable force, and perhaps with some appearance of fury, but 'no bones were broken,' and it is believed that the disputants were really excellent friends and remained so ever after, though like doughty antiquaries each retained his own opinion unaltered to the end.

In saying that Dr. Bruce's work in reference to the Roman Wall was that of a popularizer, I consider that we are in no way detracting from his merits, but rather enhancing them. Throughout, as I have already said, his stimulus to work was educational. He desired to increase his own knowledge that he might more freely impart it to others. He was not a miser, hoarding up his intellectual stores for his own selfish gratification, but a diligent acquirer and a generous distributor of antiquarian lore, and he had his reward in the visibly increased interest in his own favourite studies which, chiefly owing to his exertions, has prevailed in the north of England during the last quarter of a century.

In this connection we ought to remember his happy thought of organizing a 'pilgrimage' to the Roman Wall, and the zeal and success with which he twice (in 1851 and 1886) carried his project into execution. It was not my good fortune to be present on either of these occasions, but I well remember the genial enthusiasm which he exhibited when leading a party of British Association tourists over the camps at Chesterholm, Housesteads, and Chesters, in the year 1863. In those days of his vigour he was an ideal leader of such a party, seizing the salient points in each object that had to be explained, describing them with a force and a vivacity which imprinted them on the beholder's memory, and often adding little touches of humour, which made the youngest of his hearers feel that there was nothing necessarily dry in the study of archaeology. His powerful and resonant voice reached at that time to the outermost circle of his audience, and only one complaint, as I well remember, was made by his admiring

followers, that he bounded so lightly over fosse and wall, and moved so nimbly up our Northumbrian hills that sometimes they—

‘Like panting Time toiled after him in vain.’

Yet he was then fifty-eight years of age, so robust and vigorous that it is difficult to think of him as ever having suffered from feeble health. To those who met him on such occasions he always seemed to be a man of iron constitution.

Dr. Bruce's work at the *Lapidarium Septentrionale*, that valuable treasure-house of the Roman inscriptions in the north of England, was very arduous, and I believe that, coming as it did at a later period of his life, it exhausted him more than his composition of *The Roman Wall*. This work was aided by the fourth duke of Northumberland, and that on the incised stones (or cup markings) of Northumberland, and some other counties of England and Scotland, was entirely produced at his expence. Any notice of Dr. Bruce's life would be incomplete, which failed to commemorate the strong ties of friendship which bound him to two (nearly successive) lords of Alnwick, Algernon, the fourth duke, and the present holder of the title. A friendship of a similar kind existed between him and the late venerable John Clayton, in all of whose works of excavation at Chesters and other Roman camps on his estate, Dr. Bruce was of course keenly interested.

Of later years the subject of the old border minstrelsy of Northumberland attracted much of his attention. He re-awakened the interest of the public in the almost forgotten ‘small pipes,’ and his later efforts as a public lecturer were almost entirely confined to a description of this ancient musical instrument, and comments on the songs which were generally sung to its accompaniment.

In these varied occupations, archaeological, religious, and philanthropic, his old age passed happily away. Though he had long passed the age of four score there was no diminution of his interest in his old pursuits, and (except an occasional lapse of memory) no lessening of his mental powers. His last illness was short, and he was sustained throughout by the steady hope of the Christian. He died on the 5th of April, 1892, and was buried on the 8th of the same month at the Old Cemetery, Jesmond. The ceremony, in accordance with his own strongly expressed desire, was of a plain and unostentatious character,

but the attendance of his many friends and fellow-workers in the various undertakings in which he was interested gave it almost the character of a public funeral.

The public life of Newcastle has lost one of its best known and most familiar figures ; the city one of its most respected and beloved citizens ; but we, as members of the Society of Antiquaries, naturally feel our own loss the most. We shall no more see him entering with his plaid over his shoulder to take his place in the president's chair in this room. Our debates will never again be helped by his wise and courteous guidance, nor enlivened by his ready humour, nor enriched by the treasures which his memory had accumulated in half a century of archaeological study. We shall honour his memory most fittingly by endeavouring to keep alive the enthusiasm which he imparted to us for his own pursuits ; but we shall long feel that there is a painful gap left in our ranks by the removal of our honoured chief, John Collingwood Bruce.

XXXIV.—ROMAN VESSELS OF BRONZE.

IN addition to the bronze vessels of Roman date found in Northumberland and Durham, and described at pp. 162-166, there is in the South Shields Free Library museum the bottom, with the usual concentric circles on it, and part of the sides, of a saucepan, which was found on the Herd sand, at the mouth of the Tyne, near that town.

Three bronze cauldron-like vessels were found near Whitfield in Allendale about the year 1851. With them was found a well preserved colander or strainer four inches and three quarters diameter, with a horizontal handle projecting from one side six inches and a half long. All these vessels are now in the museum of the Society in the Black Gate. In the first edition of *The Roman Wall*, the smallest of the bronze cauldrons and the colander are shewn in Plate XVII., Figs. 1 and 3, and a note on them at p. 444.

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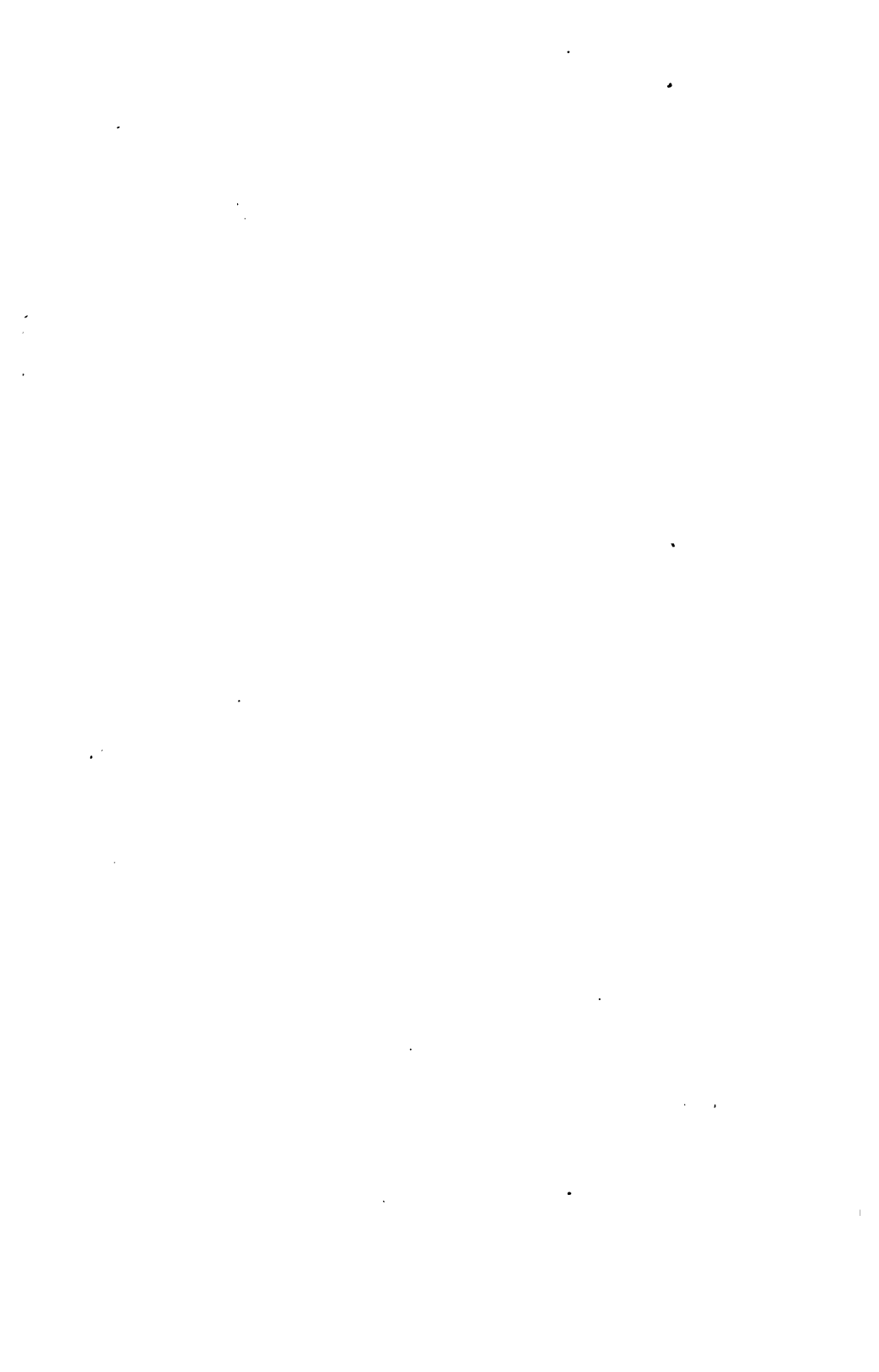
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