









Crook Hall

Pit°

Gardens

Gas Works

Sands

Wentless Lane

Independent

Market Place

Wicholas

Paradise Gardens

Quo B Coat School

To Wilton Colliery

Herringgate

Infirmary

S. Margaret

To Brawnspeith

Castle

Palace Green

Castle Mill

College

Little St. Mary

Barr Ch.

Meth.

Grove

St. Oswald's

Pit° Engine

To Brawnspeith

From Darlington

PLAN
of the
CITY OF DURHAM
1824.



Reference
Churches. +
Chapels. *



From Stockton



HISTORICAL AND DESCRIPTIVE

VIEW

of the

CITY OF DURHAM

And its

ENVIRONS.



Thomson Sculp^r Cross L. Lin^r

*To which is added a Reprint of
Hogg's Legend of St. Cuthbert
from the Edition of the Late*

GEORGE ALLAN ESQ^r F.S.A.

Durham.

*Printed & Sold by T. Hoggett Market Place,
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PREFACE.



THE motive which induced the Editor to attempt a Delineation of the History of the City of Durham, and its Environs, was, in order to obviate a *desideratum* very generally regretted, namely, a Work that might serve as a Guide to the numerous interesting Places in this City, and the adjacent Country.

In deducing the History of the City of Durham, and its Environs, *ab origine* to the present time, the Editor has endeavoured, consistent with explicitness, to give as epitomized an Account of its Ecclesiastical, and Civil Polity as he possibly could.

The subsequent part of the Work embraces an Account of the Buildings and Places in the Vicinity of Durham, which, it is presumed, are worthy of notice—either on account of their great Antiquity, or in con-

sequence of their having been the scenes of some memorable event—and comprehends a brief Description of the Seats and principal Villages in its Neighbourhood.

The Editor has derived much useful information from several Publications and MSS. connected with the Topography of the County of Durham, from which he has not scrupled to make some very considerable extracts.

It would be foolish to anticipate any merit for so diminutive a performance: Should he be fortunate enough to have rendered any service to the Public, his trouble will be amply compensated.

DURHAM,
April 1st, 1824.

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HISTORICAL
AND
DESCRIPTIVE VIEW
OF THE
City of Durham, and its Environs.



THE CITY AND CATHEDRAL.

THE name of the City of Durham* is said by most authors to be derived from its situation, the term being a corruption from the Saxon words *Dur*, a hill; and *Holme*, a river island. By the Latins, observes Camden, it is called *DVNELMVS*; and by the common people, *Durham*, or *Duresme*: the latter appellation

* In an ancient Saxon poem, inserted in Hicke's *Gramm. Anglo-Saxon*, and referred by Adeling to the Danish-Saxon period, which this writer fixes between the years 780 and the time of the conquest, the topography, &c. of Durham, is thus described:—

This city is celebrated
In the whole empire of the Britons.
The road to it is steep.
It is surrounded with rocks,
And with curious plants.

being derived, according to Bishop Gibson, from the Norman *Duresme*.

The city of Durham is situated near the centre of

The Wear flows round it,
A river of rapid waves;
And there live in it,
Fishes of various kinds
Mingling with the floods.
And there grow
Great forests;
There live in the recesses
Wild animals of many sorts;
In the deep vallies
Deer innumerable.
There is in this city
Also well known to men,
The venerable St. Cudberth;
And the head of the chaste King
Oswald, the lion of the Angli;
And Aiden, the Bishop;
Aedbert and Aedfrid,
The noble associates.
There is in it also
Aethelwold, the Bishop;
And the celebrated writer Bede;
And the Abbot Boisil,
By whom the chaste Cudberth
Was in his youth gratis instructed;
Who also well received the instructions.
There rest with these Saints
In the inner part of the Minster,
Relicks innumerable,
Which perform many miracles,
As the Chronicles tell us,
And (which) await with them
The judgment of the Lord.

the county of the same name, being 14 miles south from Gateshead, 18 miles from Darlington, and 262 from London.

On approaching the city of Durham from the south the traveller is struck with the elegance of its situation, and the venerable appearance of its principal buildings.

“ Majestic in the mass of Time.”

The cathedral and castle stand upon an eminence, girt by the streets called the North and South Baileys, enclosed within the remains of the old city walls, and skirted with hanging gardens descending to the river Wear which surrounds this part of the city in the shape of a horse-shoe. On the opposite side of the river, the banks are high, rocky and scattered over with trees; along the brink of which the street of New Elvet is extended, and terminates by the church of St. Oswald. Across the bridge are the streets of Claypath and St. Giles, which climb the more distant eminence to the east, the church terminating the line of buildings. The slopes of the hills are beautified with hanging gardens and rich meadows. Newton Hall, with its adjacent plantations, fill the nearer back ground; behind which a fine cultivated country is discovered, lengthening the prospect to the distance of 10 miles, on which Pensher or Painshaw Hill, with its peaked brow, is a beautiful object. To form the left wing, the Banks opposite to the cathedral and castle, are clothed with wood and fruit trees, South Street stretching along the summit. The long canal which

the river exhibits to the eye in this part, is crossed by Framwelgate bridge, which has two elliptic arches. On the banks of the river is CROOK HALL, with the woodlands of NEWTON HALL on the more distant ground; to the left of which is AYKLEY or AYCLIFFE HEADS, surrounded with irregular mounts and rising plantations.

From the north, the appearance of this city is still more romantic. It seems to be scattered over a multitude of irregular hills (for the ground by which it is approached is thrown up into round mounts) and we discover various parts of the town, the castle, and the churches, through several vallies in one point of view, so that they appear like so many distinct places. The west front of the castle is seen on the summit of a ragged and steep rock, with some part of the cathedral; and the street of St. Giles, as if totally unconnected with the rest of the town, is spread over the brow of a distant eminence. The hollow passes among the hills on the north west of the city, afford beautiful and picturesque prospects. At Castle-chair where the view is much confined, the castle and the cathedral have a noble appearance; the octagon tower of the former, with the mound on which it is placed, has a grand effect. On the eminence opposite to Shaw-wood, the view just mentioned is enlarged; yet, the distant branches of the town being intercepted by rising grounds, leave the principal objects in the most distinct and picturesque arrangement.

From a great many other situations, beautiful pros-

pects present themselves, so that the lovers of landscape will be greatly gratified by the various views which may be seen from the different hills and avenues with which the city is surrounded. In fine, from whatever point of view Durham is surveyed, the appearance of it and its environs is at once unique and striking; its public edifices exhibiting a degree of magnificence unexpected at a distance so remote from the metropolis, and its situation and figure being so peculiar as to have occasioned its being emphatically called the *English Zion*.

The origin of the city of Durham is generally allowed by most historians to have been in the tenth or beginning of the eleventh century, when the monks of the island of Lindisfarne, being harassed by the invasions of the Danes, determined not only to quit the place, the peculiar sanctity of which among Christians, only excited proportionable cruelty in the Danish Pagans, but likewise to remove the remains of their beloved Saint Cuthbert, that his relics might not be exposed to the rude insults of the invaders. In pursuance of this resolve, these monks gathered the holy relics, sacred vessels, ornaments and jewels of the altars and shrines, together with St. Ethelwold's stone crucifix, and fled from Lindisfarne, where the episcopal see had continued 241 years. With their holy charge, Eardulf the bishop, and his company, passed into the mountainous parts of the country, still changing their abode, as intelligence of the enemy's progress seemed to threaten their safety. Their pious ardour, indeed, must have been equal to any toil, and superior to every

danger, encumbered as they were with the remains of St. Cuthbert, the head of St. Oswald, the bones of Saints Adrian, Eadbert, Eanfred, and Ethelwold, inclosed in one ark or shrine; and a ponderous cross of St. Ethelwold borne before them.

The inhabitants of Lindisfarne, on the removal of the relics, left their lands and goods, and followed the bishop and his train, who wearied with travelling, first retired to Cuneagaster (now Chester-le-Street), where they rested during the Danish wars, being a period of 43 years; at the end of which, upon the Danes again infesting the northern coasts, the relics were removed by Aldune, the last bishop of Chester-le-Street, to Ripon, where they remained four months; and were at length deposited at Dunholme, a place strong by nature, but not easily rendered habitable, as it was overgrown by a thick forest, in the midst of which was a small plain. Here the pious labourers constructed a wicker tabernacle as a reliquary for their sacred deposit; and in the year 995, another temple was built, which was denominated White Church. It does not appear, however, that any habitations for these wanderers were erected, for a considerable time after their coming to Dunholme; 'for we are told,' says Mr. Hutchinson, 'that in the course of three years from the date of the first tabernacle, a church of stone work was begun, and dedicated by Bishop Aldune, wherein the saint's remains were deposited. According to the course of events exhibited by the ancient writers, it was not till after the foundation of Aldune's church was laid, that the forest by

which it was surrounded was cut down, and the skirts of the hill rendered fit for habitation. Much labour was expended, and all the inhabitants between the rivers Coquet and Tees, to the extent of 50 miles, are said to have been employed at the command of Uthred, Earl of Northumberland. From the above circumstances we are led to date the rise of the town of Durham in the opening of the eleventh century.'

This town, indeed, appears to have had some fortifications in the year 1040, at which time Duncan, king of Scotland, attacked it, when the townsmen sustained the assaults of the invaders for some time, and at length made a sally, in which they were victorious, the enemy being totally routed; and the heads of the Scotch leaders, who fell or were taken prisoners, were fixed on poles round the market-place.

On the accession of the Conqueror to the throne of England, many of the English, who were uneasy under the Norman yoke, assembled here and fortified themselves, or, as it is said, built a castle with a rampart, and gave frequent sallies, waiting the arrival of Sevenoe, the Danish king. But, on King William marching against them, and not receiving their expected assistance, they betook themselves to flight, when he entered the city, and granted the inhabitants many privileges.

In the year 1069 William I. sent Robert Cumin, whom he had created Earl of Northumberland, to Durham, with a guard of 700 veteran Normans, to enforce his authority; and, though repeatedly cautioned by the bishop, the earl still permitted his soldiers, who

were quartered in the city, to practice every species of cruelty and oppression against the inhabitants, who formed associations against the Normans, upon which Cumin proscribed and murdered several of the landholders; this acted as a summons to the peasants, who immediately armed themselves and surrounded the city. At this time, says Hutchinson, the earl's guards had taken forcible possession of the houses, as their wantonness incited, and being dispersed through the town, in contempt of danger gave themselves up to ease and enjoyment. Just at the dawn of day the assailants broke open all the gates of the town, and flying in parties through every street, made a dreadful slaughter of the Normans; insomuch that, Symeon says, the streets were filled with blood and carcasses. Many were shut up in the house where the earl lodged, and defending it bravely, the enraged populace could not force an entrance; therefore throwing in fire-brands, they set the edifice in flames. When those within saw the eminent peril to which they were reduced, they forced open the doors, and attempted to escape the fury of the fire, but were slain as they came out. At length the building was reduced to ashes, with every thing within its walls. The fire was so vehement, that the flames were seen to take hold of the western tower of the church. This afflicting circumstance alarmed the multitude; the religious inhabitants of the city, and even those in arms, ceasing from the slaughter, fell upon their knees, with eyes filled with tears, and elevated hands, petitioning heaven, that by the assistance

of the Holy Saint, and through his interposition, the sacred edifice might be spared from destruction.—Quickly the wind shifted, and bore the flames from the church. Thus the earl, on the calends of February, A. D. 1069, with his seven hundred guards (one man excepted who escaped with his wounds) were put to death! William, upon hearing of this, detached a party of his troops to scour the country; but before they had proceeded far, a thick fog so enveloped them, that they could scarcely see each other; this, operating upon superstitious minds, aided by the report of St. Cuthbert's miracles, so alarmed them, that they returned with precipitation; fearful of incurring that saint's displeasure. William, however, was not to be so intimidated, but marching forward, desolated the country in in such a manner, that for '60 miles, between York and Durham, he did not leave a house standing; reducing the whole district, by fire and sword, to a horrible desert, smoking with blood, and in ashes. Neither monasteries or churches were spared; and it is impossible to describe the miseries of the inhabitants; as a dreadful famine and mortality ensued, unequalled in the annals of Britain, the people being reduced to eat the flesh of horses, dogs, and cats, and at last, even human carcasses; for nine years the land lay untilled, being infested with robbers and beasts of prey; and the remnant of the inhabitants, who had escaped the sword, died in the fields, overwhelmed with want and misery. Hoveden relates, "that on the tyrant's approach to Durham, he found the town evacuated, the

ecclesiastics fled, and the church left without a minister to perform any sacred office. The king's army being dispersed in destructive parties over the country between the Tyne and the Wear, beheld the villages deserted, the whole country a dismal waste; and the inhabitants, with their flocks and other property, fled into the most secret recesses of the forests and mountains. But not moved to compassion by a scene so truly wretched, the barbarians set fire to the monastery of Jarrow, and made rejoicings over its ashes."

These calamities again caused the disturbance of the bones of St. Cuthbert, which had now reposed for 75 years; the bishop removing them to Lindisfarne, when another miracle is reported to have occurred. On the fourth day, in the evening, the bishop with a vast concourse of people having arrived on the shore opposite to the holy island of Lindisfarne, found the sea at high water. The severity of the winter rendered the night-air intolerable to the aged as well as the tender, which caused great lamentation; when, by a particular interposition, the sea retired, and left a dry passage for the poor wanderers, who, with loud thanksgiving and holy joy, passed over to the island. But what completed the miracle, was, as Symeon asserts, "Those who carried the saint's remains, gave evidence, that as soon as the multitude had passed, the sea returned, and closed up the vacancy, which a few moments before had divided the water." Another miracle is likewise related by our author, who says, "That the king, whilst he abode in Durham, entertaining a doubt of the

incorruptible state of St. Cuthbert's body, inquired diligently concerning it; and notwithstanding the asseverations of several of the most pious and venerable men there, he still pretended to disbelieve it, and insisted on having an inspection of the sepulchre himself. Several bishops and abbots assented to his will, and thought it proper the king's pleasure should be complied with. Whether provoked by the delay, or his suspicion of fraud was increased by the reluctance of the ecclesiastics to comply with his desire, is not pointed out; but the king solemnly vowed, if he was deceived in the relations he had heard, that the incorruptibility of the saint's remains was merely a tale to work upon the superstition of the vulgar, and the body was not found in the state represented to him, he would put to death all those of superior rank throughout the city who had presumed to impose on him. A terror fell on such as heard his menaces, and they devoutly implored the mercy of God, through the merits of the blessed St. Cuthbert, whilst the bishop whom the king had appointed, performed the service of high mass. The king, determined to satisfy his curiosity, immediately after the ceremony, commanded the officers of the church to open the sepulchre, and whilst he stood by, he found himself smitten on a sudden with a burning fever, which distracted him in an intolerable manner. Seized with such anguish and disease, he rushed out of the church, leaving untasted a sumptuous banquet which the ecclesiastics had prepared for him; and instantly mounting his horse, he

fled from the city with the utmost haste, never abating the speed of his courser, till he arrived on the banks of the Tees. An indication of the preternatural interference at such a time overawed the people, and greatly contributed to the veneration paid to the saint's shrine." Tradition mentions, that the king in his haste, took his way down the narrow street called King's Gate, leading to the Bailey, and now called Dun Cow Lane.

On tranquility being restored, the bishop and his companions quitted the isle of Lindisfarne, returned to their desolated country, and at length replaced the sacred remains of their beloved saint in his shrine at Durham.

Under several successive prelates, the benefactions and riches had continued to flow so rapidly to this shrine that William de Carilepo, the sixth in succession from Aldwin, thinking the church not magnificent enough for the remains of so great a saint, and having brought over from Normandy the plan of a new church, pulled down the old one 76 years after its first erection; and in its stead began the present structure, the foundation stones of which were laid by Malcolm, king of Scotland, bishop Carilepo, and Turgot, the prior, on the 11th of August, 1093; and so great was the progress made in this work, that his successor, Ralph Flambard, who died in 1128, lived to see the building carried nearly up to the roof. This prelate translated the remains of St. Cuthbert into the new church, and built a stately shrine, called the *Feretory*, near the

choir; this shrine was composed of costly marble, lined and gilt, and by the additional donations of the numerous pilgrims, it became, in a short time, one of the richest altars in England.

Among other benefactors to this fabric were bishop Hugh Pudsey, who began a new chapel at the east end, with an intention of dedicating it to the honour of the Virgin Mary, to which females might have free access for devotional exercises; but before the work had proceeded far, vast clefts were discovered in the building, which was considered as a manifestation of the saint's displeasure, and which induced the bishop to relinquish his purpose; he, however, appropriated a part of the west end of the church for the virgin's chapel, which he named the *Galilee*, where females were allowed to enter; but they were on no account to be admitted within any other part of the cathedral; the reason of this exclusion is thus accounted for, by an ancient writer: "Blessed St. Cuthbert, for a long time, led a most solitary life in the borders of the Picts, at which place great concourse of people daily used to visit him, and from whom, by the providence and grace of God, never any returned without great comfort. This caused both young and old to resort unto him, taking great pleasure both to see him, and to hear him speak. In which time it happened that the daughter of the king of the province, having illicit commerce with one of her father's domestics, its effects were perceived by the king, and he examined her concerning the author of her disgrace. She, instigated by an evil

mind, instantly answered, 'The solitary young man who dwelleth hard by, is he who hath overcome me, and by whose beauty I am thus deceived.' Whereupon the king, furiously enraged, presently repaired to the hermit's place, with his daughter, attended by several knights, where he instantly accosted the servant of God in the following manner :—'What art thou he, who, under the colour of religion profanest the temple and sanctuary of God? Art thou he, who, under the cloak and profession of an hermit, exercisest thyself in all filthiness? Behold my daughter whom thou by thy wiles hath corrupted; therefore now, at last, confess this thy fault; and plainly declare here before this company, in what sort thou hast seduced her.' The king's daughter, marking the fine speech of her father, impudently stepped forward and boldly affirmed, 'That it was he who had done the wicked fact.' At which the young man, greatly amazed, and perceiving that this calumny proceeded from the instigation of the devil (wherewith he was brought into great perplexity,) applied his whole heart unto Almighty God, saying as followeth :—My Lord, my God, who only knoweth, and art the discoverer of all secrets, make manifest also this work of iniquity, and by some token disprove the same, which though it cannot be done by human policy, make it known by some divine token. When the young man, with great lamentation, and tears unutterable, had spoken these words, even suddenly, and in the same place where she stood, the earth making a hissing noise, presently opened, and

swallowed her up, in the presence of all the spectators. As soon as the king perceived this miracle to happen in the presence of all his company, he began to be greatly tormented in his mind, fearing lest, for his furious threats he should incur the same punishment. Whereupon he, with his company, humbly craving pardon of Almighty God, with a further petition to that good man St. Cuthbert, that by his prayers he would crave of God to have his daughter again; which petition the holy father granted, upon condition that from thence no woman should come near him. Whence it came to pass the king did not suffer any woman to enter into any church dedicated to that saint, which to this day is duly observed in all the churches of the Piets which were dedicated to that holy man."

The great prejudice by which females were prohibited admission, may be estimated from the following anecdotes:—"In the year 1333, Edward III. arrived at Durham, and lodged in the priory; a few days after Queen Philippa came from Knaresborough to meet him, and being unacquainted with the custom of this church, went through the abbey gates to the priory, and after supping with the king retired to rest. This alarmed the monks, one of whom went to the king, and informed him, that St. Cuthbert had a mortal aversion to the presence of a woman. Unwilling to give any offence to the church, Edward immediately ordered the queen to arise, who, in her under garments only, returned by the gate through which she had entered, and went to the castle; after most devoutly

praying that St. Cuthbert would not avenge a fault, which she had through ignorance committed.”

In the year 1417, two women of Newcastle being determined to approach the shrine of St. Cuthbert nearer than was legally permitted, disguised themselves in man's apparel, but were unfortunately discovered in the attempt to complete their purpose, and taken into custody. By way of punishment for their intended profanation, they were adjudged to walk, on three festival days, before the procession in St. Nicholas's church, Newcastle, and on three other holidays, at the church of All Saints, in the same town, habited in the dresses in which they committed the offence; proclamation being first made as to the cause of this penance. The master and mistress of these curious females were at the same time ordered to attend the Spiritual Court at Durham, to answer the charge of being counsellors and abettors in this misdemeanor.

The great central tower of the cathedral, which was formerly called the lantern, was built as high as the gallery, by prior Melsonby, who was elected in the year 1233; and finished by prior Hugh of Darlington, who was elected in the year 1258, and erected the upper tower, in which the bells are now hung. The eastern transept, generally called the nine altars, is supposed to have been finished by prior Horton, who acceded to the priory in the year 1289, and who also placed the roof on the choir. The body of the church was vaulted with stone about the year 1242, by bishop Farnham and prior Melsonby. Adjoining the south

aisle of the choir is the vestry, built by Henry de Queeby, about the year 1300.

The whole length of this venerable pile, which is a more regular edifice than is generally to be found in structures of the like age, exclusive of the Galilee, is 411 feet, and the height of the middle tower is 214 feet. The Galilee at the west end is from east to west 50 feet, and from north to south 80 feet wide.

The situation of this cathedral is extremely grand, the building stretching along the crown of an eminence, above 80 feet perpendicular from the surface of the river which washes its base; on the west, this church rises on the points of rocks, which shew themselves on the summit of the mount, and almost overhang the stream. From the square called the Palace Green, the whole north front of the cathedral may be seen at once; the west front, which consists of two highly ornamented square towers, with the Galilee between, appears to great advantage from the opposite side of the river. "The basement line of the elevation," says Mr. Carter, "presents the projecting chapel of the Galilee, flanked by huge buttresses and arches, springing out of the rock, to contribute due support to its walls, which form one vast combination of security to the main edifice itself." The great west window, enriched with various compartments, rises, above the Galilee, up to the roof. The ornaments of the towers are modern; though an unsuccessful attempt has been made to render them similar to the original forms; their summits being bounded by pinnacles and open

worked battlements. The centre tower, which rises from the intersection of the nave and transept, is singularly rich and elegant; being surrounded by a profusion of fine tracery, pointed arches, and other ornaments; and its buttresses graced with niches, within which various statues are placed, representing the original founders and patrons of the see.

In the interior of this magnificent building the connexion between Saxon and Norman architecture may be distinctly traced; and the latter in its highest stage of perfection; a similar comparison may also be made with the English or pointed styles; the chapel of the nine altars, partaking in its general enrichments and proportions of the architectural character of Salisbury Cathedral; and thus, from its singular light appearance, forming a striking contrast with the massive Norman work which is prevalent in other parts of the building.

“In the inside of the cathedral,” says Mr. Pennant, “is preserved much of the ponderous yet venerable magnificence of the early Norman style; the pillars are vast cylinders 23 feet in circumference, some adorned with zig-zag furrows; others lozenge-shaped, with narrow ribs or spiral; the arches round, carved with zig-zags; above are two rows of galleries, each with round arches or openings; a row of small pilasters run round the sides of the church, with rounded arches intersecting each other; the windows are obtusely pointed.” Near the west end, in the middle of the nave, is the *Baptisterium* or font, an elegant marble bason, covered with a fine piece of tabernacle-work of

red oak, of an octagonal form, richly ornamented and supported by four columns about eight feet high, the whole being about 30 feet, and terminating in a pinnacle, decorated by a dove with expanded wings; at a small distance, towards the east, and forming part of the pavement, is a long cross of blue marble, beyond which females were prohibited from advancing to St. Cuthbert's shrine. Near the cloister door are the mutilated tombs of John and Ralph Lords Neville, the latter of whom was the first layman who was permitted to be interred within the cathedral; these monuments which were formerly ornamented with recumbent figures, were greatly defaced, as well as several others, by the Scots, of whom about 4000 were kept as prisoners in this church after the battle of Dunbar. The present elegant clock, which now stands at the south end of the middle transept, was erected by dean Hunt and the chapter, in the year 1632. The south aisle, which is enclosed with a skreen of wood, is used for the early morning prayers; the north aisle, which is not used at present, is likewise enclosed with a wooden skreen. The front of the choir, which was formerly decorated with effigies of the saints and patrons of this church, is now enclosed with a skreen of oak, curiously carved with festoons of fruits and flowers; the ascent to the choir is by two marble steps, and over the door is a large and fine-toned organ, beautifully painted and decorated. The stalls for the bishop, dean, prebendaries, &c. are finished in a magnificent style, with tabernacle work; beneath sit the lay-singers, almshouse

men, and scholars on the foundation; at the end of the stalls, the pavement is raised one step; on the right of which is the bishop's throne, an elegant structure, erected by bishop Hatfield, about the year 1370. The throne is considerably elevated; and in the centre is a chair of state, having a canopy of ornamental tabernacle work; it was repaired by bishop Crewe, in the year 1700; and new painted and gilt by bishop Egerton, in the year 1772. Under the throne, on the south side, is the tomb of its founder, which has thus been described by Mr. Carter:—"This beautiful statue has fortunately been preserved in a nearly perfect state to this time; a few of the most prominent parts having only suffered. The bishop is habited in his episcopal dress, richly adorned with sculpture, painting, and gilding, in imitation of embroidery. The outer garment is the chasuble, in its ancient ample form, and much ornamented. On his hands are the episcopal gloves, embroidered on the back; on his left arm is the maniple. Beneath the chasuble is the linen alb, or surplice; and under that appears another garment or tunic, on which are richly embroidered three shields of arms. On the central shield are the arms of England; on the two lateral one's the bishop's own coat.*

* In a curious MS. in the Herald's-office, are beautifully drawn all the Arms in this church, comprising one hundred and seventeen coats; together with bishop Hatfield's monument, of which Geo. Allan, esq. has a trick from the late Ra. Bigland, esq. Garter. Dugdale's MS. notat. 6. 41.

The honour of bearing the arms of England in this manner seems a proof of the high estimation in which this magnanimous prelate was held by his sovereign, and perhaps might have been granted to him in consequence of the distinguished part he bore in the signal battle of Neville's Cross. The feet of the bishop are covered with rich embroidered shoes, and on his head is the mitre, of its ancient low form." The painting and gilding which adorned this statue are now, however, entirely defaced by a thick coat of light yellow. Near this tomb is a large pew for the prebendaries' ladies, and on the north side of the choir are the seats for the ladies of the bishop, dean, and others, near which is the pulpit, adorned with figures of the apostles, neatly inlaid in the pannels, and almost as large as life. The descent into the side aisles, by five marble steps, is by a gate, and two side lights of open tracery work in wood, and finished above with tabernacle work. On each side of the high altar are four stalls of stone, originally designed either for the resting places of sick votaries, or of the officiating priests.

The skreen which divides the choir from the Fere-tory and the chapel of the nine altars, is an elegant piece of workmanship; and was given by John Lord Neville, at the expence of 400*l.* (a vast sum in those times,) the prior and convent contributing largely, by giving towards its completion, 123*l.* 6*s.* 8*d.* the work of it having been previously wrought in London, and sent hither by sea. It was erected by seven expert masons, who were almost a year in completing it, to

whom the convent allowed diet and wages; it was finished in the year 1380, at which time the high altar was dedicated. The design of this screen is divided into three stories. The lowest or basement is solid; the second and third are open, so that the statues, which filled the niches, or rather canopies, were seen, though in a back view, from the east side. The light and airy pinnacles, rising in a pyramidal form, tier above tier, in splendid confusion, cannot be too much admired; the whole of this beautiful skreen, however, has been greatly mutilated, at various periods, since its erection.

The whole choir* comprehends four pillars on each side; two of them clustered, and two round, the latter of which are cut in a spiral form. The roof was repaired, or rather new vaulted, by prior Horton, who acceded in the year 1289; it is of elegant Gothic work, the ribs of the arches terminating in points, ornamented with roses; the fillets pierced in roses and crosses; some of the centre roses are singular: the one next the organ containing a human figure, with three round balls in an apron. From the altar rails, eastward, the whole work appears nearly of the same date; and by the architecture of this part it seems that the building originally terminated here, and was opened farther eastward to form a connection with the east transept,

* Mr. Ebdon, an architect, brother to the late Organist, published two excellent Views of the choir of this church.

or chapel of the nine altars. This chapel which terminates the cathedral eastward, is entered from the side aisles by a descent of several steps; its length is 130 feet, and its breadth, from the skreen to the high altar, 51 feet. This portion of the church received its name from nine altars, which were erected beneath the windows on the east side, and dedicated to various saints previous to the Reformation.—“ These altars,” says an ancient writer, “ had their several skreens and covers of wainscot over-head; having likewise between every altar a very fair and large petition of wainscot, all varnished over with fine branches and flowers, and other imagery work, containing the several lockyers and amburies for the safe keeping of the vestments and ornaments belonging to the altar, with three or four little amberies in the wall, for the same use and purpose.” This chapel has generally been allowed to have been the work of a later age than the body of the cathedral. All the windows are narrow, lofty and sharply-arched; in the centre, at the top, is a large circular window, called St. Catherine’s window; and on the outside of this part of the fabric are two projections, in which are the statues of a bishop and a prior. On the octangular tower, at the west angle of this chapel, is the memorable basso-relievo, representing the events which occasioned the cathedral to be founded on this spot. According to the legend, the monks on the removal of St. Cuthbert’s remains from Ripon, were directed by a vision to Dunholme; (a place they were then unacquainted with,) but while travelling

through the country, a woman in search of a strayed cow was informed in their hearing that she would find it in Dunholme, whither they immediately accompanied their female guide. The figures of the cow, the woman, and another person, appear in a recess of the stonework; they were re-sculptured a few years ago, by which their original forms have been somewhat altered.

The great tower, or lantern, is supported by clusters of columns, rising to the springing of the groins; the great arch springing from them is crowned by an open gallery of communication round the inside of the lantern: the space from the gallery to the window is filled with rich compartments, which, with the window itself, are well imagined: groined arches form the termination of the lantern; and when viewed from below, the magnitude and grandeur of its several parts are extremely striking.

Immediately behind the skreen, on a level with the choir, is the chapel called the Feretory, where the gorgeous shrine of St. Cuthbert was anciently deposited. This shrine which was once one of the richest in Britain,* is now stripped of every ornament; and the

* In 1255, "Henry III. being in these partes, visited St. Cuthbert, (as they call it) and while he was at his devotions, a courtier whyspered in his eare, that dyvers byshops of his had hydden much treasure in St. Cuthbert's tombe. The kinge made shorte, and openinge the tombe, found it to be even soe; whereupon he devised to borrowe the same, least they should

only marks of its former reputation are to be found in the impressions worn in the stone flooring, by the feet of the numerous pilgrims who visited it, during the ages of superstition. The remains of St. Cuthbert are said to have been deposited here, in a "chest, well fortified with nayles and leather," but were afterwards enclosed in a marble sepulchre, which was defaced and plundered by Henry VIII. who ordered the remains of St. Cuthbert to be buried in the ground, under the place where his shrine was exalted; in the centre of the floor, is a large blue stone, under which the saint is supposed to rest.

It is related in Hegge's Legend, that, previous to the removal of the body of the saint, by prior Turgot, he, "with some of his brethren, determined to open the tomb, with intent to shew his body to the people if they found it entire. Att night, therefore, they mett at his sepulchre, and reverently taking off the stone, they found a chest well fortified with nayles and leather, and in it another, wrapt in cloth thrice double, in which they found the booke of the Evangelists, which had fallen into the sea; a little silver altar, a goblet of pure gold, with an onyx stone, and an ivory comb; lastly, opening the third chest, they found the body of the saint (which the grave in so many years had not digested,) lying upon the right side, to give

charge him with profanation of the holy reliques: *But Paris compleneth, that they were never halfe payed aguine.*"

Lambard's Topographical & Historical Dic. p. 86.

room to the rest of the reliques: for, in the same coffyn were the bones of the venerable Bede, the head of St. Oswald, part of the bones of Aidanus, Eadfrid, and Ethelwold, bishops of Lindisfarne; all which reliques they placed with due reverence in other parts of the church; and laying St. Cuthbert on his back, they placed St. Oswald's head between his hands. At the day of his translation, Ranulphus, the bishop published in his sermon to the people, the incorruption of St. Cuthbert's body, which was flexible, and now might plead prescription with the grave to be immortal. And thus in great solemnity, they enshrined him beneath the high altar, in the presence of the abbot of St. Alban's, the abbot of St. Marie's, in York, the abbot of St. Germain's, and prior Turgot, with thousands of people, spectators of the miracle." In Davies's Ancient Rights and Monuments, &c. the following tale of the incorruptibility of St. Cuthbert's body is also preserved: "The sacred shrine of holy St. Cuthbert was defaced at the visitation which Dr. Lee, Dr. Henley, and Mr. Blithman, held at Durham, for the subverting such monuments, in the time of Henry the Eight, at the suppression of the Abbeyes. There were found many worthy and goodly jewels, but especially one precious stone, which, by the estimate of those then visitors, and their skilful lapidaries, was of value sufficient to ransom a prince. After the spoil of his ornaments and jewels, coming near unto his body, thinking to have found nothing but dust and bones, and finding the chest that he lay in very strongly

bound with iron, the goldsmith, taking a great forge hammer of a smith, broke the said chest; and when they had opened it, they found him lying whole, incorrupt, with his face bare, and his beard as it were of a fortnight's growth, and all his vestments about him as he was accustomed to say mass, and his met wand of gold lying by him.* When the goldsmith perceived he had broken one of his legs, as he broke open the chest, he was troubled at it, and cried, 'Alas! I have

* The priors of the house of Durham were accustomed in ancient time, to be buried in their boots, and wound in their cowls by the barber, as the monks used to be buried. The dead prior was carried out of his lodgings in the priory, to the chamber in the infirmary, called The dead man's chamber, there to remain a certain time. At night he was carried into a chapel opposite to that chamber door, called St. Andrew's chapel, and was watched all that night by the children of the almery, reading David's Psalms over him; and two monks either of kindred or kindness, were appointed to sit all night at his feet, mourning for him. In the morning he was carried into the chapter-house, where the same solemn service was performed for him, which the monks had at their burial; thence he was carried through the parlour into the centry-garth to be buried, where every prior lay under a fine marble stone: and the monks and barber buried him with a little chalice of silver, other metal, or wax, which was laid upon his breast within the coffin, and his blue bed was held over him by four monks 'till he was buried, which the barber had for his pains for making the grave and burying him, as he had for the monks.

Afterwards the priors were buried within the church, and not in the centry-garth, in the same order and habit, with the mitre and all other furniture, as their predecessors were buried before them in the centry-garth.—*Ancient Customs of the Church at Durham.*

broken one of his legs.' Dr. Henley hearing him say so, called upon him, and bid him cast down his bones; whereto the other answered that he could not get them asunder; for the sinews and the skin held them so that they would not come asunder. Then Dr. Lee stepped up to see whether it were so, and turning about spake in Latin to Dr. Henley that he was entire; yet Dr. Henley seemed not to give credit to his words, but still cried to have his bones cast down. Then Dr. Lee made answer, 'If you will not believe me, come up yourself and see him.' Whereupon Dr. Henley did step up, and handled him, and found that he lay whole, then he commanded them to take him down; and so it happened, contrary to their expectation, that not only his body was whole, and uncorrupted, but also the vestments wherein his body lay, and wherein he was accustomed to say mass, were safe, fresh, and not consumed."

" Before them lay a glittering store,
 The Abbey's plundered wealth,
 The garment of cost, and the bowl embost,
 And the wassail cup of health.
 And riches still from St. Cudbert's shrine,
 The chalice, the alm'ry, and pix,
 The image where gold and where ivory twine,
 And the shatter'd crucifix.
 And the visitors three, with wicked glee,
 Sit feasting full and high;
 And still as they drink, they sit and think
 Of the devil and king He-ner-y."

The Galilee, or St. Mary's chapel, is at the west end of the cathedral; the entrance is by two doors from

the end of the side aisles of the nave. It was built for a place of worship for the females, who, as we have already mentioned, were not allowed to enter the cathedral further than the blue cross. This chapel is divided into five aisles, by four rows of pillars. The north aisle is now walled up, and was used as a repository for wills, where the register-office was kept till 1822, when a suitable building was erected on the west side of the Palace Green, on the site of the old Courts. In the middle aisle was the Virgin Mary's altar, close to which is the tomb of Cardinal Langley, who died in the year 1438; in the next aisle is a large marble, which covers the remains of the venerable Bede. The breadth of the Galilee from east to west is 50 feet, and its length 80 feet. The south side is now stalled and benched, and is used as the bishop's consistory court.

In different parts of the cathedral are some beautifully ornamented door-ways, in the Norman style, two of which have been thus described in the account published by the Society of Antiquaries:—The proportion of the door entering into the north cloister, from the west end of the south aisle, is very striking, and it has much the air of a Roman arch. On each side the opening are three columns; the two exterior ones are united in an uncommon mode. They are covered with diagonal mouldings, which by meeting at the union of the column, form diamond pannels. The single column on the left has lozenged pannels, placed alternately, and each filled with a flower. That on

the right has larger diamonds filled with flowers, and divided by beads: the ornaments of both the capitals are varied. The architrave is divided into three parts: the first and second have the diagonal or zig-zag; the exterior division is of uncommon form; it consists of a sort of semi-octagonal band. The two oblique faces are hollowed like cavettos; the middle face is flat, and enriched with leaves. Over all are laid large pateras, ornamented with flowers and foliage." The second door, which opens from the north side of the cloisters into the east end of the south aisle, in its decorations is equally rich and singular with the former. "The three columns on each side stand on a surbase: their shafts are plain, and their capitals of rather a simple form; they are detached from the wall in the manner of the early English style; within them is a flat ground, in which is the opening of the door-way. This ground is highly enriched with an uncommon variety of the diagonal moulding, edged with beads and roses in the pannels. An unaccountable irregularity of design occurs on the left hand of the arch: the architrave is divided into four parts; the first a cavetto, with detached roses; the second is a bold convex, covered with a double fret, beaded; the third is also convex, with a turretted band, also beaded; the exterior is likewise convex, and resembles a bundle of twigs, with the young shoots or stalks of leaves cut of short; these twigs are also beaded. This ornament seems, by some small parts yet remaining, to have been continued on each side over other arches."

Most of the beautiful tombs and brasses, which covered the remains of many distinguished prelates and other eminent persons, which have been interred in this cathedral, have been swept away by the hands of sacrilege and fanaticism. To the west end of the nave are several beautiful marble monuments and tablets with inscriptions to the memory of some of the most distinguished members of the chapter, who have died within the last 70 years.

On the door within the porch, which forms the principal entrance to this cathedral, is a curious metallic ring, or knocker, sculptured with a terrific visage in bold relief, and well executed, with which persons claiming sanctuary, were accustomed to alarm the inmates of the cathedral in the night time: for "the abbey church, the church yard, and all the circuit thereof, was," says Mr. Hutchinson, "in ancient times, before the house was suppressed, a sanctuary for all manner of men, that committed any great offence, or any prisoners who had broken out of prison, and fled to the church door, knocking to have it opened; also certain men lay in two chambers over the north door for that purpose, that, whenever such offenders came, and knocked, they instantly let them in, at any hour of the night; and ran quickly to the Galilee bell, and tolled it, that whosoever heard it might know that some had taken sanctuary. When the prior had notice thereof, he sent orders for them to keep within the sanctuary; that is, within the church and churchyard, and that every one should have a gown of black cloth,

with a yellow cross, called St. Cuthbert's cross, at the left shoulder; that every one might see the privilege granted at St. Cuthbert's shrine, for offenders to fly unto for succour, and safeguard of their lives, till they could obtain their prince's pardon: and that they should lie within the church, on a grate made only for that purpose, adjoining to the gallery south door. They had likewise meat, drink, and bedding, and other necessaries, at the cost of the house, for 37 days, being only such as were necessary for such offenders, until the prior and convent could get them conveyed out of the diocese. This privilege was confirmed not only by king Guthrid, but by king Alured likewise."

On the south side of the church are the cloisters, which were erected between the years 1389 and 1438, by Bishop Skirlaw and Cardinal Langley, at the expence of 838*l.* 17*s.* 6*d.*; the former contributing 600*l.* and the latter the remainder. These cloisters form a quadrangle of 147 feet, having 11 windows in each front, which were formerly glazed, but are now open, the tracery of which have been repaired, in the pointed style, some years since. The ceiling, which is of Irish oak, was originally ornamented with emblazoned shields of the arms of various persons who have contributed to enrich the church by their benefactions: scarcely any of these embellishments, however are now discernible.

Adjoining the cloisters is the Chapter House, which was originally built by Bishop Geoffry Rufus, about the year 1136, in the form of a theatre; its internal

arrangements, are said, however to bear a striking resemblance to the most ancient Christian churches; and against the east end was the stone chair, in which the new bishops were formerly installed. This building has been nearly pulled down during the late repairs of the cathedral, and a larger room has been erected on its site.

On the south side was the old Frater House, or Monks Hall, which was converted into an elegant library for the dean and chapter, by Dean Sudbury, about the year 1680. Besides several records and curiosities, which are deposited here, are two copies of Magna Charter, the one dated 12th of November, 1216, the other 11th February, 1224, (from which Judge Blackstone made his Collations;) there is likewise a manuscript copy of the Bible, in four volumes, folio, 600 years old: and Bede's five books of History, of nearly the same date.

On the west side of the cloisters is the old Dormitory, under which are the Treasury and Song School, in the former of which, according to Mr. Hutchinson, are lodged, about 90 royal charters and grants, 52 deeds by nobles and barons, and 266 by inferior gentry; about 131 by popes, bishops, priors, &c. and 130 other original deeds and copies, altogether 670.

From the cloisters is a passage leading to a spacious oblong square, called the College, in which are the Deanery and Prebendal Houses; the latter, being partly modern, and well-built, have a respectable

appearance. The Deanery was formerly the prior's lodgings, and the kitchen, which was originally the kitchen of the monastery, is very curious, being of an octangular form, vaulted with a cupola light, the chimney concealed, and greatly resembling the abbot's kitchen at Glastonbury. At the upper end of the square is a neat fountain, which was repaired and beautified in the year 1791, and supplies the neighbouring families with water, which is brought in pipes from Elvet Moor. At the lower end of the square is the gateway, above which is St. Helen's Chapel, not now used, and the old Exchequer, where all the rents reserved in the chapter leases are made payable. This chapel was built by prior Castell, about the year 1515. Behind the west side is a pleasant terrace, called the Prebends' Walk, from whence is a delightful view of the Wear and its banks.

In the year 1778, upon a survey of the cathedral, it was found to be in great want of repair, when the dean and chapter immediately began the costly work, which has been continued with little intermission, to the present time. The whole north front, has been chisselled over, and the decayed parts restored; the greater part of the windows have been repaired or put in anew, and new glazed: new sculptures have supplied the places of the old ones, and two new stone spires have been placed upon the towers, at the north end of the eastern transept: the western towers, on which were formerly two large wooden spires, covered

with lead, and which were taken down the latter end of the last century, have undergone a thorough repair, and are now finished with elegant new decorations. The east end has likewise undergone a thorough alteration. Of late years the expence of this excellent undertaking has amounted to a sum not less than from 1500 to 2000*l.* annually, and by means of a judicious appropriation of the means provided for this purpose, an income has been secured sufficient to defray the charges of future repair. The dean and chapter have evinced their munificence by an annual donation of three hundred pounds in aid of this great undertaking, which reflects the highest honour on that venerable and opulent body. Early prayers are read here every morning in summer at half six o'clock, and seven in winter; the choir service begins every morning at ten, and at four in the afternoon.

This see, which is deemed the richest bishopric in England, is valued in the king's books at 2,821*l.* 1*s.* 5¼*d.* but it is computed to be worth annually little short of 20,000*l.* Henry VIII. granted a new foundation-charter in the year 1541, directing that the cathedral church, instead of being dedicated as before to the "Blessed Mary the Virgin, and St. Cuthbert the Bishop," should thenceforth bear the name of the "Cathedral Church of Christ and blessed Mary the Virgin;" and likewise directing that it should be governed by a dean and twelve prebendaries. The establishment, at present, besides the dean and prebendaries, consists

of two archdeacons, (who are two of the prebendaries,) eight minor canons, eight singing men, ten singing boys, a master of the choristers, eight alms-men, two masters of the grammar school, eighteen scholars, two vergers, and one porter.

In the cathedral church yard which ranges on the north side of the building, amongst numerous other memorials of departed merit, is an altar-tomb to the memory of the respected author of the *Economy of Human Life*, and other esteemed works; with this inscription, composed by the late Joseph Spence, A.M. Professor of Modern History at Oxford:—

IF YOU HAVE ANY RESPECT
FOR UNCOMMON INDUSTRY AND MERIT,
REGARD THIS PLACE!
IN WHICH ARE INTERRED THE REMAINS
OF
MR. ROBERT DODSLEY,
WHO AS AN AUTHOR, RAISED HIMSELF
MUCH ABOVE WHAT COULD HAVE BEEN EXPECTED
FROM ONE IN HIS RANK OF LIFE,
AND WITHOUT LEARNED EDUCATION:
AND WHO, AS A MAN, WAS SCARCE
EXCEEDED BY ANY, IN INTEGRITY OF HEART,
AND PURITY OF MANNERS, AND CONVERSATION.
HE LEFT THIS LIFE FOR A BETTER
SEPTEMBER 23d, 1764, IN THE 61st YEAR OF HIS AGE.

A LIST of the Bishops of Durham, from the foundation of its Cathedral to the present day, with the respective dates of their promotion.

	—	Anno Dom.
1	Aldune - - - - -	990
2	Eadmund - - - - -	1020
3	Eadred - - - - -	1041
4	Egelric - - - - -	1042
5	Egelwin - - - - -	1056
6	Walcher - - - - -	1072
7	William de Carilepho - -	1080
8	Ralph Flambard - - - -	1099
9	Galfrid Rufus - - - - -	1133
The see was usurped by Wm. Cumin for nearly three years.		
10	William de St. Barbara - -	1143
11	Hugh Pudsey - - - - -	1153
12	Philip de Poicteu - - - -	1197
13	Richard de Marisco - - -	1217
14	Richard Poor - - - - -	1228
15	Nicholas de Farnham - - -	1239
16	Walter de Kirkham - - -	1249
17	Robert Stichill - - - - -	1260
18	Robert de Insula - - - - -	1274
19	Anthony Beak - - - - -	1283
20	Richard Kellow - - - - -	1311
21	Lewis Beaumont - - - - -	1317
22	Richard de Bury - - - - -	1333
23	Thomas Hatfield - - - - -	1345
24	John Fordham - - - - -	1381

25	Walter Skirlaw - - - -	1388
26	Thomas Langley - - - -	1406
27	Robert Nevill - - - -	1438
28	Lawrence Booth - - - -	1457
29	William Dudley - - - -	1476
30	John Sherwood - - - -	1483
31	Richard Fox - - - -	1494
32	William Severus - - - -	1502
33	Christopher Bainbrigg - -	1507
34	Thomas Ruthall - - - -	1508
35	Thomas Wolsey - - - -	1523
36	Cuthbert Tunstall - - - -	1530
37	James Pilkington - - - -	1560
38	Richard Barnes - - - -	1577
39	Matthew Hutton - - - -	1589
40	Tobias Matthew - - - -	1595
41	William James - - - -	1606
42	Richard Neile - - - -	1617
43	George Montaign - - - -	1628
44	John Howson - - - -	1628
45	Thomas Morton - - - -	1632
46	John Cosin - - - -	1660
47	Nathaniel Lord Crewe -	1674
48	William Talbot - - - -	1721
49	Edward Chandler - - - -	1730
50	Joseph Butler - - - -	1750
51	Richard Trevor - - - -	1752
52	John Egerton - - - -	1771
53	Thomas Thurlow - - - -	1787
54	Hon. Shute Barrington -	1791

PARISH CHURCHES IN DURHAM.

Independently of the cathedral, Durham contains six parish churches; viz. St. NICHOLAS, St. OSWALD, St. MARY-LE-BOW, St. GILES, St. MARGARET, and St. MARY THE LESS.

ST. NICHOLAS.

This church is a very ancient plain structure, situated at the lower end of the market place. In the year 1768, the front and steeple were chiselled over, and a large new window was put in at the east end. It consists of a nave and side aisles, with a square tower standing at the west end angle. Here are seats for the body corporate, and various city companies. The interior of this church has lately undergone a thorough repair. There is a gallery for the children of the United Blue Coat and Sunday Schools, erected at the expence of the late Sir John Eden, bart. upon the front of which is emblazoned his paternal coat of arms. In the old register book of this parish, under the year 1592, is the following remarkable entry, "Simson, Erington, Fetherstone, Fenwicke, and Lancaster, were hanged for being Egyptians." In another part of the register the same event is recorded in these words, "1592. Simson, Erington, Fetherstone, Fenwicke, and Lancaster, *Egyptiaci, suspensi fuerunt anno supradicto, August 8.*" The morning

service on Sundays commences at eleven o'clock, and the lectures in the evening at half-past six.

ST. OSWALD.

This church, which is situated at the top of the street of New Elvet, occupying a fine elevated situation on the eastern banks of the river Wear, is a very ancient structure, remarkable for its vaulted roof of wood, constructed as is supposed, by Wm. Catton, who was the vicar in the year 1412. It has a neat gallery. The vicarage house is pleasantly situated near the church yard, on the banks of the river. The service on Sundays commences at half past ten o'clock in the morning, and half past two in the afternoon.

ST. MARY-LE-BOW, or BOUGH.

This church is situated on the east side of the North Bailey; it is built of hewn stone, and without aisles. It was opened for divine service in the year 1685. In this church the bishops and archdeacons' visitations are usually held. In September, 1792, an organ was put up in this church by the Rev. Edward Parker, the rector. According to tradition, this church stands on the same spot where St. Cuthbert's remains were lodged in a tabernacle of boughs and wands, when they were first brought by the monks to Durham. The service on Sundays commences at eleven o'clock in the morning, and two in the afternoon.

ST. GILES.

This church is apparently of remote origin; it having no aisles, and much resembling the old church at Jarrow, being narrow, long, and lofty. In the chancel of this church is a recumbent figure, cut in wood, traditionally said to represent one of the *Heath* family, who was buried here in the year 1591. It represents a male figure in complete armour, the hands elevated, and the head resting upon an helmet, with a bear's paw for the crest; at the feet these words *hodie michi*. The service on Sundays commences at eleven in the morning, and three in the afternoon.—The beautiful prospect from St. Giles's church yard has been thus described by Hutchinson. "The traveller who is conducted to this church should be admitted at the north door, and depart from the south door, where a noble prospect opens to the view, too extensive for a picture, and too rich for description. The inadequate ideas which language can convey are to be lamented by the reader who has a taste for rural beauties, and the elegance of landscape. The church of St. Giles stands upon very elevated ground, open to the south, where the view is unobstructed. In front, the meadow grounds form a deep descent to the river; on one wing closed by the wood called Pelaw wood, on the other by the buildings of the street. At the foot of the hill the river Wear forms a beautiful canal, almost a mile in length, terminated by Elvet bridge on the right, and by the wooded enclosures of Old Durham on the left. On the opposite shore is the

race-ground, consisting of an extended tract of level meads, from whence by a gradual ascent rise the two Elvets; the street of Old Elvet running parallel, the other obliquely, bordered with gardens, and terminated by Elvet church, a handsome structure. The channel of the river lying between New Elvet and the Bailies, affords an agreeable break or change in the objects; the sloping gardens being seen over the buildings of Elvet, softened to the eye with that pleasing tint which the distance produces. On the brink of the ascent stand the Bailies, object rising gradually above object, guarded with the remains of the town-wall, and crowned with the cathedral church, which in this view presents the north and east fronts, like the mitre which binds the temples of its prelate, giving the noblest supreme ornament to the capital of the principality. To the right, Elvet bridge receives the stream, and intercepts a further view of the progress of the river; over it, tier above tier, rise the buildings of Sadler street, and the battlements and octagonal tower of the castle; the trophies of civil jurisprudence wearing the aspect of old secular authority, and the frowns of feudal power. Between the chief objects, the cathedral and castle, on the nearer back ground, South street with its hanging gardens, make a fine curvature; behind which Brandon mount, with a spot of high land, extending towards Auckland, form the horizon: further to the right, from the banks of the river, rise the buildings of the market place, crowding the tower of the church, from whence the streets of Claypath and Gilesgate extend. Thus

far description has succeeded without much faltering; but in the other divisions of the scene it is faint, and totally inadequate: whoever would know the rest must come and view it. Over the meadows, in the centre, a precipice rises, nearly 100 perpendicular feet in height, called Maiden Castle Scar, or Cliff; the steep sides of the hill to the right and left are covered with a forest of old oaks,* and the foot of the cliff is washed by the river, whose stream appears again at this point. The lofty ridge of hills cloathed with oaks, stretching away from a zig-zag figure; at the most distant part of which the great southern road, up the new inclosed grounds of Elvet Moor, is seen climbing the hill for near a mile, beyond which very distant eminences form a blue tinged horizon. To the left of Maiden Castle Cliff you look upon a rich valley, highly cultivated, extending nearly five miles in length, and two in width, bending to the south-west, through which the river winds its silver stream in the figure of an S. Hanging woods shut in each side of the nearer vale, where are, finely disposed, the pleasant village of Shincliff, its bridge of three arches, and Houghall house. The extreme part of the valley is closed by the woods of Shincliff, Butterby, and Croxdale, forming an elegant amphitheatre; over these rise distant hills, lined out with enclosures, giving the yellow and

* These trees have been felled, and the ground on which they stood, re-planted.

brown tint to the landscape over the richer coloured woods. The whole finished with an elevated horizon, on the wings of which are scattered the villages of Ferryhill and Merrington; the tower of Merrington church forming a beautiful and lofty obelisk. One of the greatest excellencies of this landscape is, that the ground rises gradually before you, and just such a distance is maintained as preserves all the objects distinct; not like the landscapes painted by the Flemish and Dutch masters. To the left you look down upon Old Durham house, its terraces and hanging gardens, with a fine bend of cultivated country stretching away through another opening of the hills, towards the east, bounded by the high woods of Quarrington, and the cliffs of Coxhoe lime kilns; more rustic than the other views, and being in simple nature, affords a pleasing variety to the eye of the man of taste, who stands (if we may be allowed the extravagant expression) *on this enchanted ground.*"

ST. MARGARET.

In the point where South-street separates from Crossgate, on an elevated situation, stands the church or chapel of St. Margaret, the ascent to which is by two deep flights of steps.

This church has undergone great alterations since its first erection; the architecture being various. The altar is ascended to by three steps, from which the chancel is five paces in length, being eight paces in

width; the south side is laid open by a wide pointed arch, the whole extent of the chancel forming a spacious porch; the north side is opened half way by a small arch. The body of the church has a centre, and two side aisles; is in length seventeen paces, and of equal width. The south aisle is formed by three short round pillars, supporting circular arches; the north aisle by three long small pillars with circular arches; this church has a low square tower. The service on Sundays commences at eleven o'clock in the morning, and three in the afternoon.

ST. MARY THE LESS.

This church, which is in the South Bailey, is but a mean edifice, considering its antiquity, and that it is situated within the walls of the ancient city. It is in the deanery of Easington. The advowson being part of the possessions of the Earl of Westmoreland, on his attainder came to the crown. The service on Sundays commences at eleven o'clock in the morning, and three in the afternoon.

In addition to the places of worship belonging to the Establishment,* there are two *Roman Catholic*

* Besides the churches already mentioned, the ruins of a small edifice called Magdalen Chapel, are still visible in a garden on the north side of Gilesgate. They are small, and so much delapidated, that it is almost impossible to form any idea of what the building was in its original state.

Chapels in Old Elvet, one of which belongs to the sect of Jesuits, an *Independent Chapel*, and a *Quakers' Meeting House* in Claypath, and a *Wesleyan Methodist Chapel* in Old Elvet.

THE CASTLE.

Before the cathedral is a large open area, called the *Place* or *Palace Green*, formerly crowded with houses, which were all removed before the year 1109, from whence the spectator is at once presented with a view of the cathedral and castle: the latter, which is on the north side, and is the residence of the bishop when he visits Durham. It is generally allowed that the first building of this castle is to be attributed to William the Conqueror, who, in the year 1072, ordered a fortress to be erected here, at once to secure the governor of this province from tumults and insurrections, and also to protect the bishop and his church.

A part of the castle was formerly destroyed by fire, but was soon after repaired by bishop Pudsey, who was elected in the year 1153. Bishop Hatfield about the year 1348 made great additions to it by erecting the great hall, and also the constable's hall; but this room, which is described as having "two princely seats, one at each end," was altered by bishop Fox about the year 1494, who took away that at the lower end, and converted that part into a kitchen and steward's apartments; he had likewise begun several other alterations, when he was translated. Bishop

Tunstall, elected in the year 1530, built the gallery and chapel adjoining to it; he also erected the gateway and tower, and flanked it with a strong wall on either side; the bason or water conduit, which supplies the castle with water, was likewise built by him. Bishop Neile about the year 1619, enlarged the windows, and expended 3,000*l.* in the reparation of this fabric. In the great rebellion, this castle was sold, on the second of May, 1649, to Thomas Andrews, lord mayor of London, who so miserably defaced a great part of it, that it was some time before it could be made habitable for bishop Cosins, who almost renovated it, by making many considerable alterations and additions. Bishop Crewe greatly adorned it by putting in several new windows, enlarging the chapel, and re-building part of the tower, which had fallen down. Bishop Butler, in the year 1752, began to re-build a great part of the north wall, and put in several new gothic windows, which were finished by his successor, bishop Trevor, who made considerable additions. Under the direction of the present bishop, (Barrington) several improvements have been made, and a most beautiful archway in the gallery, supposed to have been stopped up several centuries, again opened. In several of the apartments, and on the staircase, are some paintings; but the principal ornaments of this description have been removed to the palace at Bishop Auckland.

The most ancient part of this structure is the keep, or tower, which stands upon the top of an artificial mount, 44 feet from the level of the Palace Green,

and is an ill formed octagon of irregular sides; its diameter, in the widest point, is 63 feet 6 inches, and in the narrowest, 61 feet. It contained four tiers of apartments, exclusive of the vaults. Nothing now remains but the mount, vaults, and a part of the shell. The angles are supported by buttresses; and a parapet, defended by an embattled breast work, has run round the summit of the whole building, but the upper part having become very ruinous, was ordered to be taken down by bishop Thurlow, in the year 1789. Round the mount are three terraces, which command a beautiful view of the city and its environs, and also a considerable extent of the adjacent country. On the east, and contiguous to the keep, stood till 1820, the great north gateway, which was erected by bishop Langley, and was till that time used as the county gaol. The building has been removed, and on the site, at the west side of the old gateway, is erected an elegant building for a Subscription Library and News Room. On the opposite side, shops have been built, over which is a spacious room, used as an Assembly room, and on particular occasions, appropriated as the hall of the provincial grand master of the Free and accepted Masons for the county of Durham.

EXCHEQUER, BISHOP'S LIBRARY, &c.

On the west side of the Palace Green is a strong square stone building, called The Exchequer, in which

The Court of Chancery is held; in it are offices for the auditor, cursitor, prothonotary, county clerk, clerk of the peace, register, &c.: it was erected by bishop Neville (whose arms on the front of it are still visible) about the year 1450. Adjoining is the bishop's Library, erected by bishop Cosins, and a little further distant is the Registry office, built by public subscription; upwards of one-half of the expense of which was contributed by the present bishop (Barrington.)

GRAMMAR SCHOOL, & ALMS-HOUSES.

On the north side of the cathedral yard, is the GRAMMAR SCHOOL*, and the master's house. The school is coeval with the foundation of the cathedral

* By the 28th chapter of the Statutes, it is ordained, that there shall be constantly maintained eighteen poor boys of apt parts, whose friends are not able to give them education, but not to be admitted until they have learned to read and write, and in the Dean's judgment, are sufficiently grounded in the first rudiments of grammar; after admission, to be maintained by the church, until they completely understand grammar, and can read and write Latin, for which they shall be allowed *four* years, or with the Dean's assent, *five*, at the most: none shall be admitted above *fifteen* years of age. The choristers shall not be limited to that age, but may be admitted scholars if they are fit, in case they have proved themselves particularly serviceable to the choir, and skilful in music, they are to be preferred before others. If any one is found dull, and without a taste for literature, the Dean shall remove him, and appoint another in his room, "*ne veluti fucus apum melle devoret.*"

The upper master is to be learned in the Greek and Latin languages, of good fame, sound faith, and pious life. He shall

church by king Henry the VIII. on the 12th of May, 1541. The present head master is the Rev. John Carr, M. A. who takes a great number of pupils. And the sub-master is the Rev. James Raine. The present celebrity of this school, sufficiently bespeaks the care and ability of the masters.

On the east side of the Palace Green, are the almshouses, founded by bishop Cosins, in the year 1666, for four poor men, and four poor women. At each end of the hospital, is a school house,* of the foundation of bishop Langley.

THE BANKS, BRIDGES, &c.

From the Palace Green is an avenue leading to the public walks called *The Banks*, which were made, and are kept in repair by the Dean and Chapter. "These celebrated walks," says Mr. Warner in his *Northern Tour*, "accompany the bending of the stream, and command several interesting peeps at the city, and its

not only teach the eighteen boys, but also all others that shall resort to his school.

The under master shall have the like character. They shall teach such books and rules, and follow such order as the Dean and Chapter (with the Bishop's assent) shall prescribe. If they prove negligent, or incapable of teaching, after a third admonition, to be displaced. They are also to be sworn faithfully to perform their duty.

By Chapters 31, 32, and 33, certain allowances are allowed to the masters and scholars, for commons, vestments, and stipends.

* The charity appropriated towards the maintenance of these schools, is now transferred to the Blue Coat Charity Schools.

august ornaments, the castle and cathedral. The Banks, rocky and abrupt on one hand, and sloping to the river on the other, darkened by a solemn depth of shade, sequestered and retired, in the immediate neighbourhood of a busy scene of society, afford a retreat of the most agreeable nature. The variety of the scenes which they open also, is remarkable: deep glades, and solemn dells; scarred rock, and verdant lawn; sylvan glades and proud castellated edifices. From the elegant New Bridge, the last mentioned feature is seen to great effect; the castle and cathedral blend their battlements and turrets together, and rise with inconceivable majesty from the sacred groves which clothe their rocky foundations. The combination here of trees and buildings, water and rock, home sylvan scenery and fine distance, is at once beautiful and grand."

Immediately contiguous to the New Bridge, stands a neat cottage, the residence of the celebrated Polish dwarf, Count Boruwlaski, whose Memoirs, written by himself, have lately been ushered into public notice.

A few yards past the Banks Mill, on the west side of the Wear, a very powerful chalybeate spring issues from a fissure in the rock. It is somewhat extraordinary that this spring has hitherto remained unnoticed by the Tourists who have described the adjoining scenery. The well is much frequented, and has in many cases proved highly efficacious. The water in colour and taste resembles that of the cele-

brated chalybeate springs of Harrogate and Scarborough.

The New Bridge, mentioned by Mr. Warner, is an elegant structure, erected between the years 1772 and 1777, at the expense of the Dean and Chapter, from the designs of Mr. Geo. Nicholson, then their architect. The arches are semi-circular, with a balustraded battlement. The old bridge, which stood at some distance higher up the river, and was only of sufficient width for the crossing of foot passengers and horses, was carried away by a dreadful flood, that commenced on the afternoon of the sixteenth of November, 1771, and continued to rise till about one o'clock the next morning. By that time the body of water had become so immense, that the arches of Elvet bridge, being partially choaked up with rubbish, would not admit of the water flowing off; and its weight forced down a long wall nearly adjoining. The torrent, then rushing forward with increasing velocity, acquired such a vast impetus, that scarcely any thing could withstand its pressure. Four arches of the bridge were swept away, and all the lower buildings of the city, garden walls, &c. either destroyed, or left in a very ruinous condition. When the flood abated, in the course of the day, all the low lands about Houghall, Shincliffe, &c. were strewed with carcasses of drowned cattle, and the hedges covered with corn and hay that had been washed down by the water, which rose eight feet ten inches higher than had ever been recorded in

the annals of Durham. As scarcely any rain had fallen during several days, within many miles of the city, various reasons were assigned for this extraordinary inundation; the most probable one was, that it had been occasioned by a violent and incessant rain, which had deluged the western parts of the county.

Besides the New Bridge, there are two others at Durham, called Framwelgate* Bridge, and Elvet Bridge. The former, which is situated at the northern extremity of the city, was erected by bishop Flambard, about the year 1120, and is a very excellent piece of masonry. This bridge has one pier and two elliptic arches of 90 feet span, so flat as to be constructed on the quarter section of a circle, calculated to suit the low shores on each side. A large gateway tower, which formerly stood at the city end of this bridge, was taken down in the year 1760, for the convenience of carriage. Elvet Bridge consists of nine or ten arches; it was built by bishop Pudsey about the year 1170, and repaired in the time of bishop Fox, who granted an indulgence to all who should contribute to defraying the expence: It was again improved by widening it to twice the breadth, in 1806. Upon or

* Framwelgate, called in the old evidences, the Borough of Framwelgate, being incorporated with the city of Durham, affords no matter for particular attention; what is said of the city or Borough of Durham, having immediate relation thereto. It consists of one long street, leading from the bridge towards Newcastle.

near it were formerly two chapels, dedicated respectively to St. James and St. Andrew. On the north side of this bridge, was the house of correction, which was erected in the year 1632. Since the New gaol was built, it has been sold, and is now used for different purposes.

THE MARKET PLACE.

The Market Place of Durham is a spacious square; at the foot of which stands the church of St. Nicholas, (described in page 39) occupying almost the whole of that side: Sadler-street enters the square at the south east corner, Silver-street at the southwest, Claypath is situate at the north east corner, and a flight of steps leading by the New Place to the factory house, is on the north west: These are the stairs by which the archbishop of York escaped the fury of the mob, when he came to Durham to exercise his pretended jurisdiction during the vacancy of the See, after the demise of bishop Robert de Insula.

In the centre of this square is a pant or fountain of excellent water, which supplies the greatest part of the town: The reservoir is of an octagonal form, and ornamented with a statue of Neptune which was placed there in 1729. In the year 1450, Thomas Billingham, esq. granted to the city for ever, a spring of water in his manor of Sidgate, with liberty to convey the same by pipes to the market place for public use, at thirteen-pence a year rent, payable at the feast of

St. Martin; and in default for forty days, the grantor and his assigns had power to break up the aqueduct head, and divert the stream into its ancient course; with a prohibitory clause against any persons making an aqueduct from the fountain, except the grantor and his heirs, to whom power was reserved to lay a string pipe from the reservoir to supply his own house* in the market place.

Near this fountain was a large market cross, erected by Thomas Emmerson, esq. of London, whose arms were placed on the west side, with the date, 1617; it had a large pillar in the middle, ornamented with a dial, but becoming ruinous, the corporation ordered it to be taken down in the year 1780, and with the materials was erected a large and handsome piazza, at the bottom of the square, where the market for corn, provisions, &c. is now held.—The market day is on the Saturday.

THE TOWNHALL, &c.

On the north side of the market place, is the Townhall, or Tolbooth, which was first erected by bishop Tunstall, about the year 1555, with apartments behind for public festivals, which he presented to the city of Durham. Whether before bishop Tunstall's time there was a *Common Hall* for the burgesses, is not well ascertained; but there was a *Tollbooth* in the middle

* This house is now the property of Mr. Mark Jackson.

of the square, as in other ancient places for the weights and measures: As *Chambre* tells us, "A beautiful marble cross which stood in the upper part of the street of Gillygate, in a place there called the Maid's Harbour, was given to William Wright, of Durham, merchant, at his petition, by Master Ormstrang Scot, Lord of Keepyere, to be set up in Durham market place. That on that occasion the figures of the twelve apostles, of curious workmanship in stone, were repaired and sumptuously gilt; three figures on each side of the cross in a square. At this time Thomas Spark, elected suffragan bishop by bishop Tunstall, was bishop of Berwick, master of Holy Island, and custos and master of Gretham hospital; at his charge the cross was erected in the market place where an *old Tollbooth* stood, in which work he expended eight pounds."*

In the year 1752, Geo. Bowes esq. repaired and beautified the back room of the present Town Hall, in which are two large and elegant paintings of Charles II. and bishop Crewe. The large room in front, where all the public meetings are held, was taken down and rebuilt in the year 1754. On the top of this building is a cupola.

Adjoining the Townhall, is a house called the New Place, and in some records, the Bull's Head: It was part of the possessions of Charles Earl of Westmorland, and tradition says, was his palace; perhaps his

* *Chambre Hist. Dur.* What became of this cross is unknown

crest was figured on the building, which occasioned it to be denoted by the Bull's Head, or Black Bull. It was purchased by the citizens in 1612, for the purpose of a cloth manufactory. A portion of it is now used as a workhouse. In this place the Charity Schools were held previous to the erection of the new buildings in Claypath.

Adjoining to St Nicholas' church, was an old gateway, called Claypath-gate; a weak edifice, built with irregular stones, and much mortar: It being adjudged to be a nuisance, was removed in the year 1791.

In the street of Claypath, was an ancient chapel, dedicated to St. Thomas the Martyr; but where it stood is unknown. It is described in Randal's MSS. as being "on the south side of the said street (Claypath) in St. Nicholas' parish, placed in a chapel-yard, and having an enclosed way to it from the street."

NEW GAOL, &c.

The New Gaol, House of Correction, County Court Houses, and Governor's House, are at the head of Old Elvet. These extensive buildings, which were commenced in the year 1809, have cost the county upwards of £120,000. The prison is conducted on the system recommended by the Society for encouraging Prison Discipline. A tread-mill has lately been fitted up in it for grinding corn.

FREE MASON'S LODGE.

The fraternity of Free Masons of Durham, erected in the year 1810, a neat brick building near the Methodist chapel, in Old Elvet, where their meetings are usually held.

THE BLUE COAT AND SUNDAY SCHOOLS.

These buildings are situated on the north side of Claypath; they were built by public subscription, which was begun in May, 1810, when the present Bishop (Dr. Barrington) subscribed £309. 17s. being the purchase-money of a piece of ground, upon which they were erected. They were opened for the reception of scholars in January, 1812. The schools are conducted upon Dr. Bell's plan; and the number of scholars, boys and girls, amount to upwards of 250, who are all taught gratis. The schools are supported chiefly by voluntary subscriptions.

THE INFIRMARY.

An Infirmary has been established in Durham, where the sick are admitted without expense; a spacious and convenient building having been erected in the year 1792, for that purpose, on a piece of ground in Allergate, given by Thomas Wilkinson, esq. of Coxhoe.

THE THEATRE, AND ASSEMBLY ROOMS.

The Theatre was erected by subscription, and is situate in Sadler-street. The foundation stone was laid July 6th, 1791; and the first play was performed March 12th, 1792.

The Assembly Rooms are under the direction of Messrs. Watts and Wetherell, and are in the North Bailey. Captain Ellis, who officiates gratuitously, is master of the ceremonies.

SUBSCRIPTION LIBRARY, AND NEWSROOM.

This building, which is situated at the head of Sadler-street, on the west side, was erected in the year 1820, on the scite of part of the old gaol. The Library was established in 1802, and is supported by upwards of a hundred subscribers, at a guinea a year each, and possesses a very extensive collection of the best standard modern publications.

PUBLIC CHARITIES.

The following Public Charities belong to Durham. Bishop Crewe, left by his will, dated Jan. 24, 1720, £100 per annum, for apprenticing poor boys. Dr. Hartwell, in 1724, left £20. per annum, to be given to two tradesmen of the *established church*, who have served their apprenticeships in the city, and want assist^{ance}

ance to begin business. Bishop Wood, of Litchfield, gave £20. per annum for ever, to be disposed of for the relief of poor debtors in the gaol at Durham, whose debts do not exceed five pounds. He also gave £100. to be laid out on a rent charge, towards the maintenance of the poor of the corporation for ever. Henry Smith, by his will, dated July 20, 1598, bequeathed all his coalmines, then worth £100. per annum, besides a very considerable personal estate, to the corporation of this city, "that some good trade may be devised for setting off the youth and other idle persons to work, as shall be thought most convenient, whereby some profit may arise to the benefit of the said city, and relief of those who are past work." This charity was soon after employed in establishing a cloth manufactory; but, from the knavery of some of the cloth-workers who were entrusted with the money, the governors, in the year 1619, devised a different mode of disposing of the property, by laying it out in land. Attempts have been made at different times to establish a manufactory in Durham, but they have all proved unsuccessful, till Mr. Gilbert Henderson, commenced a carpet manufactory, in the Back Lane; which is at present carried on very briskly, and affords employment to a number of people.

ASSOCIATIONS.

Among other Associations for benevolent purposes in this city, are the Society for the Encouragement of

Parochial Schools; a Bible Association; a Religious Tract Society; a Ladies' Society, for assisting poor married Women; and the Durham Diocesan Society, for Promoting Christian Knowledge..

FAIRS.

The Fairs held in Durham, yearly, for horned cattle, sheep, and horses, are on the 31st of March; Whit-Tuesday; Saturday before May 13th; September 15th; and Saturday before Nov. 23d. On these occasions the Court of Pie-poudre is held by the corporation. The Fairs in March are much resorted to by the principal horse-dealers from the South, on account of the excellent horses which are bred in the adjacent country, and brought in for sale at that time..

THE RACE GROUND.

Adjoining the suburb of Old Elvet, is the Race Ground, which, for the picturesque beauty of the surrounding scenery, and convenient situations for seeing the Races, equals, if not surpasses, any Course in the kingdom. The Races are in May, and usually continue four days. From a curious entry* in the parochial Register of St. Nicholas, it appears that these Races

* "April, 1683. It is ordered, that SIMON Lackenby is to keep in lieu of his inter-common ground, one sufficient bull for the use of the city and borough kyne, for three years next ensuing; and to give ten shillings towards a silver plate for a Course."

have been established as early as the reign of Charles the second.

PRINCIPAL INNS, BANKING HOUSES, &c.

The principal Inns in Durham are, The Waterloo, in Old Elvet; The Three Tuns, in New Elvet; The Queen's Head, in the North Bailey; The City Tavern, in the Market-place; The Hat and Feather, in Claypath; and The Red Lion, in Silver-street.

The Bank is carried on by Messrs. Backhouse & Co.; it is in the Market-place, and open from nine o'clock in the morning till three in the afternoon.—Mr. Shafto, of New Elvet, is Agent to the Bank of Sir Matthew White Ridley, bart. & Co. of Newcastle.

The Post Office is in Fleshergate. The letters from the South are delivered every morning at eight o'clock; and those from the North at a quarter past four in the afternoon. Mr. Thomas Caldcleugh, postmaster.

NEWSPAPERS.

Two Newspapers are published in Durham, (the only papers in the county;) viz. *The Durham County Advertiser*, established in 1814, and published on Fridays, by Mr. Francis Humble, at his office in the Market-place; and, *The Durham Chronicle*, established in 1820, and published also on Fridays, by Mr. John Hardinge Veitch, at his office in Sadler-street.

THE GOVERNMENT OF THE CITY OF DURHAM.

The original denomination of Durham, after its civil establishment, was that of Borough;* and its local

* “ We are totally ignorant,” says Hutchinson, “ what privileges this place anciently enjoyed as a borough. The munificent prelate, Hugh Pudsey, after the disputes with his Sovereign had subsided, granted a written charter to the burgesses of Durham, which was the first charter the borough received: The people of Durham are therein stiled burgesses, we presume from their inhabiting within the gates of a walled town, and under the protection of a fortress, where they carried on a secure trade, and perhaps held certain customs established by successive prelates. By this charter, the people were for ever thereafter discharged from the customs of in-toll and out-toll for all their merchandizes; they were also exempted from heriots, a duty or tribute established in very distant antiquity, and in the Saxon times given to the lord for his better maintenance in war. Most of the ancient writers have distinguished heriots in two branches, heriot custom, and heriot service: Law definitions have little right to a place here; it must suffice to say, that both denominate an estate of inheritance, and the heriot service a fee simple. But the fourth exemption by this charter is most singular; it is a discharge from the custom of *marchet*: This was the old borough custom,† and brings ludicrous ideas, when one considers it had relation to a prelate’s borough. When the barbarous customs of our ancestors began to be corrected through the medium of more polished manners, and learning had diffused a liberality of sentiment, this brutal and absurd mark of the vilest vassalage was commuted for a money payment. In various parts of this

† Marchet—Turpis Scotorum veterum consuetudo, qua territorii dominus vassalli sponsam prima nocte comprimeret, floremque carperet pudicitiae. Spelman’s Gloss. p. 397.

polity was exercised by a bailiff, whose appointment remained with the bishops. The first charter now extant, was granted to this city by bishop Pudsey, about the year 1179, in which he grants to the burgesses, as they are there styled, an exemption from all tolls, and also the same privileges as were enjoyed by the burgesses of Newcastle. In several subsequent deeds granted by the succeeding prelates, they are still called by the same title of burgesses. There is an instance of bishop Neville's appointing a marshal, or clerk of the market, in the year 1448. About this time also, several of the crafts, "who had exercised their trades within the city, were under special restrictions and byelaws framed by themselves, and confirmed by the

island the custom bore different names; in some places the *marchet*, in others, *maiden-rents*, and in Wales, *gwabr-marched*; all distinguishing a mulct paid to the lord for the marriage of a vassal's daughter, and originally commuted for his right with the virgin bride. The additional bounty to the borough, which has reference to the free customs of Newcastle, may not be so easily explained, no historian having hitherto informed us what were the original privileges of Newcastle, or by whom they were granted. If, in the laborious researches of the reverend Mr. Brand, this may be discovered, it will add new light to the history of our city, whose burgesses, by this grant, were entitled to hold all such free customs as the burgesses of Newcastle enjoyed. This prelate improved the city greatly by building Elvet Bridge, and continuing the city wall from the north-gate, now called the Gaol-gate, to the south-gate or water-gate."—Bishop Pudsey's charter, with the confirmation of Pope Alexander III. are now in the possession of the corporation of Newcastle.

prelates, in whose times they were respectively instituted, thus obtaining the face of a charter."

The first charter of incorporation was granted, January 30th, 1565, by bishop Pilkington, by which the city was incorporated, by the name of *aldermen and burgesses within the city of Durham and Framwelgate*, besides several other privileges. Under this charter the city was then governed, till bishop Matthew granted a new charter in the year 1602, whereby the burgesses and inhabitants were constituted a body politic and corporate, consisting of a mayor, twelve aldermen, and commonalty, with divers privileges, and a power to purchase lands, not exceeding 100 marks a year, and to have a common seal. This charter was confirmed by king James I. in the year 1605, and continued in force till the year 1684, when it was surrendered to bishop Crewe, who immediately granted a new charter of incorporation; but some informality having been discovered in the form of surrendering up the old charter, it was deemed illegal, and the corporation still subsisted under Matthew's charter until the year 1761, when information having been filed in the court of King's Bench, against several of the aldermen, as being non-residents, or not being legally qualified at the time of their election, they were ousted from their offices. Some irregularities having also been committed, both on the election of the common-council, in the year 1761, which affected the title of the mayor to his office, to which he was elected the day following, and from which he was ejected by the judgment of

the court of King's Bench soon after; from the above causes, as well as the natural deaths of some of the old aldermen, the number of aldermen was so reduced, as not to be able to constitute a court. In consequence the charter being vacated, the city continued under the government of a bailiff till the year 1780, when a new charter, dated October the 2d, was granted by bishop Egerton, in which the defects of the old charters were remedied, and the powers and privileges of the corporation and citizens confirmed. Under this charter the city is now governed. The numbers of the corporation are, a mayor, recorder, twelve aldermen, town-clerk, twenty four common-councilmen, an indefinite number of freemen, and two sergeants at mace. The common-council are chosen from the twelve incorporated companies, viz. two each from the company of mercers and grocers, drapers and tailors, skimmers and glovers, tanners, weavers, dyers and fullers, cordwainers, saddlers, smiths, butchers, carpenters and joiners, and free and rough masons. There are also three other companies, viz. the goldsmiths and plumbers, curriers and chandlers, and bakers and ropers, which have no common-council.

MAYORS OF THE CITY OF DURHAM.

First mayor, Hugh Wright, ap. by bishop			
Matthew, 21st Sep.	-	-	1602
James Farrales, elected 4th Oct.	-	-	1602
Edw. Wanless, dyer	-	-	1603
Tho. Pearson	-	-	1604

[An order was made on the 4th Oct. concerning such persons as were then infected with the plague within the city and borough.]

Wm. Hall, draper	-	-	1605
Robt. Suerties, mercer	-	-	1606
Hugh Hutchinson, tanner	-	-	1607
John Pattinson, mercer	-	-	1608
Edw. Wanless, dyer	-	-	1609
Hugh Wright, gent. 27th Feb. 1611	-	-	1610
Wm. Hall, 14th Aug. 1612. Called to account			1611
			1612
			1613
			1614
			1615
			1616
Geo. Walton	-	-	1617

[The market cross was erected this year at the expense of Tho. Emerson, of Black-Friars, London. And on the 18th of April, king James came in state to the city; and was received by the mayor, who made an elegant speech on the occasion, and presented his majesty with a gold cup: at the same time an apprentice spoke some verses before the king.]

Wm. Hall, oc. 30th Aug. 1619	-	-	1618
Wm. Hall, oc. again 10th April, 1620			1619
Tim. Comyn, oc. 17th Sep. 1621	-	-	1620

[In this mayoralty, a petition was presented for the city sending two burgesses to parliament.]

Nich. Whitfield, oc. 14th Sep. 1622			1621
Wm. Hall, oc. 12th Jan. 1622	-	-	1622
Hugh Wright, oc. 12th March	-	-	1623
			1624
John Heighington	-	-	1625
John Lambtoun	-	-	1626

[An entry is made in the corporation books of this year, that a large silver seal was given to the corporation in 1606, by Matthew Pattesonne, the son of a burgess.

Wm. Philipson, esq. oc. 12th Sep. 1628			1627
John Pattison, 4th Oct. 1628	-	-	-----
Rich. Whitfield, oc. 27th Oct. and 18th Dec.			1628

John Heighington	-	-	1629
Nich. Whitfield (died soon after)	-	-	1630
Wm. Hall, suc. Whitfield, and oc. 11th Sep. 1632			1631
Hugh Wright	-	-	1632
Hugh Walton	-	-	1633
Hugh Walton again. His acct. 19th Jan. 1635			1634
Ra. Allison, oc. 19th Jan. 1635	-	-	1635
John Heighington, 4th Oct.	-	-	1636
John Heighington again	-	-	1637
Tho. Cook, 4th Oct. 1638. Tho. Mann, 28th Jan.			1638
Hugh Walton, 4th Oct.	-	-	1639
Hugh Walton again	-	-	1640
Chr. Cookson, Oct.	-	-	1641
Ra. Allison	-	-	1642
			1643
John Hall	-	-	1644
			1645
John Hall	-	-	1646
			1647
John Airson, mercer, 4th Oct.	-	-	1648
John Airson again	-	-	1649
John Hall, draper	-	-	1650
John Hall again	-	-	1651
John Walton, mercer	-	-	1652
Anth. Dale, 24th April, 1654	-	-	1653
John Airson, mercer	-	-	1654
Anth. Bayles, esq.	-	-	1655
John Hall, draper, oc. 10th Oct.	-	-	1656
Hen. Rowell, mercer, oc. Dec.	-	-	—
Anth. Smith	-	-	1657
Rich. Lee	-	-	1658
— Rowell	-	-	1659
Anth. Dale, 4th Oct.	-	-	1660
			1661
Stephen Thompson	-	-	1662
Matt. Bailes, oc. 18th Feb.	-	-	1663
			1664
John Stokeld	-	-	1665
Tho. Mascall, oc. 18th Dec.	-	-	1666

Hen. Wanless, dyer, oc. 3rd Feb.	-	1667
		1668
		1669
		1670
Geo. Hodgson	- - -	1671
		1672
Stephen Thompson, oc. 28th April, 1674		1673
[This year an act passed for the city to send burgesses to parliament]		
John Hall, oc. 18th Nov. 1674	-	1674
		1675
John Morland, esq. oc. 25th Sep. 1677		1676
Tho. Stokeld, esq. oc. 13th and 28th Sep. 1678		1677
Wm. Blakiston, esq. oc. 19th Oct. 1678		1678
Cuth. Hutchinson, 17th Sep.	-	1679
John Duck, esq. oc. 1st Nov.	-	1680
John Hutchinson, oc. 26th Oct.	-	1681
		1682
John Hutchinson, oc. 24th April, 1684		1683
Marmaduke Allison, 15th Sep. 1685		1684
Again 21st April, 1686	- -	1685
Robt. Delaval, esq. 23rd Nov.	-	1686
		1687
Robt. Delaval	- - -	1688
		1689
Geo. Morland, mercer, 29th July	-	1690
Wm. Greveson, 4th Oct.	-	1691
Wheatley Dobson, grocer	-	1692
Wheatley Dobson again	- -	1693
Wm. Hodgson	- - -	1694
John Gordon	- - -	1695
Wheatley Dobson	- - -	1696
Wheatley Dobson re-elected	-	1697
Cuth. Hutchinson, esq.	- -	1698
Edw. Fairless	- - -	1699
Anth. Hall	- - -	1700
Geo. Tweddle	- - -	1701
Cuth. Hutchinson	- - -	1702
Edw. Fairless	- - -	1703

Ra. Paxton	-	-	-	1704
Anth. Hall	-	-	-	1705
Ra. Paxton	-	-	-	1706
John Gray	-	-	-	1707
Rich. Mascall	-	-	-	1708
Ra. Bainbridge	-	-	-	1709
Anth. Hall	-	-	-	1710
Fran. Cornforth	-	-	-	1711
Mich. Brabin	-	-	-	1712
Rich. Mascall	-	-	-	1713
John Hutchinson	-	-	-	1714
Mich. Brabin	-	-	-	1714
John Gray	-	-	-	1715
Fran. Cornforth	-	-	-	1716
Ra. Bainbridge	-	-	-	1717
Mich. Brabin	-	-	-	1718
Robt. Smith	-	-	-	1719
Giles Rain	-	-	-	1720
Hen. Forster	-	-	-	1721
John Gray	-	-	-	1722
Fran. Cornforth	-	-	-	1723
Ra. Bainbridge	-	-	-	1724
Mich. Brabin	-	-	-	1725
Robt. Smith	-	-	-	1726
Giles Rain	-	-	-	1727
Hen. Forster	-	-	-	1728
Robt. Wharton	-	-	-	1729
Geo. Dale	-	-	-	1730
John Lamb	-	-	-	1731
Geo. Bowes	-	-	-	1732
Robt. Smith	-	-	-	1733
Hen. Forster	-	-	-	1734
John Gray	-	-	-	1735
Robt. Wharton	-	-	-	1736
Geo. Dale	-	-	-	1737
Geo. Bowes	-	-	-	1738
John Aisley	-	-	-	1739
Cuth. Bainbridge	-	-	-	1740
Tho. Dunn	-	-	-	1741

Wm. Forster	-	-	-	1742
Tho. Bainbridge	-	-	-	1743
Hilton Shaw	-	-	-	1744
Tho. Hornsby	-	-	-	1745
Cuth. Bainbridge	-	-	-	1746
Tho. Dunn	-	-	-	1747
Wm. Forster	-	-	-	1748
Tho. Bainbridge	-	-	-	1749
Tho. Hornsby	-	-	-	1750
Jos. Grey	-	-	-	1751
Sir Robt. Eden, bart.	-	-	-	1752
Geo. Bowes, esq.	-	-	-	1753
John Richardson	-	-	-	1754
Earl of Darlington	-	-	-	1755
John Lamb	-	-	-	1756
Lord Barnard	-	-	-	1757
Cuth. Smith	-	-	-	1758
Cuth. Bainbridge	-	-	-	1759
Rich. Wharton	-	-	-	1760
John Drake Bainbridge	-	-	-	1761
Tho. Hornsby	-	-	-	1762
Jos. Gray	-	-	-	1763
John Hopper	-	-	-	1764
Ra. Bowser	-	-	-	1765
John Lamb	-	-	-	1766
John Drake Bainbridge	-	-	-	1767
Tho. Hornsby	-	-	-	1768
John Lamb	-	-	-	1769
John Drake Bainbridge	-	-	-	1770

[1780, 2d Oct. the new charter granted by bishop Egerton.]

John Drake Bainbridge, 2d Oct.	-	-	-	1789
Ralph Bowser, 1st Oct.	-	-	-	1781
Richard Shuttleworth, 30th Sep.	-	-	-	1782
William Kirton, 6th Oct.	-	-	-	1783
Thomas Dunn, 4th Oct.	-	-	-	1784
John Starforth, 3d Oct.	-	-	-	1785
Christopher Hopper, 2d Oct.	-	-	-	1786
John Potts, 1st Oct.	-	-	-	1787

John James, 6th Oct.	-	-	1788
George Finch, 5th Oct.	-	-	1789
Thomas Chipchase, 4th Oct.	-	-	1790
William Shields, 3d Oct.	-	-	1791
Gilbert Starforth, 1st Oct.	-	-	1792
Thomas Austin, 30th Sep.	-	-	1793
John Drake Bainbridge, 6th Oct.	-	-	1794
William Kirton, 5th Oct.	-	-	1795
John Starforth, 3d Oct.	-	-	1796
John Hutchinson, 2d Oct.	-	-	1797
Christopher Hopper, 1st Oct. refusing to accept the office, was fined 10 guineas, and on the day following			
John Potts was elected, 2d Oct.	-	-	1798
John James, 30th Sep.	-	-	1799
George Finch, 6th Oct.	-	-	1800
Martin Dunn, 5th Oct.	-	-	1801
Thomas Chipchase the younger, 4th Oct.	-	-	1802
Thomas Chipchase, 3d Oct.	-	-	1803
John Dixon, 1st Oct.	-	-	1804
William Shields, 30th Sep.	-	-	1805
Thomas Austin, 6th Oct.	-	-	1806
Thomas Dunn, 5th Oct.	-	-	1807
John Hutchinson, 3d Oct.	-	-	1808
Martin Dunn, 2d Oct.	-	-	1809
Thomas Wilkinson, 1st Oct.	-	-	1810
Thomas Chipchase the younger, 30th Sep.	-	-	1811
John Dixon, 5th Oct.	-	-	1812
Thomas Dunn, 4th Oct.	-	-	1813
Thomas Wilkinson, 3d Oct.	-	-	1814
Rev. Edw. Davison, 2d Oct.	-	-	1815
Thomas Austin, 30th Sep.	-	-	1816
John Hutchinson, 6th Oct.	-	-	1817
Edward Shippardson, 5th Oct.	-	-	1818
Richard Kirton, 4th Oct.	-	-	1819
Robert Waugh, 2d Oct.	-	-	1820
Thomas Chipchase the younger, 1st Oct.	-	-	1821
John Wetherell Hays, 30th Sep.	-	-	1822
Ralph Hutchinson, 6th Oct.	-	-	1823

This city was not represented in parliament till the 25th of Charles II., a circumstance which may undoubtedly be ascribed to the vast power and influence of the bishop; as returning members to parliament was anciently considered as more grievous and inconvenient than either useful or honourable. The extension of learning produced ideas more favourable to liberty; and what was once considered as a burthen, was afterwards demanded as a right. It was not, however, till the year 1673, that this privilege was awarded to Durham, when, by a special act of parliament, it was enabled to send members, to be elected by the mayor, aldermen, and freemen. The number of electors is about 1,000. The famous Durham, or Grenville Act, was occasioned by some illegal proceedings in the admission of freemen, during a contested election in the year 1762; by which, all persons were restricted from voting who had not been "possessed of their franchise twelve calendar months before the day of election," except those entitled to their freedom by the custom of the borough.

REPRESENTATIVES IN PARLIAMENT

FOR THE CITY OF DURHAM.

CHARLES II.

1675.—Ra. Cole of Brancepeth-castle, bart. and John Parkhurst, of Catesby, in Northamptonshire, esq. Elected Mar. 27, 1675. Candidates—Ra. Cole, bart. polled 408; John Parkhurst, esq. 371; Wm. Tempest, of Old Durham, esq. 391; John Turner, ser-

- jeant at law, 187; and Wm. Christian, esq. 171. Upon a scrutiny it was found that twelve of Mr. Tempest's votes were not freemen, and that three of his votes had polled twice over. The single number of freemen that voted at the above election, was 838.
- 1678.—Wm. Tempest, esq. and Ra. Cole, bart. Elected 20th Feb. 1678. Candidates—Wm. Tempest, esq. polled 571; Ra. Cole, bart. 515; and W. Blakiston, esq. mayor of Durham, 436.
- 1679.—Wm. Blakiston, esq. mayor of Durham, and Rich. Lloyd. Elected 10th Sep. 1679. Candidates—Wm. Blakiston, esq. polled 514; Rich. Lloyd 506; and Wm. Tempest, esq. 504.
- 1680.—Rich. Lloyd, and Wm. Tempest, esq. Elected 10th Feb. 1680, sans poll.

JAMES II.

- 1685.—Rich. Lloyd, and Cha. Montague. Elected 12th March, 1684, sans poll.
- 1688.—Geo. Morland, and Hen. Liddell. Elected 18th Dec. 1688. Candidates—Geo. Morland, polled 599; Hen. Liddell 407; and Wm. Tempest, esq. 278.
- 1688.—Wm. Tempest, esq. and Geo. Morland. Elected 3d March, 1688, sans poll.

WILLIAM III.

- 1695.—Cha. Montague, and Hen. Liddell. Elected 30th Oct. 1695, sans poll.
- 1698.—Cha. Montague, and Tho. Conyers. Elected 28th July, 1698. Candidates—Cha. Montague, polled 637; Tho. Conyers 424; and Hen. Liddell 408.
- 1700.—Cha. Montague, and Tho. Conyers.
- 1701.—Cha. Montague, and Hen. Bellasis, of Brancepeth-castle, knt.

QUEEN ANNE.

- 1702.—Hen. Bellasis, knt. and Tho. Conyers.
- 1705.—Sir Hen. Bellasis, knt. and Tho. Conyers.*
- 1708.—Tho. Conyers, and James Nicholson. Both voted for the impeachment of Dr. Hen. Sacheverel.
- 1710.—Tho. Conyers, and Hen. Bellasis. The number of votes exceeding 1,000. Candidates—Tho. Conyers, Henry Bellasis, and James Nicholson. Bellasis was appointed a commissioner in Spain, and a new writ was ordered, 15th Feb. 1712. Robt. Shafto, of Whitworth, esq. elected. Candidates—Robt. Shafto, and Anthony Hall, alderman of Durham.
- 1713.—Tho. Conyers, and Geo. Baker, of Crooke, esq.

GEORGE I.

- 1714.—Tho. Conyers, and Geo. Baker, esq. Mr. Baker died at Bristol, 1st June, and was buried in Lanchester church, 12th June, 1723.
- 1722.—Tho. Conyers, and Cha. Talbot, esq. Elected 27th Mar. 1722. Candidates—Cha. Talbot, polled 860; Tho. Conyers 654; and James Montague 563. Mr. Talbot, (the son of Wm. Talbot, bishop of Durham,) 23d April, was made the king's solicitor-general, and a new writ ordered, 23d April, 1726. He was re-chosen, 2d May, 1726, sans poll.

GEORGE II.

- 1727.—Cha. Talbot, and Robt. Shafto, of Whitworth, esq. Mr. Shafto dying in 1729, a new writ was or-

* "Sir Henry Bellasis, Esquire Conyers, and George Sheffield, stood poll for the city, but Sheffield gave up."—*Bees' Diary*. "Coley Sheffield, apothecary, who once stood candidate for Parliament-man for Durham, died, 5th Dec. 1700."—*Ib.*

dered, 15th Jan. 1729. John Shafto, of Whitworth, esq. was elected, 29th Jan. 1729. Candidates—John Shafto, esq. polled 577; Hen. Lambton, of Lambton hall, esq. 553; — Craddock 2; and Tho. Hanmer, bart. 1. The election continued four days, viz. 26th, 27th, 28th, and 29th January. Cha. Talbot, esq. being appointed Lord Chancellor, 29th Nov. 1733, and 5th Dec. following created baron Talbot of Hensol,—a new writ was ordered. Hen. Lambton, esq. was elected, 29th April, 1734.

1741.—John Shafto, of Whitby, esq. and Hen. Lambton, esq. Elected 8th May, 1741, sans poll. Mr. Shafto dying at London, 3d April, 1742, John Tempest, of Winyard, esq. was elected, 23d April, 1742.

1747.—Hen. Lambton, esq. and John Tempest, esq. Elected 20th June, 1747. Candidates—Hen. Lambton, esq. polled 737; John Tempest, esq. 531; and Robt. Wharton, esq. alderman of Durham, 533. The election continued two days, viz. 29th and 30th Jan. 1747.

1754.—Hen. Lambton, esq. and John Tempest, esq. Elected 15th April, 1754, sans poll.

GEORGE III.

1761.—John Tempest, esq. and Hen. Lambton, esq. Elected 6th of April, 1761. Candidates—John Tempest, esq. polled 705; Hen. Lambton, esq. 546; and Ra. Gowland, of Durham, esq. 526. Number of votes 1,050. Increase of freemen since 1675, 212 in 86 years. The election lasted three days, viz. 30th, and 31st March, and 1st April, 1761. A scrutiny was demanded by Mr. Gowland, and granted by Mr. Rich. Wharton, mayor; but on Monday (6th April) Mr. Gowland declined the scrutiny. Mr. Lambton died suddenly in his chariot, 26th June, 1761. Ralph Gowland, esq. was elected 12th Dec. 1761. Candidates—Ra. Gowland, esq. polled

775; and Major Gen. J. Lambton, of Harraton, 752. The election continued six days, viz. 7th, 8th, 9th, 10th, 11th, and 12th Dec. 1761. The mayor of Durham, with the majority of the aldermen, having displaced sixteen common-council men, and named others of inferior fortunes, the corporation repealed the bye-laws made in 1728, and made new ones, under the sanction whereof, the mayor, &c. at several times swore 215 occasional freemen, who were brought out of Yorkshire, Westmoreland, Cumberland, Northumberland, and the county of Durham, in order to serve Mr. Gowland, then major of the Durham militia. At the close of the poll, the numbers stood, for Mr. Gowland (with the 215) 775; for Mr. Lambton, 752. Mr. Gowland's majority 23, his legal votes 560. On Mr. Lambton's petition, Mr. Gowland was ousted of his seat; and in 1775, was elected for Cockermouth. The number of legal freemen who then voted, was 1,312.

1768.—Major Gen. John Lambton, and John Tempest the younger, of Winyard, esq. Elected 21st March, 1768.

1774.—Major Gen. John Lambton, and John Tempest the younger. Elected 14th Oct. 1774. Candidates—John Tempest, esq. polled 369; Gen. Lambton 325; and Mark Milbank, esq. 248. The election continued four days, viz. 11th, 12th, 13th, and 14th Oct. 1774.

1780.—Major Gen. John Lambton, and John Tempest, esq. elected.

1784.—The same gentlemen elected again.

1787.—General Lambton having accepted the Chiltern hundreds, William Henry Lambton, esq. was elected 9th March.

1790.—John Tempest, esq. and William Henry Lambton, esq. Mr. Tempest died suddenly at Winyard, 12th Aug. 1794. Sir Henry Vane Tempest, bart. was returned, 17th Oct. 1794.

- 1796.—Wm. Henry Lambton, esq. and Sir Henry Vane Tempest, bart. Mr. Lambton died at Pisa, 30th Nov. 1797, when Ralph John Lambton, esq. was returned, Jan. 8th, 1798.
- 1800.—Sir Henry Vane Tempest, bart. having accepted the Chiltern hundreds, Michael Angelo Taylor, esq. was elected, 17th March, 1800. Candidates—M. A. Taylor, esq. polled 464; M. Russell, esq. 360; and G. Baker, esq. 7. The election continued six days, viz. 11th, 12th, 13th, 14th, 15th and 17th March.
- 1802.—Ra. John Lambton, esq. and Richard Wharton, of Old Park, esq. Elected 24th July, 1802. Candidates—Ra. John Lambton, esq. polled 530; R. Wharton, esq. 517; and M. A. Taylor, esq. 498. This severely contested election continued six days, viz. 19th, 20th, 21st, 22d, 23d, and 24th July. At this election Mr. Wharton polled 409 plumpers, or single votes. A scrutiny was demanded against Mr. Wharton's return, which was declared void by a committee of the House of Commons, in 1804, and a new writ ordered, when Robert Eden Duncombe Shafto, of Whitworth, esq. was elected, 5th March. Candidates—R. E. D. Shafto, esq. polled 385; Francis Tweddell, esq. of Threepwood, (brother to the celebrated traveller John Tweddell) 289; and C. Spearman, esq. 13.
- 1806.—Ra. J. Lambton, esq. and Rich. Wharton, esq. Elected 7th Nov. 1806.
- 1807.—Same gentlemen again, May 14th.
- 1812.—Same gentlemen again, Oct. 7th. R. J. Lambton, esq. having accepted the Chiltern hundreds, George Allan, esq. of Blackwell Grange, near Darlington, was elected 10th Dec. 1813. Candidates—Geo. Allan, esq. polled 440; and Geo. Baker, of Ellermore, esq. 360. The election continued nine days, viz. 1st, 2d, 3d, 4th, 6th, 7th, 8th, 9th, and 10th Dec. 1813.

1818.—M. A. Taylor, esq. and Rich. Wharton, esq. Elected 19th June. At this election, on the sense of the meeting being called for by the returning officer, the shew of hands was in favour of Mr. Taylor and Mr. Wharton, but a poll having been demanded by some of the friends of Mr. Allan, in the absence of that gentleman, the business of the court was kept open for three days, when Mr. Taylor and Mr. Wharton were returned. Candidates—M. A. Taylor, esq. polled 437; Rich. Wharton, esq. 347; and Geo. Allan, esq. 27.

GEORGE IV.

1821.—Mr. Wharton having taken his leave of the freemen of the city of Durham, and offered himself for the county, M. A. Taylor, esq. and Sir Henry Hardinge, were elected, 8th March, 1820, sans poll. Sir Henry Hardinge having accepted a situation in the Ordnance Department, a new writ was ordered in March, 1823, and he was re-elected April 5th. Candidates—Sir H. Hardinge, polled 249; and Hedworth Lambton, esq. (brother to the member for the county) 66. This election continued two days. Mr. H. Lambton was unacquainted with the proceedings of this election, being at that time abroad.

Durham is paved, flagged, lighted,* and watched, under the direction of Commissioners, appointed for that purpose, by an Act of Parliament, passed in the 30th Geo. III. and considerably amended in the 3d

* The city of Durham was lighted with gas at the latter end of the year 1823. The gas works are in a field adjoining Framwelgate.

year of Geo. IV. To defray the expence, toll bars are erected at the different avenues leading to the city, where toll is collected, which, in addition to a trifling assessment made upon the householders, is sufficient for all the purposes of regulating the town.

By a census taken in the year 1822, the city of Durham contains 1,169 houses, and 9,822 inhabitants, being 4,476 males, and 5,346 females, of whom 1,362 were returned as being employed in trade and manufactures.

Durham has produced many literary characters; amongst whom may be enumerated, Robert Hegg, the author of the Legend of St. Cuthbert, and a Treatise upon Dialling, &c. John Hall,* a celebrated English poet, who published a Translation of Longinus. And Dr. Richard Grey, author of several works, and particularly, the *Memoria Technica*, or a new method of Artificial Memory.

* A neat edition of Hall's Poems was printed in 1816, at the private press of Longman and Co. London. Hall's Poetry is very beautiful, and his style of writing resembles that of Herrick.

AN ACCOUNT
OF THE
PLACES AND BUILDINGS
IN THE
VICINITY OF DURHAM,
REMARKABLE FOR THEIR ANTIQUITY.



KEPIER HOSPITAL.

THIS Hospital, which stands on the banks of the river Wear, about one mile north east from Durham, was founded in the year 1112, by bishop Flambard, and endowed for the maintenance of a master and twelve brethren. The endowments were afterwards confirmed by bishop Pudsey, who also restored the buildings, which had been consumed by fire in the reign of Stephen. At the dissolution, its revenues were valued at £186. 10d. and it was then granted to Sir William Paget, by Henry VIII. It afterwards came, by purchase, into the family of Heath, by whom it was sold in the year 1658, to Ralph Cole, esq.; his son, Sir Nicholas Cole, again disposed of it to the families of Tempest, Carr, and Musgrave, whose descendants are yet owners. The only remains of the

monastic buildings now standing, is the gateway, a strong and not unhandsome piece of masonry, with pointed arches.

OLD DURHAM, &c.

About three-quarters of a mile to the east of Durham, adjoining Peel Law or Pellaw Wood, is Old Durham, a spot supposed by Mr. Hutchinson, to have been occupied by the Saxons previously to the foundation of the present city; and by Mr. J. Cade, of Durham, to have been a Roman station. It was part of the possessions of the family of Tempest, where they frequently resided, and is now the property of the Marquis of Londonderry, who married the heiress and representative in blood of that ancient house. The fine views which present themselves from the adjoining gardens, which are open to the public, cannot fail of affording the most ample gratification to the admirers of beautiful landscape, and of nature arrayed in her loveliest attire.

Opposite to Old Durham, on the south side of the Wear, is the scite of an ancient fortification, (supposed to be Roman) called *Maiden Castle*, which occupied the summit of Maiden Castle Scar, and has been described thus by Hutchinson;—"The castle is inaccessible from the river by reason of the steepness of the cliff, which is almost perpendicular, and about 100 feet in height. On the right and left the steep sides of the mount are covered with a thick forest of oaks ;

The crown of the mount consists of a level area or plain, forty paces wide on the summit of the scar, in the front or north-east side; 160 paces long, on the left-hand side; and 170 paces on the right. The approach is easy on the land side, from the south west, fortified with a ditch and breast-work; the entrance, or passage over the ditch, is not in the middle, but made to correspond with the natural rise of the outward ground; probably this entrance was guarded by a drawbridge: The ditch is twelve paces wide, and runs with a little curvature to each edge of the slope, now covered with wood, as before noted; on one hand being fifty paces in length, and the other eighty paces. After passing the ditch, there is a level parade, or platform, twenty paces wide, and then a high earth fence, now nine feet perpendicular, which as in most places of the like kind, it is apprehended was faced with mason-work: A breast-work has run from the earth fence on each hand along the brink of the hill, to the edge of the cliff, or scar. The earth fence closes the whole neck of land, and is in length 100 paces, forming the south west side of the area: It was supported anciently, as is presumed, by another fortress, called the *Peel*, erected on the opposite eminence, which now bears the name of Peel Law. Many places in the northern counties retain the name of Peel and Law, implying castle and hill, whose antiquity may be traced back to the Saxon times. The name of *maiden*, applied to a castle, is now become indefinite; whether it implies *beautiful*, or a fortress which never

has been conquered, has not been determined: Our best antiquarians give preference to the distinction *fair* or *beautiful*.* The old fort, on Stainmore, in Westmoreland, is called *Maiden Castle*, and the adjoining inclosures, bear the name of *Peel-yard*."

SHERBURN HOSPITAL.

Between two and three miles from Durham, eastward, stands Sherburn Hospital, founded about the year 1181, by bishop Pudsey, for the reception of sixty-five poor lepers, a master, and other officers. The present buildings retain little of the ancient order: In the chapel only, are found remains of the age in which the founder lived. The Hospital was destroyed by the Scots, but restored by Thomas de Hessewell, who was master between the years 1330 and 1339; and has since been rebuilt by Dr. Gregory, who was appointed master in 1759. It stands in a very healthy situation, on the different sides of an

* In the Gentleman's Magazine for the year 1755, the origin of the name *Maiden*, when annexed to *Way* or *Castle*, is learnedly defined by that great antiquary Mr. Pegge, under his then signature of Gemsege: Particularly he says, "to risque a conjecture upon a point so obscure, perhaps it may come from the British word *MAD*. *pulcher* or *beautiful*; hence possibly may come the Anglo-Saxon word *MAID* and *MAIDEN*, *virgo*, which in that case answers exactly to our present expressions, *a fair one*, and in the plural, *the fair*; a sense undoubtedly very well accommodated to all the three names of *Maiden-Castle*, *Maiden-Way*, and *Maiden-Hold*."

enclosed area, and contains about an acre of ground. The master's house is a commodious dwelling, with pleasant gardens. The body of the chapel is lighted by three narrow windows on the south, under circular arches, and ornamented with small round pilasters, belted and capitalled like those in Durham cathedral, and apparently of equal date. The chancel is lighted by three windows on the north and south sides, all with pointed arches.

From the constitutions framed for the government of the hospital by bishop Pudsey, and afterwards confirmed by bishop Kellow, it appears that the hospital was to receive 65 poor lepers, male and female; each sex having their respective houses at separate sides of the area: Each leper was to have a loaf and a gallon of beer daily; three days in the week flesh meat, and four days fish; so that one dish of meat, fish, cheese, or butter, should serve two; but on great days, two dishes were to be provided, particularly on Quadragesima day, when they were to have fresh salmon or other fish, if they could be had, for one dish; and on Michaelmas-day, they should have geese, a goose to every four; but if that festival happened on a weekly fast day, the goose feast was to be postponed to Sunday. They were allowed yearly three yards of woollen cloth, russet or white, six yards of linen, and six yards of canvas, with other necessaries, as trusses of straw and bundles of reeds, with four yule clogs for the vigils of our Saviour. The brethren were to choose their prior, and the sisters their prioress. They were allowed

fire from Michaelmas to the day of All Saints. Certain rules were ordained for the sick, for funerals and prayers. From Pentecost to Michaelmas, red herrings and salted viands were prohibited; and each member was allowed in money at two days in the year, five-pence, and once in the year five shillings. The hospital was governed by the above rules till the time of bishop Langley, when great abuses were complained of; the pious institution being converted into private emolument, and the buildings suffered to go to ruin, that prelate issued a commission, dated Sep. 4, 1429, directed to William Chancellor, his temporal chancellor, and others, empowering them to visit and examine the delapidations in the hospital erections, and to make enquiries concerning the abuses of the charity. Upon the commissioners reporting the miserable condition of the institution, the bishop applied to Pope Eugene IV. for redress, who granted him a faculty to make new rules and ordinances, for the better governing thereof, which he accordingly made on July 22, 1434. It appears by them, that the leprosy was at that time almost eradicated, and *two* lepers "if they could be found," were to be admitted, who were to be kept apart from the rest of the people admitted to the house: To these, 13 poor people were to be added, to be provided with meat and drink of tenpence value every week, or tenpence ready money, at their own option, and to have yearly 6s. 8d. for fuel and clothes, and to mess and lodge in the same house, and daily to attend mass. On this foundation the hospital conti-

nued till the 27th year of queen Elizabeth (1584,) when an act was passed, whereby it was re-incorporated by the name of "the Master and Brethren of Christ's Hospital, in Sherborne, near Durham, in the county of Durham." The number of brethren by this act was increased to thirty. Some additional statutes were made by bishop Matthew in 1595, by bishop Crewe in 1703, and afterwards, by bishop Chandler in 1735; and under them the hospital is now governed. In it are maintained 15 in-brethren, each of whom is accommodated with a neat room, a sufficiency of good and wholesome diet, a suit of clothes annually, and forty shillings in money. Divine service, at which all the brethren attend, is read twice every day in the chapel. There are 15 out brothers who are allowed 40s. each annually. It having been found that the revenue arising from the hospital estates would enable the master to increase the allowance to the out-brethren, as well as to those who resided in the hospital, a new wing, containing 15 apartments for the out-brethren, was commenced by the present bishop of Durham (the visitor of the hospital) in 1819, and completed in 1821. Several of the apartments are occupied; and those who, from having wives, cannot comply with the rules of the resident brethren, receive £20. a year for life. Each brother has a small portion of ground allotted to him, which if he choose, he may cultivate as a garden. The Rev. Andrew Bell, D.D. LL.D. author of the Madras System of Education, is the present master; and the Rev. R. Bamford, author of *Essays on School Discipline*, is the chaplain.

HOUGHALL.

About one mile south-east from Durham, is Houghall, an ancient manor-house, erected by prior Hotoun, and forming part of the prebendal estates of Durham. This building has been surrounded by a moat, and otherwise fortified; and, according to authenticated accounts, was possessed by Sir Arthur Hazelrigge, during the civil wars, and for some time became the residence of Oliver Cromwell.

BUTTERBY.

The manor of Butterby, about two miles south from Durham, was part of the ancient possessions of the *Lumleys*, of Lumley Castle; from whom it probably passed as a portion with Margaret, daughter of Ralph Lumley, who married Sir John Clervaux, of Croft. Her daughter, the heiress of Clervaux, was wedded to Christopher Chaytor, who was found possessed of Butterby, or as it was then called, (from its beautiful situation) *Beautrove*, in the eighth year of queen Elizabeth. In the year 1695, an act was obtained to vest certain lands, the property of Sir William Chaytor, bart. in Yorkshire and Durham, that they might be sold to discharge debts, and secure portions for younger children. Under this statute, Butterby was sold in 1713, to Thomas, John, and Humphrey Doubleday; and soon afterwards, by purchase, became the sole property of the latter; save

one third of the produce of the salt spring reserved to the use of John Doubleday's widow, and his heirs. Humphrey's eldest son, Martin Doubleday, dying a batchelor, he devised the manor with other estates, to his mother, who by her will, devised the same upon trust to be sold, and it was purchased by Mr. Ward, of Sedgefield, and has since become the property of W. T. Salvin, esq. of Croxdale.

The manor house, stands in a low and recluse situation, near the banks of the Wear, and is encompassed by a moat, walled round, which, though now dry, can be filled with water to the depth of 15 feet. In cleansing the moat some years since, a coat of mail with other armour, was discovered in a large stone trough; and in an adjacent field, in which an ancient hospital, dedicated to St. Leonard, is supposed to have stood, many stone coffins and jars for holy water, have been dug up. The grounds belonging to the manor are remarkably fertile: The river, near the house, falls swiftly over a rough channel, under high rocky shores and hanging woods, forming a canal a mile in length, where the adjacent lands make a considerable plain. There is not a sweeter rural scene in the whole country, unadorned, and in simple nature; for art has not extended her hand hither, further than in the ordinary course of agriculture. This place is as remarkable for its natural curiosities as its beauty: Surrounded with the river, from a fissure of a rock in the bed of the channel, about forty feet from the shore, flows a con-

siderable spring of salt water, mixed with a mineral quality. The situation of this spring subjects it to a mixture of fresh water, so that it is difficult to know how much salt it contains in its purest state : On several trials, it has yielded double the quantity produced from sea water. The shore, for a considerable distance, shows many ooziings, or small issues of salt water; and by a dyke, or break in the rocks in the channel of the river, a little above the spring, it is presumed a rock or bed of salt might be won of some value. This water is reputed to be an effectual remedy for diseases caused by deleterious fumes arising in smelting and refining-houses belonging to the lead works. Half a pint is sufficiently purgative for the strongest person. In a small rift or dell, nearly opposite the salt spring, are a sulphureous spring, and a spring of fresh water, issuing through a fissure of the neighbouring rock. It appears, from an account communicated by Mr. Hugh Todd, and published in Lowther's Abridgment of the Philosophical Transactions, they were discovered by some workmen employed in boring for coal. At the depth of twelve fathoms and a half, they discovered a sulphureous spring; they tried the rock about a hundred yards distant, and at nearly the same depth found the spring of fresh water. A great number of persons frequent these wells in order to drink the waters.

FINCHALE PRIORY.

About three miles north of Durham, in a secluded spot on the western side of the river Wear, are the ruins of Finchale Priory, or, as it is generally, but erroneously, called Finchale Abbey. Finchale appears to have been of some note in the Saxon times; a synod having been held here in the year 792, during the prelacy of Higbald, bishop of Lindisfarne; and another, according to Leland, in 810; it is likewise famous for having been the scene of the austerities of St. Godric, who was born at Walpole, in Norfolk, had been twice on a pilgrimage to Jerusalem, and, according to the Legend, being directed by a vision to retire hither, erected a chapel and hermitage. Here he resided during 66 years, and practised unheard of austerities; he wore an iron jerkin, and is said to have worn out three; he mingled ashes with the flour, from whence he made his bread, and lest it should be then too good, kept it three or four months before he ventured to eat it. In winter, as well as in summer, he passed whole nights up to his chin in water, at his devotions. Like St. Anthony, he was often haunted by fiends in various shapes; sometimes in the form of beautiful damsels; and so was visited by evil concupiscence, which he cured by rolling himself among thorns and briars. When his body grew ulcerated, he increased the pain, by pouring salt into the wounds. By these uncommon penances, and the miracles which he is said to have wrought, he obtained so much renown,

that he was admitted into the calendar of the saints.* He died in 1170.

About the year 1118, the hermitage of Finchale was granted by bishop Flambard to the monastery of Durham, in free alms, subject to Godric's life, who should hold of them, and after his death, that it might be the habitation of such of their brethren as they should appoint. In the year 1180, bishop Pudsey granted a charter for a cell at Finchale; but it does not appear to have been carried into effect till the year 1196, when Henry, the bishop's son, founded a priory for Benedictines, subordinate to the monastery at Durham. At the time of the dissolution (26 Hen. VIII.) it consisted of a prior and eight monks, and its revenues were valued at £146. 19. 2. per annum: It was soon afterwards granted to the See of Durham, and is at present appropriated to the support of one of the prebendaries.

The ruins of Finchale Priory are beautifully situated in a low vale, bordering the river, which flows in a circular direction beneath the cliffs of Cocken. They cover an extensive plot of ground; but are so much delapidated, that the original appropriation of their respective parts can only be traced with difficulty. The church was in the form of a cross, but small, and apparently without aisles. The nave and part of the choir, seem to have been originally open at the

* For a more detailed account of St. Godric, vide "Legend of St. Cuthbert."

sides, as the space between the pillars, which supported the arches whereon the roof was sustained, are filled up with masonry of a different kind of stone, and in an inferior style of architecture to the remainder of the building: The arches of the windows that have been made in the parts filled up, are also of another shape. At the intersection of the nave and transept, are four massive circular columns, with octagonal capitals, forming a quadrangle of 21 feet. These appear to have supported a low tower and spire on pointed arches, one of which was perfect within these few years, but is now fallen. In one of the columns are the remains of a winding staircase, that led to the upper part of the structure. The cloisters, refectory, and prior's lodging, seem to have ranged on the south of the nave; the former surrounded an area about 24 yards square. The refectory was a handsome apartment, nearly twelve yards in length, and eight in breadth, having five windows to the south, and four to the north; beneath it was a spacious vault, now partly filled with rubbish, and supported in the centre by four plain octagonal pillars, from which the groins rise, and extend to the pilasters in the side walls. The ribs are of hewn stone; and the workmanship of the whole vault extremely good. The vault is lighted by six small windows to the south, and is not above eight feet in height to the crowns of the arches,

Miss Porter, in her celebrated romance, "The Scottish Chiefs," relates, that Sir William Wallace escaped from Durham castle by a subterraneous pas-

sage, which extended from that place to Finchale; this circumstance, we need not inform the historical reader, is a fiction; but it is true, that a subterraneous passage, as mentioned by that novelist, did exist; many traces of it are still visible. This place has not unfrequently been called "Finclay," but, at what period it first received that name, it is difficult to discover: Several old writings relating to the Priory are still extant. In a grant of lands to the Priory, dated 1356, we read "Prior de Fynkhale."

The ruins are in several parts covered with a profusion of ivy,

" — which now with rude luxuriance bends
Its tangled foliage through the cloister'd space;
O'er the green window's mould'ring height ascends
And fondly clasps it with a last embrace."

The remains of the Priory, in conjunction with the opposite cliffs of Cocken, rising with amazing grandeur, compose a peculiarly fine and interesting scene. During the summer months, frequent excursions are made to this delightful place, which cannot fail affording a high gratification to those who love the wild, the grand, and the sublime. No situation could have been found better adapted to monastic seclusion than the spot whereon the ruins are situated; all around is calm and peaceful, and well calculated to impress the superstitious mind with feelings of religious enthusiasm;

" Tu ne saurois marcher dans cet auguste lieu
Tu ne peux faire un pas sans y trouver ton Dieu."

The hermit Godric, and Henry de Pudsey, the founder, and many others of note, are reported to have been buried within the church.

NEVILL'S CROSS.

About a mile to the west of the city of Durham, are the remains of an old cross, called Nevill's Cross, erected by Ralph Lord Nevill, to commemorate a remarkable battle fought here on the 17th Oct. 1346, in the reign of Edward III. between the English and Scotch armies, called the battle of Red Hills, or, as it has subsequently been termed from the above erection, the battle of Nevill's Cross.

In that year, David II. king of Scotland, having collected a powerful army of 30,000 men, prepared to invade England, and entered that country by the western march, shewing tokens of a bloody mind in his outset, by putting the garrison of Liddell tower to the sword, and marking his progress through Cumberland with slaughter and desolation. Having advanced to the county of Durham, he approached the city. The queen of England (Philippa) in the absence of the king, summoned the prelates and military tenants to attend her at York, where measures were concerted for opposing the invaders, and a body of troops, amounting to 16,000 men, were assembled with the greatest expedition; whilst David with his army lay

at Beaurepaire,* the associate Lords assembled in Auckland Park. Douglas, with a chosen troop, whilst reconnoitering the English, was engaged near Mer-rington, and escaped to the king with great danger. The English army was drawn up in four divisions: Lord Henry Percy commanded the first, supported by the Earl of Angus, the bishop of Durham, and several northern nobles: The second body was led by

* In the Chronique of William de Pakington, is the following narrative: "About this tyme, by the meane of Philip Valoys, king of France, David king of Scottes enterid yn to the north marches, spoiling and burning, and toke by force the Pyle of Lydelle, and causid the noble knight, Walter Selby, captayne of it, to be slayne afore his owne face, not suffering him so much as to be confessed. And after he cam to the coste of Dyrham, and lay there at a place callid Beaurepaire, a manor of the Prior of Duresme, set in a parke; and thither resorted many of the cuntery aboute, compounding with hym to spare their groundes and manurs. Then William Souch, archebishop of York, the counte of Anegos, Mounseir John de Montbraye, Mounseir Henry de Percy, Mounseir Rafe de Neville, Mounseir Rafe de Hastings, Mounseir Thomas de Rokeby, then Sheriff of Yorkshire, and other knightes and good men of the northe, marchid towards the Scottes, and first lay yn Akeland parke, and in the morning encountrid with Syr William Duglas, killing of his banne 200 menne; and he with much payne, escaped to Beaurepaire, to king David, declaring the cuming of the English host. Wher then king David issued and foughte upon a more nere to Duresme toune, and there was taken prisoner, and with him Syr William Duglas, the Count of Menethe, and the Counte of Fyfe, andgreate nombre of the communes of Scotland slayn. The king, because he was wondid in the face, he was caried to Werk, and there he lyd, and thens brought to London."

the archbishop of York, accompanied by the bishop of Carlisle, and the Lords Nevill and Hastings: The bishop of Lincoln, Lord Mowbray, and Sir Thomas Rokesby, led the third division: And at the head of the fourth, was Edward Baliol, supported by the archbishop of Canterbury, the Lord Roos, and the Sheriff of Northumberland: Each division consisted of 4,000 men, and the archers and men at arms were distributed through the whole corps. The Scotch army was drawn out in three divisions: The first was led by the high Steward of Scotland, and the Earl of March: The Earl of Murray, and Lord Douglas commanded the second: And the third, consisting of choice troops, in which were incorporated the flower of the Scottish nobility and gentry, sustained by the French auxiliaries, was commanded by the king in person; with much heroic ardour, the Scotch king ordered the trumpets to sound the charge: The high Steward, who led the van, being galled by the English archers, rushed on with such impetuous fury, that he threw them into confusion, and drove them back on Lord Henry Percy's division: And the Scotch, pushing on vigorously with their broad swords and battle axes, broke them so much, that if relief had not instantly been sent them, they would have been put to the rout; but Baliol, rushing in with a body of horse, threw the Scotch battallion into confusion, and gave the English time to rally and regain their ground, whilst the high Steward was obliged to retreat and reform his distracted array: In this manoeuvre he is said to have

shewn great generalship, performing the evolutions in a masterly manner, and with little loss. Baliol with equal skill, gave his troops breath, made no pursuit, and when least suspected, rapidly charged the king's division in flank, whilst they fought man to man in front: Unrelieved and distressed with this complicated battle, the king fought desperately, repeatedly bringing back his flying troops to the charge, and encouraging them by his example and exhortations: Ashamed to desert their prince in such jeopardy, a brave phalanx threw themselves around him, and fought till their numbers were reduced to little more than 80. In this desperate state, and bleeding with several wounds, David scorned to ask for quarter, hoping to be relieved.* At length

* A tradition is current in the country, that king David precipitately fled from the field of battle, after the discomfiture of his army, and concealed himself under the bridge at Aldin Grange, where he was made prisoner. This, however, is obviously incorrect, as the apparent antiquity of the bridge does not in the smallest degree warrant so extremely doubtful a circumstance. In Rymer's *Fædera*, it is affirmed, "That the Scotch king fought with great bravery, or rather desperation; and was taken alive with difficulty, and that though he had two spears hanging in his body, his leg desperately wounded, and being disarmed, his sword having been beat out of his hand, disdained captivity, and provoked the English by opprobrious language to kill him. When John Copeland advised him to yield, he struck him on the face with his gauntlet so fiercely, that he knocked out two of his teeth." All the old historians who have narrated the particulars of this memorable engagement, speak most unequivocally as to his undaunted bravery, and make not the slightest allusion relative to his concealment subsequently to the battle, which certainly very satisfactorily evinces the fallacy of such a tradition.

resistance was vain, a tumultuous multitude, with shouts of victory, rushed upon him, and he was made prisoner to John Copeland, a Northumbrian esquire. The division under Douglas and Murray, struck with a panic at the fate of the royal legion, were soon routed. Murray died on the field, Douglas was made prisoner, and few of the inferior officers escaped the sword.

This battle lasted only three hours, beginning at nine in the morning, and the victory being declared by sound of trumpet at noon. The loss of the Scotch was estimated at 15,000 men; the chief of whom were Earls Murray and Strathern, the Lord Constable David Hay, the Lord Marshall Edward Keith, together with the Lords Chancellors and Chamberlain of Scotland, the Lords Philip Meldrum, John Stewart, and Alan Stewart, his brother, Sir Alexander Bothwell, the king's Standard Bearer, Sir Alexander Ramsay, and others of high rank. Among the prisoners were the Earls of Fife, Sutherland, Monteith, Carrick, and Wigton, the Lord Douglas, the bishops of St. Andrew and Aberdeen, James Douglas, Sir Malcolm Fleming, and others of distinction. The number of the English slain is not correctly known, but it was very inconsiderable.

On queen Philippa demanding the king of Scotland of John Copeland, he replied, that he would not deliver his prisoner to any man or woman except his own lord: At this time Edward III. was at Calais, and on hearing of the conduct of Copeland, he ordered him

to repair thither, which he did immediately, having secured his captive in a castle in Northumberland. The king, on seeing him, thanked him for his bravery, made him a knight banneret, and settled on him £100. a year in lands, and then told him to return home and deliver his prisoner to the queen. David Bruce was imprisoned eleven years in the tower, when he was ransomed by Robert Stuart, his nephew, for the sum of 100,000 marks sterling.*

The ground where the battle of Nevill's Cross was fought, is hilly, and in many parts very steep, particularly towards the river. Near it, in a deep vale, is a small mount or hillock, called the Maiden's Bower, on which was displayed on the point of a spear, "the Holy Corporax cloth, † wherewith St. Cuthbert covered the chalice when he used to say mass:" From this place, some monks of Durham gave notice of the victory to their brethren stationed on the great tower of the cathedral, who immediately proclaimed it to the inhabitants of the city, by singing *Te Deum*; and afterwards, the prior and monks, accompanied by Ralph Lord Nevill, and John his son, Lord Percy, and many other nobles, proceeded to the cathedral, and joined in a solemn thanksgiving to God and holy St. Cuthbert, for the conquest obtained that day. The

* Vide Froisart.—Baker's Chronicles.

† This was done in obedience to a vision which appeared to John Fossour, prior of Durham, the night preceding the battle, commanding him to take the holy corporax cloth, and suspend it in the manner mentioned above.

victory was annually commemorated by the choristers singing *Te Deum* on the great tower of the cathedral, till the occurrence of the civil wars, when the custom was discontinued, but again revived at the Restoration, and observed till within a very few years. The cross, erected by Lord Nevill, stood near the road side,* but

* On the west side of the city of Durham, where two roads pass each other, a most famous and elegant cross of stone-work was erected to the honour of God, for the victory there obtained, known by the name of Nevill's Cross, and built at the sole cost of Lord Ralph Nevill; which cross had seven steps about it, every way squared to the socket wherein the stalk of the cross stood, which socket was fastened to a large square stone; the sole or bottom stone being of a great thickness, viz. a yard and a half every way: This stone was the eighth step. The stalk of the cross was in length three yards and a half up to the boss, having eight sides all of one piece; from the socket it was fixed into the boss above, into which boss the stalk was deeply soldered with lead. In the midst of the stalk in every second square, was the Nevill's Cross; a saltire in a scutecheon being Lord Nevill's arms, finely cut; and at every corner of the socket was a picture of one of the four Evangelists, finely set forth and carved. The boss at the top of the stalk was an octangular stone, finely cut and bordered, and most curiously wrought; and in every square of the nether side, was Nevill's Cross in one square, and the bull's head in the next, so in the same reciprocal order about the boss. On the top of the boss was a stalk of stone, (being a cross a little higher than the rest) whereon was cut, on both sides of the stalk, the picture of our Saviour Christ, crucified; the picture of the Blessed Virgin on one side, and St. John the Evangelist on the other; both standing on the top of the boss. All which pictures were most artificially wrought together, and finely carved out of the entire stone; some parts thereof thorough carved work, both on the east and west sides of the cross, with a cover of stone likewise over their heads, being all most finely and curiously wrought toge-

was defaced and broken down in 1589. The only remains of it is an octagonal stone; the pillar affixed in it is no part of the original erection, but appears to have been placed there in more modern times, for the purpose of a mile stone. In Hutchinson's History, is an imaginary drawing of the cross, and by a most unaccountable mistake, the octagonal stone, the only remaining relic of the cross, has been omitted by the designer.

BEARPARK.

To the north west of Nevill's Cross, and about two miles from Durham, on a pleasant eminence, rising above the river Brune, or Browney, at Bearpark, formerly called *Beaurepaire*, are the remains of an ancient mansion, or pleasure-house, which belonged to the priors of Durham monastery, and have been thus described: "The chapel is thirteen paces long, and eight wide; the east window consists of three lights, circular at the top, and very plain; there are three windows on each side, each divided by a mullion into two lights, their framing on the outside square. The wall is strengthened with a buttress of neat hewn stone work between each window, and a cornice runs round the building of the zig-zag figure. There is a door on the north side of the chapel from


ther out of the same hollow stone; which cover had a covering of lead. It remained till the year 1589, when the same was broken down and defaced by some lewd and wicked persons. *Davies' Rights and Monuments.*

the court. The walls of the chapel in the inside are ornamented with a regular succession of small round columns of pilasters, belted in the midst, the capitals filled with a garland of open cut foliage of delicate work, from whence spring pointed arches; three pilasters and two arches in each space between the windows; the west end is equally finished with pilasters and arches, and there is a small window in the centre. At each side of the east windows, is a pedestal for a statue of considerable size. The apartment under the chapel is lighted by small square windows; but as the floor of the chapel is gone, it is not easy to determine how it was constructed. Adjoining to the chapel, to the west, is a long building, the two gables of which are standing, having a large window of six lights to the south; this was most probably the refectory. On the north, the remains of a building, twenty paces in length, lighted to the east by three windows, which we conjecture, was the dormitory. There is a door case standing, which has been the entrance into the garden or some chief court, with the arms of the See in the centre." At present, however, the remains are so ruined and confused, as to render them totally indistinct.

Beaurepaire was originally part of the possessions of the See of Durham, but was obtained in exchange, about the year 1250, by prior Bertram, who erected a small house and chapel here. Prior Hugh de Darlington improved the buildings, and inclosed the park. This beautiful retreat was pillaged and destroyed by the

Scots in the reign of Edward the Second, and again in the year 1346, previous to the battle of Nevill's Cross, at which period Beaurepaire was held by prior Fossour, who is supposed to have rebuilt the house and chapel. After the Dissolution, the manor was appropriated to the support of the Dean and Chapter, and now forms part of the Dean's estate. Beaurepaire (as already mentioned,) was rendered memorable from the circumstance of David, king of Scots encamping here with his army, before the celebrated battle of Red Hills, or Nevill's Cross.

AN ACCOUNT
OF THE
SEATS AND PRINCIPAL VILLAGES,
WITHIN A FEW MILES
OF THE
CITY OF DURHAM.



OSWALD HOUSE.

ABOUT a mile and a half to the south of Durham, close by the turnpike road, on the right, is Oswald House, a small, but handsome modern built mansion, the seat of Thomas Wilkinson, esq.; it is now (1824) occupied by Thomas Lloyd Wharton, esq.: About half a mile further, on the same side of the road, is

BURNHALL,

Formerly the seat of the Smiths; by one of whom, Geo. Smith, esq. many improvements were made; it is now the property of Bryan John Salvin, esq. The house is situated in a recluse spot, on the borders of the small river Browney, and is surrounded with beautiful plantations of oak, &c. Mr. Salvin has

lately begun the erection of a new mansion, upon a beautifully elevated situation, about 300 yards from the old residence.

CROXDALE HALL.

To the left of Sunderland Bridge, and about three miles south from Durham, is Croxdale Hall, the seat of W. T. Salvin, esq. This mansion occupies an elevated situation near the banks of the Wear, and commands a rich prospect towards the south west; the pleasure grounds, with the adjacent woods and plantations, are extremely pleasant. The manor of Croxdale came into the hands of the *Salvins* prior to the year 1474, and has ever since continued in their possession; a circumstance hardly to be paralleled in the history of any family in the county.* Round the western extremity of the pleasure grounds, flows a small rivulet, named *Croxdale Beck*, the channel of which is a romantic dell, so deep and narrow, that the sun's rays are nearly excluded through the whole year; and in the days of superstition, it was thought a fit abode for evil spirits. This idea occasioned the erection of a cross, which afterwards gave name to the adjacent lands, called *Croixdale*, in several old writings. *Croxdale Scar*, a neighbouring cliff, com-

* In the inscription upon the monument of Jerrard Salvin, in St. Oswald's church, he is said to be, *vicesimus primus (sine intermissione) ejusdem nominis fuit et loci*. He died in the year 1663. William Thomas, the present possessor, is the twenty-fifth in uninterrupted succession.

mands a very beautiful and extensive prospect of the valley towards the west, through which the Wear is seen meandering to an extent of several miles. The vale of Butterby, belted round by the waters of the Wear, is also beheld from this spot, besides other pleasing views on its different sides.

SHINCLIFFE, &c.

About one mile and a half south east from Durham, after crossing the river Wear by a bridge of three arches, is the village of Shincliffe, containing 70 houses, and 367 inhabitants. Shincliffe is nearly surrounded by a well cultivated and productive public garden. Adjoining to this village, is the pleasant seat of John Prince, esq. called Shincliffe Hall.—Passing further on, and about five miles from Durham, is Coxhoe Hall, the seat of Anth. Wilkinson, esq.

SEDFIELD.

At the distance of eleven miles from Durham, on the turnpike road, is Sedgfield, a very ancient place, which, from the salubrity of the air, and the longevity of its inhabitants, has been denominated the *Montpelier* of the North.

Sedgfield is situated 256 miles from London, and contains, according to the returns of the late act, 1,268 inhabitants, and 298 houses.

The gentlemen of the Lambton and Sedgfield Hunt, have, for the last few years, hunted from this place for upwards of six weeks each season.

HARDWICKE HALL.

About half a mile to the west of Sedgefield, is Hardwicke Hall, one of the seats of Wm. Russell, esq. M. P.; it is at present (1824) occupied by Alex. Macdonald, esq. This place is justly celebrated as being one of the most beautiful places in the county; where, as Pope says,

“ Gods might wander with delight.”

The mansion is an irregular structure, erected by the late Matthew Russell, esq. in which convenience has been more studied than elegance. The grand Terrace is a fine gravel walk, about 560 paces in length, with a descent to a circular bason of water; on the banks of which is the *Bathing house*, with an open portico of the Doric order in front leading to the bath, on the sides of which are apartments to breakfast and repose in: From this place, a winding path leads to the Lake, a fine sheet of water, covering nearly 44 acres, and united with a Serpentine River or Canal, which winds through the grounds. On the side of the canal is a building called the *Library*, in the front of which is an artificial Cascade; but the dashing of the water can scarcely be heard, though close by the feet. The interior of the Library is furnished with a splendid collection of *painted books*, and the windows filled with painted glass, displaying

“ The likeness of things so foul to behold,
That what they are is not fit to be told.”

On a circular eminence, in a pleasant meadow, is a quadrangular building, with an open colonnade, called the *Temple*, ornamented with eight busts of the most superior poets, placed in niches, on the outside: The interior has an octagonal dome, decorated with paintings by Bornese, father and son; between the windows, in recesses, are medallions of the four Seasons in stucco, by Cartisi; and the floor is inlaid with different coloured marbles in Mosaic work. The *Banqueting House*, is a superb building, of the Corinthian order, containing one principal apartment; the ceiling and sides of which are decorated with paintings, by Hayman, with some elegant stucco work and rich gilding, together with busts of Palladio, Vitruvius, and Inigo Jones, &c. The *Ruin*, is an artificial semblance of a dismantled castle, with a round tower entire; from the summit of which, as well as from different points in the grounds, are many fine and extensive prospects.

SHERBURN HOUSE, ELEMORE HALL, &c.

About three miles east from Durham, is Sherburn House, the seat of Tho. Hopper, esq. situated in the village of Sherburn. It was some time ago in the possession of the Tempest family. The village of Sherburn is pleasantly situated, but contains nothing remarkable.

Elemore Hall, the seat of Geo. Baker, esq. is about five miles east from Durham. To the north east of Elemore Hall, in a recluse situation, is Hetton House, the seat of the Hon. John Lyon, but at present (1824)

occupied by Anthony Wilkinson, esq. To the east of it is the village of Hetton-in-the-Hole, which, in consequence of the opening of an extensive colliery in the immediate vicinity, has become extremely populous. The sinking of this colliery, (which is called "The Hetton Colliery,") was begun on the 19th of December, 1820, and for the space of three months there were pumped from the pits, by the main and machine engines, 3,000 gallons of water per minute, from the depth of sixty yards. The *main coal* was sunk to on the 3d of September, 1822, twenty months from the commencement; and the *Hutton, or Wall's End seam*, on the 6th of January, 1823; the former at a depth of 218, and the latter of 296 yards. It is the general opinion that the quality of the different seams of coal is equal to any on the river Wear. The principal proprietor in this concern is The Hon. Arch. Cochrane.

HOUGHTON-LE-SPRING.

About a mile and a half to the north of Hetton, is Houghton-le-Spring, an extensive village, situated at the head of a pleasant vale, opening to the west, and sheltered from the bleak winds of the north east by a chain of hills. Formerly the ignorance of the inhabitants of this place was so great, that even on the accession of queen Mary, the proclamations issued by Edward the VI. ordering a change of worship in the respective churches, are strongly reported to have been unheard-of by the inhabitants. The first mate-

rial advances towards improvement, were made by the benevolent and pious Bernard Gilpin, who was presented to the rectory by bishop Tunstall, and whose boundless charity, and meritorious exertions to enlighten his fellow creatures, obtained him the pre-eminent appellation of the *Northern Apostle*. Mr. Gilpin was descended from a very respectable family, and was born at Kentmire, in Westmoreland, in the year 1517. His early years were passed at a public grammar school, whence, at the age of sixteen, he was removed to Queen's College, Oxford. Here his great progress in scholastic divinity, and the branches of abstruse learning connected with it, attracted general attention, and occasioned his appointment to supply the College newly founded by Cardinal Wolséy. Having been bred to the belief of the Roman Catholic religion, he for some time continued steady in his adherence to that faith, and even held disputations in its defence; but the eloquence and superior knowledge of Peter Martyr, with whom he last argued, induced him to give up the cause: He owned publicly that he could not maintain it, and determined to enter into no more controversies till he gained full information of the subject. He afterwards communicated his doubts to bishop Tunstall, his great-uncle by the female side, and as they were in no degree undiminished after some years further study, he determined, by the advice of that prelate, to visit the Continent, that he might satisfy his mind by conversing with the most eminent Protestant and Catholic professors. His principal

objection to the scheme was, that it would prove too expensive: But as to that, Tunstall wrote to him, that his living (Norton) would do something towards his maintenance, and he would supply deficiencies. This, however, did not remove the difficulty: Mr. Gilpin's notions of clerical duty were so strict, that he thought no excuse could justify non-residence, for the considerable time that he intended to be abroad. He could not, therefore, think of supporting himself with any part of the income of his living; and resolved, if he staid the shorter time, to rely upon his own frugal management of the little money he had, and to leave the rest to the bishop's generosity. Accordingly, he resigned his living in favour of a worthy man, with whose abilities and character he was well acquainted, and then set out for London, to receive his last orders from the bishop, and to embark. The account of his resignation reached town before him, and gave Tunstall, who was anxious for his kinsman's thriving in the world, great concern. "Here are your friends," he observed, "endeavouring to provide for you, and you are taking every method to frustrate their wishes; but be warned, by these courses, you will presently bring yourself to a morsel of bread." Mr. Gilpin begged the bishop would attribute what he had done to a scrupulous conscience, which would not permit him to act otherwise.

On the Continent, Mr. Gilpin became acquainted with the most celebrated controversialists of the age, and, by attending the most distinguished colleges and

schools, obtained a thorough acquaintance with polemics; yet, as his researches were directed solely to the cause of truth, and not to the substantiation of received opinions, he now became a convert to the principles of the Reformation; and, in the year 1556, returned to England; though the persecution against Protestants under the bigotted Mary, was still raging in all its horrors. Soon after his arrival, bishop Tunstall advanced him to the arch-deaconry of Durham, to which the rectory of Easington was annexed; but these benefices he was obliged to resign, through the strong opposition raised by the Catholic clergy, by whose influence a charge of heresy, consisting of thirteen articles, was preferred against him, but dismissed by the friendship of Tunstall, who soon afterwards presented him with the rectory of Houghton-le-Spring.—When this parish was thus committed to his direction, the ignorance of the inhabitants was extreme; but Mr. Gilpin, whose resolution to undertake, was equalled by his industry to accomplish, soon effected a considerable change both in their morals and conduct. His assiduity in the discharge of the duties of his function was exemplary. When he first took upon himself the care of a parish, he laid it down as a maxim, to do all the good in his power there; and his whole conduct was one straight line, drawn to this point. He set out with making it his endeavour to gain the affection of his parishioners: Many of his papers shew how material a point he considered this. To succeed in it, however, he used no servile compliances; he studied

that his means should be good, as well as his end. His behaviour was free, without levity; obliging, without meanness; and insinuating, without art. He condescended to the weak, bore with the passionate, and complied with the scrupulous; and, in a truly apostolic manner, "became all things to all men." To his humanity and courtesy, was added an unwearied application to the instruction of those under his care. He was not satisfied with the advice he gave in public, but used to teach in private; and induced his parishioners to come to him with their doubts and difficulties. His manner towards those he thought well disposed, was most engaging; nay, his reproof was so conducted, that it seldom gave offence, the becoming gentleness with which it was urged, making it always appear the effect of friendship. Thus, with unceasing assiduity did he employ himself in admonishing the vicious, and encouraging the well-disposed; by which means, in a few years, he made a greater change in the neighbourhood, than could well be imagined: He attended to every thing which he conceived might be of service to his parishioners. He was assiduous to prevent all law-suits; and his hall was often thronged with people, who came to submit their differences to his judgment; for though he was not much acquainted with law, he could decide equitably, and that satisfied; nor could his sovereign's commission have given him more weight than his own character.

During the early part of Mr. Gilpin's residence at Houghton, his religious opinions, though unfolded with

extreme reserve, were made the foundation of a second accusation before bishop Tunstall, who again, however, found means to protect him: But his enemies were not to be thus silenced, and thirty-two articles were exhibited as charges against him before Bonner, bishop of London, who gave orders for his immediate apprehension, and conveyance to the metropolis. Gilpin, who knew the implacable zeal of this bigoted prelate, prepared for martyrdom; but an accident, by which his leg was broken, retarded his journey; and before he was again able to travel, the death of queen Mary occasioned his being liberated, and thus released him from persecution.

The hospitality and charity of Mr. Gilpin, were only bounded by his means; and the latter, regulated by the most exact economy, enabled him to execute more, than less strict accomptants could imagine possible. His hospitable manner of living was the admiration of the whole country. Every Sunday, from Michaelmas till Easter, was a sort of public day with him: And during this season, he expected to see all his parishioners and their families. For their reception, he had three tables well covered: The first, for gentlemen; the second, for husbandmen and farmers; and the third, for day-labourers. When he was absent from home, no alteration was made in his family expences; the poor were fed as usual, and his neighbours entertained. He spent in his family, every fortnight, forty bushels of corn, twenty bushels of malt, and a whole ox; besides a proportionable quantity of

other kinds of provision. Strangers and travellers found in his house a cheerful reception; all were welcome that came; and even their horses had so much care taken of them, that it was humourously said, that, "if a horse was turned loose in any part of the country, it would immediately make its way to the Rector of Houghton's." So extensive was the fame of his hospitality and virtues, that even the great Lord Burleigh condescended to visit him, on his return from transacting some state business in Scotland; and when taking his leave, told him, in all the warmth of sincerity, "He had heard great things in his commendation, but had now seen what far exceeded all that he had heard."

The endeavours of Mr. Gilpin, to promote and establish the happiness of his fellow-creatures, were not, however, confined to his cure. At the period in which he lived, Redesdale and Tynedale, in Northumberland, of all barbarous places in the north, were looked upon to be the most barbarous; being the common theatre where the Scots and English were continually acting their bloody scenes. Inhabited by a kind of desperate banditti, rendered fierce and active by constant rapine, warfare, and alarms, they lived by theft, and used to plunder on both sides of the barrier. In this dreadful country, where no man would then ever travel that could help it, he never failed to spend some part of the year. The success of his disinterested exertions was very great; as his readiness to perform good offices was equal to his ability to give advice, and

his person became revered and sacred among the most desperate of the ferocious bands, amidst whom he ventured; and a thief, who had stolen his horses, returned them on discovering they were the property of Bernard Gilpin.

Among the various benevolent purposes to which he appropriated his income, was the building and endowment of a Grammar School in Houghton, which still flourishes, and has given education to many eminent men. He had fitted up part of his own house for the reception and tuition of scholars; and was at the expence of paying for the education and maintenance of others, whom he placed at the houses of different parishioners. Many of the children, whose early instruction he had thus provided for, he afterwards sent to the Universities, and there either wholly supported them, or furnished whatever assistance the circumstances of the students required.

The death of this truly estimable man was preceded by an unfortunate occurrence, that considerably added to the infirmities of declining age. While crossing the market-place at Durham, he was run at by an ox, and so greatly bruised by the violence with which the animal pushed him down, that his life was for some time in extreme danger; and though he recovered sufficiently to leave his chamber, yet he never regained his former strength, and continued lame to the end of his days. He died in March, 1583, in the sixty-sixth year of his age. At the west end of his monument in Houghton church, is the following inscription, in raised

characters, divided by an escutcheon, displaying a boar resting against a tree, with a crescent cut on the side of the boar.

BERNERDS
GILPIN RE
CTOR HV
JVS ECCLIÆ



OBIIT QVA
RTO DIE M
ARTII AN.
DOM. 1583.

The *Church*, one of the most considerable parochial structures within the district, stands at the west end of the village, within a spacious burial ground, skirted by rows of ancient sycamores. This fabric is in the form of a cross, and embattled, with a square central tower, terminating in a spire, springing from four arches at the intersection of the transepts and the nave. A porch projects from the chancel. Two regular aisles are formed by clustered pillars, on each side of the nave. The great west window is of handsome work, divided into five lights; but its effect is in a great measure lost by the erection of a modern gallery and organ loft. There are several effigies, and a great many monuments of the ancient families of Bellasis, Conyers, Lambton, Lilburn, and Ironside.

The *Rectorial Mansion* is a handsome stone edifice, and is occupied by the Rev. Edward South Thurlow, M. A. who is the present incumbent.

The *Grammar-School* is a convenient building, standing in the church-yard, with the master's house adjoining. The Rev. Wm. Rawes, M. A. is the present master. Over the door is this inscription;

SCHOLA DE KEEPIER*
 AB ELIZ. ANGLIÆ REGNINA
 A^o M.DLXXIV FVNDATA
 EX PROCVRATIONE I. HEATH, AR.
 ET B. GILPIN, RECT. ECCL. HOUGHTO.
 C. H.† M. B. ALVMNVS POSVIT
 A^o M.DCCXXIV.

On a line with the School to the south, is an Hospital for the reception of six poor people, who have each annually, a certain sum, arising from different bequests, allowed for their maintenance.

Houghton-le-Spring is six and a half miles from Durham, and contains, according to the late census, 2,905 inhabitants, and 411 houses, many of which are large and respectable edifices. Increase in ten years, 184 houses, and 1,549 inhabitants.

ALDIN GRANGE, ESHE HALL, &c.

Near two miles west of the city of Durham, is Aldin Grange, the property of Mr. Taylor. And about two miles further is Eshe Hall, the ancient seat of the family of Smythe. In its vicinity is Flass Hall, the property of Lady Peat (late Miss Smith)

* Kecipier, near Durham, was the seat of the Heaths, and it is conjectured that this was called Kecipier School in compliment to that family.

† Christopher Hunter, of Durham.

a very wealthy and eccentric lady. And near it, to the west, is a Roman Catholic Chapel, a building of recent erection.

USHAW COLLEGE.

About four miles west of Durham, is Ushaw College, erected about the year 1807. This extensive and splendid building, which is in the form of a square, is for the education of the Roman Catholic youth, and is sufficiently large to accomodate one hundred and fifty students, with the professors, &c. The north wing of the building is used as a chapel, appropriately fitted up with an organ, spacious gallery for the students, &c.: At the east end, above the altar, is a fine altar-piece, representing the Crucifixion, in blue marble. High mass is celebrated here every Sunday morning.

BRANDON.

A short way to the south of Ushaw College, is Brandon, a village situated in the vicinity of a high hill of that name, from whence there is a most extensive prospect. On the summit of the hill is a curious tumulus, of an oblong form, 120 paces in circumference at the base, and about 24 feet in perpendicular height; but it does not appear that this tumulus was ever opened. It is now covered with a thick plantation of fir. Brandon is remarkable for the longevity of its inhabitants.

BRANCEPETH.

One mile to the south west of Brandon, and four from Durham, is the village of Brancepeth,* containing 68 houses, and 539 inhabitants. In the vicinity of this parish, there is a medicinal spring of the vitriolic kind, and another is strongly sulphureous.

BRANCEPETH-CASTLE, AND CHURCH.

To the south west of the last mentioned village, is Brancepeth Castle, the magnificent residence of Wm. Russell, esq. M. P. This Castle was originally erected by the Bulmers, a family of great antiquity, and who were seated here for many generations, but from what period is not known: On failure of issue male in Bertram Bulmer, his only daughter Emma married

* Brancepeth (i. e. *Brawn's Path*) is said to have derived its name from a *Brawn* of immense size, which, "in olden time," laid waste the lands in its neighbourhood. After committing innumerable ravages, it was destroyed by *Hodge of Ferry*, to the no small joy of the country people, to whom it had indeed been *a great bore!*

The Muse may sing how in a northern wood,
 In olden time, a bristled brawn was seen
 Of giant size, which long the force withstood
 Of knight well arm'd with club or dagger keen.
 And how, when Dian held her nightly reign,
 And silvery moon-beams slept on Vedra's breast,
 The monster scour'd along the silent plain;
 And, roaring loud, disturb'd the peasant's rest.

Superstitions of the North.

Geoffrey Nevill, the grandson of Gilbert de Nevill, a Norman, who came into England with the conqueror : They had issue a son Henry, and a daughter Isabel. Henry the son, in the 17th year of king John, having been in arms with the barons, gave an hundred marks to regain the king's favour ; promising future fidelity, and as a security against a relapse, he engaged to forfeit all his possessions ; and for performance of his vow, he delivered two hostages, together with his castle of Brancepeth, to be held at the king's pleasure. Henry died without issue in the eleventh year of king Henry III. A. D. 1227, whereupon his sister Isabel became his sole heir. She married Robert Fitz Maldred, Lord of Raby, by whom she had a son, Geoffrey, who, in honour of his mother, so great an inheritrix, assumed the surname of Nevill ; from whom sprang that branch, whose principal seat was for many ages afterwards at Raby ; and whose descendants were Earls of Westmorland. The castle and lordship of Brancepeth continued in the Nevill family till forfeited by Charles, Earl of Westmorland ; when, by an interposition of the influence of the crown, parliament thought proper to take it from the bishop of Durham, to whom by right of jurisdiction it belonged ; and by statute in the thirteenth of queen Elizabeth, it was vested in the crown, under the flimsy pretence of indemnifying government against the heavy expences incurred by the rebellion. An inquisition was taken by the crown officers soon after the attainder, under which the castle, with its several appendages are

noted. Another survey was taken by inquisition in the reign of king James I. previous to the settlement of Prince Charles's household; upon Charles coming to the crown, the forfeited estates were by letters patent, in the year 1629, granted to certain citizens of London, upon trust to sell the same; and on the 25th. of April, 1633, they conveyed the castle and manor of Brancepeth, with their appendages, to Lady Middleton, Abraham Crosselis, and John Jones, who, on the 24th of May, 1636, conveyed the same to Ralph Cole, of Newcastle, esq. in trust for his son Nicholas Cole, of the same place, merchant, (afterwards Sir Nicholas.) His son Sir Ralph Cole, the 19th of April, 1701, in consideration of £16,800. paid, together with an annuity of £500, secured to himself for life, and £200. to his wife for life, if she survived him, conveyed the castle and estates to Sir Henry Bellasyse, knight, who died 1719, æt, 77. He left an only son, William Bellasyse, esq. who died the 10th of February, 1769, leaving an only daughter, who departed this life on the 6th of April, 1774, and by her will devised the castle, manor, and estates to her kinsman, the Earl of Fauconberg, who sold the same to John Tempest, esq. : On that occasion, by advertisement, it appeared that the estate contains 4,600 acres, all of freehold tenure, and the rental was then £2,134. 8. 4. per annum : It was afterwards purchased by William Russell, esq. and is now in the possession of his grandson, William Russell, esq. M. P.

The castle of Brancepeth has been strongly fortified, and defended by a cantonment of towers. Leland in his *Itin.* vol. 1. p. 62. 71, &c. says—"Strongly set and buildid, and hath 2 courtes of high building.—There is a little mote that hemmith a great piece of the first court.—In this court be 3 towers of logging, and three smaule adornments.—The pleasure of the castelle is in the 2 court, and entering into it by a great toure, I saw in schochin, in the fronte of it a lion rampaunt. On the southe west part of the castelle cummith doune a little bek out o' the rokkes and hilles not far of. Sum say that Rafe Nevile, the first Erle of Westmerland, buildid much of this house, A. D. 1398. The Erle that now is hath set a new peace of work to it." Hutchinson, describing the castle as it was in his day, and prior to the late alteration, says, "Within the works is a spacious area, which you enter from the north by a gate with a portcullis, and defended by two square towers. The area is of no regular figure, and the works which surround it, though very strong, have no distinguishing marks, by which a conjecture can be formed as to their age: The parts now inhabited lie on the south west side of the area, and appear to have been connected by werks of various ages; the original plan in that part seems to have consisted of four distinct square towers, whose angles project as buttresses, with a small turret at the top of each angle, hanging on corbles, open at the sides, and not in front. From the gate, on the east side, is a long stretch of wall, with a parapet, which communicates

with a large square tower, having projecting angles, turreted like those described; from this tower the wall communicates, at no great distance, with another large tower similar to the last, and thence the wall stretches to the inhabited part of the castle, broken only by a small turret, square in front, but octagonal towards the court: From the gate on the west is a high wall, the parapet in many parts hangs on corbles; where the wall forms angles, it is garnished with small square turrets, on the area side supported by an arch; and in the floor of each is a square aperture to receive materials from persons below, whereby the guard should annoy those who assailed the wall. Towards the north and east the castle has been defended by a moat; to the south and west the walls rise from a rock, nearly forty feet in height, watered by a small brook. The hills to the west are lofty. It is probable the whole fortress consisted originally of a race or series of towers, of similar form; for the west wall and angular turrets are much more modern than the fortifications on the east. If this conjecture is allowed, then the fortress would contain a cantonment of eight large towers, exclusive of those defending the gateway. One matter, which seems necessary to observe, points out the great antiquity of this castle, that our records furnish us with no licence for fortifying and embattling; which is not the case of any other in the county, except Barnard-castle: And so early as the 27th year of bishop Hatfield, it is stiled in the records, the barony of Brancepeth."

The old castle, with the surrounding wall was almost entirely pulled down, and a new one was begun during the life of the present possessor's highly respected, and much lamented father, the late Matthew Russell, esq. M. P. which, from all appearance, is likely to equal in magnificence and grandeur, any of the noble residences in the north of England. That portion of the old castle, which was suffered to remain entire, has been fitted up to afford a present residence to the family. In this part, the apartments are of a very noble description; amongst them is the *Baron's Hall*, lighted at the sides by stained glass windows, and at the west end by a richly painted window, in three beautiful compartments, representing three distinct views of the memorable battle of Nevill's Cross, fought between the English and Scotch, in 1346. These windows were erected in 1821, by Mr. Collins, of London. Considerable alterations have been made, and are likely to take place, in the disposition of the gardens, pleasure grounds, &c. The park is well stocked with fine deer, and has been lately enlarged by the addition of upwards of 100 acres of land.

At the south end of the village, near the castle, stands the church, built in the form of a cross, and beautifully decorated within. The chancel is in length fourteen paces, and in width seven paces, wainscoted and stilled with oak, in an excellent taste, highly finished with tabernacle-work; the roof is paneled with oak, in diamonds, the joinings ornamented with cherubs crowned, supporting shields, on which are

scripture sentences, in raised letters, of fine carving. The space within the rails, the ascent to which is by three steps, is four paces wide, and the altar is gracefully covered with crimson velvet. The chancel is divided from the nave by a pointed arch, which is closed by gates and stalls canopied, and ornamented up to the roof, with elegant tabernacle work, in three spires. In the middle of the chancel is a tomb, with effigies cut in wood; the figure of the man is in a coat of mail, the hands elevated with gauntlets, wearing his casque or helmet, which rests on a bull or buffalo's head, a collar round his neck, studded with gems, and on the breast a shield with the arms of Nevill; the female figure has a high crowned bonnet, and the mantle is drawn close over the feet, which rests on two dogs couchant: The tomb is ornamented with small figures of ecclesiastics at prayer, but without inscription. Leland in his *Itin.* vol. 1. p. 80, says, "In the paroch church of Saint Brandon,* at Branspeth, be dyvers tumbes of the Nevilles. In the quire is a high tombe, of one of them porturid with his wife. This Neville lakkid heires male, wherapon a great concertation rose betwixt the next heire male, and one of the Gascoynes." This is the monument of Ralph, the first Earl of Westmorland, and Margaret his first wife, daughter of Hugh Earl of Stafford: She lies buried here, but he was buried at Staindrop,

* St. Brandon was Abbot of Clonfert, in Ireland.—*Vide Ware's Writers.*

where there is a fine tomb of him and his two wives. There is a large porch to the south of the chancel, opened by an arch, cased with wood, and ornamented with shields of arms: A table monument below, without an inscription: The dexter arms of Nevills, the sinister, argent, three boars heads sable: Leland in the Itinerary, says—"There lyith in that chapelle on the south side of the quier a Countes of Westmerland, sister to Bouth, archbishop of York." She was wife to Ralph, the third Earl of Westmorland. In the middle of the porch is a large table monument, without effigy, escutcheon, or inscription. Leland says, "There lyith in that chapelle also the Lord Neville, father of the Erle that now is. This Lorde Neville died, his father the Erle yet lyving: wherapon the Erle tok much thought, and dyed at Horneby Castelle, in Richmondshir, and ther is buried in the parochie chirch. The Erle of Westmerland that is now, had an elder brother, and he lyith in a little tombe of marble, by the high alter, on the south side; and at the feete of hym be buried 4 children of the Erles, that now lyvith." The chancel is lighted to the east by a large window of five compartments, to the north three windows, and two to the south, under pointed arches, and ornamented with much tracery: There are two large windows in the porch to the south, and a smaller one to the east, of similar form. The nave is twenty paces in length, with side aisles, each formed by two octagonal pillars, long light shafts, supporting pointed arches; the ceiling is wood, and one of the

rafters on the north side is ornamented with a carved figure of a bull bearing a shield, with the arms of Nevill on the left shoulder. The stalls are of oak, regular, and ornamented with *fleurs de lis*: It is lighted with two old flat arched windows to the north, and three modern windows to the south; the upper windows are square and regular, four on each side. The cross is lighted at each end; the windows under pointed arches. At the north end of the cross, lies a colossian stone recumbent effigy, finely cut, in a coat of mail, and hood of chainwork, the hands elevated, a shield on the left arm, the legs crossed, the right leg uppermost, and the feet resting upon a lion; a muzzled bear lies by his left side, and the cushion which supports his head is rested on a group or cluster of lions: The bearings of the shield are the arms of Nevill, with a file of five flambeaux. It is probable this is the monument of one of the Roberts de Nevill.

There were two chantries in this church, one dedicated to St. John, of which no more is known, than that Browne Willis set forth the names of Henry Statchlock and William Cutory, who had pensions of 30s. each in the year 1553. Bishop Dudley granted his licence, dated 20th September, 1483, to Ralph Lord Nevill, and Isabel his wife, to found a chantry for one chaplain at the altar of Jesus, in the south part of the church of St. Brandon; and to endow the same with ten pounds a year in lands. The font is a large bason of Stanhope marble.

The Parsonage-house, is a neat modern building, looking over an extensive meadow in front, around which there is a beautiful gravel walk, half a mile in extent, overhung with sycamores, &c. The Rev. Wm. Nesfield, is the present incumbent.

WHITWORTH, &c.

About one mile and a half to the south of Brancepeth Castle, across the Wear, is Whitworth, the elegant seat of Robert Eden Duncombe Shafto, esq. A short distance from Whitworth, in the channel of the river Wear, are several large stones, which are never covered except when the river overflows: If water be poured over them, it will in a short time become brackish. And at Salt-water Hough, not far distant, there is a salt spring in the middle of the river, which is seen bubbling up when the water is low, and tinges all the stones near it with a red colour; it is as salt as any brine, and when boiled, produces a great quantity of bay salt.

THE GROVE, AND CROOK HALL.

At the southern extremity of South-street, Durham, in a beautiful situation, is the Grove, which was the seat of the late well-known comedian, Stephen George Kemble, esq.; it is now the residence of Wm. Cooke, esq. M. D. Near to Framwelgate, at the north end, stands Crook Hall, the residence of Mrs. George.

AYCLIFF HEADS.

A mile north of the city of Durham, is Aycliff Heads, the pleasant seat of Francis Johnson, esq.

NEWTON HALL.

Newton Hall, one of the seats of Wm. Russell, esq. M. P. (but now inhabited by the Rev. John Fawcett) stands on a lofty site, about two miles north of Durham. The mansion is a modern edifice, sheltered by plantations, and commanding a fine prospect of the city and cathedral of Durham, and the surrounding country.

COCKEN HALL.

About four miles north from Durham, is Cocken Hall, the deserted mansion of Carr Ibbetson, esq. "which in 1804," says Surtees, "became the residence of a convent of Nuns of the order of St. Theresa, from Lier, in Flanders. On the late restoration of peace and social order on the Continent, they had planned a return to their convent; but their buildings were destroyed, their revenues dissipated, their place knew them not, and they still continued to reside in the country which has afforded them shelter from the revolutionary storm, before which all the ancient establishments of the Continent bowed their heads." Cocken is celebrated for its picturesque scenery,

being situated on an eminence, bounded on the east by thickly wooded dells, and on the other three sides by the river Wear, which flows through a low rocky channel; the cliffs in some places rising to the height of 100 feet, in others the ground sloping gently to the brink of the river; the ruins of Finchale Priory forming a grand and interesting view from the terrace. Its former beauties, however, are greatly diminished in consequence of the felling of the woods, and the neglected state in which the grounds are now kept.

CHESTER-LE-STREET.

At the distance of about six miles north of Durham, is Chester-le-Street, a large and respectable village, pleasantly situated in a valley to the west of the river Wear, and on the Roman military way leading to Newcastle. It is supposed, by Camden, to be the *Condercum* of the Romans; and that the first wing of the *Astures* lay here in garrison; but, apparently, from insufficient evidence; no inscriptions, or other data, having been found to warrant the supposition: The Saxons called it *Cunceastre*, or *Cuneagester*, and under that name it became the episcopal See of Durham; Eardulph, their bishop, having fled here about the year 883, from the cruelty of the Danes, who had pillaged Holy Island. After raising a church of wood for the reception of St. Cuthbert's body, the See was fixed here, which continued for 113 years, in a succession of eight bishops, and from hence removed in

the year 995, by Aldhunus, the last bishop, to Durham. Egelric, fourth bishop of Durham, dissatisfied with the humble church of wooden materials, which his predecessor had raised, erected a more magnificent fabric; in digging the foundation of which, he found such a large sum of money, (buried as is supposed, by the Romans) that he resigned the bishopric, and returned to the monastery of Peterborough, where he had been abbot. After the See had been removed to Durham, this place, divested of its state and authority, became a mere parochial rectory, till bishop Beck made the church collegiate, and established a dean, with seven prebendaries, five chaplains, three deacons, with other ministers. Thus it continued till the Dissolution, at which time it was valued at £77. 12. 8.

The present Church is a handsome stone edifice, with a nave, side aisles, and tower: The base of which is of a square form; but above the roof of the church, it assumes an octagonal shape, apparently more modern; and is terminated by an elegant stone spire, supposed to be the handsomest in the North of England; the entire height being 156 feet. The interior is neat, and well preserved; it contains a singular arrangement of monuments, with effigies of the deceased ancestry of the noble family of Lumley, beginning at Liulph, the unhappy minister of bishop Walcher, (who was massacred at Gateshead, in the time of the Conqueror,) down to the reign of queen Elizabeth.*

* For a particular description of these figures, vide Hutchinson's Durham, Vol. II. p. 392.

The village, which is 266 miles from London, consists of one street, about three quarters of a mile in length, running nearly north and south, and contains, according to the late returns, 262 houses, and 1819 inhabitants.

LUMLEY CASTLE.

One mile to the east of Chester-le-Street, on the opposite side of the Wear, and about five miles north of Durham, stands Lumley Castle, one of the seats of the family of that name, Earls of Scarborough. It stands majestically on a fine elevated situation, bounded on the north by Lumley Beck, and rising gradually on the south and west from the river Wear: The east front is near the brow of a very deep, well-wooded valley, through which the beck winds towards the river. This stately mansion forms a quadrangle, with an area in the centre; at each angle are projecting turrets, or observatories, of an octangular form, which overhang the face of each square of the base, and are machiolated, for the purpose of annoying assailants; they, however, give to the general building a singular appearance. The whole is composed of a yellow free-stone, which gives a bright and beautiful tint at a distance. The chief entrance to the castle is at the west front, by a noble double flight of steps, and a platform filling the whole space between the towers; the front to the south is modern, and brought almost parallel with the tower, being sixty-five paces in length:

The front to the north is obscured by offices; but towards the east, the castle retains its ancient form, and has a most august appearance; its projecting gateway, commanded by turrets, and machiolated gallery, are bold and stately: Above this gate are six shields, with armorial bearings, deeply carved in stone, with their several crests, contemporary with the building; and which ascertain the date of its alteration by Sir Ralph Lumley, in the reign of Richard the II; when he obtained licence from bishop Skirlaw, dated 1389, to castellate his house of Lumley: It appears that the original fabric had been constructed by Sir Robert de Lumley, in the reign of Edward the I. and enlarged by his son, Sir Marmaduke. There are three stories of apartments in this front, having mullioned windows, guarded with iron: A narrow space, for a terrace, between the walls and the brink of the precipice, is guarded by a curtain wall. The uniformity of the east front, the arrangement of the arms, and the whole appearance of its masonry, testify this to be a part of the original structure, and a grand model of the taste of the age. A beautiful prospect is exhibited from the platform, at the entrance into the hall. At the bottom of the avenue which leads to the house, is a fine bason of water, a salmon lock, and a fisherman's cottage; and on the opposite elevated land, the view of Chester-le-Street, and the church, compose a pleasing distance: The more extended landscape comprehends the house of Allan's Flatts, Pelton village, and the great Northern road; whilst the back scene

displays broken and irregular grounds, interspersed with cottages. To the left, cultivation brightens the prospect, and the winding stream of the Wear adds beauty to the picture, which, on one hand, presents the view of the village of great Lumley, and, on the other, Walridge, with the Hermitage, and several hamlets in the vale. The distant landscape is terminated by Plawsworth, and the plantations above Newton Hall.

This noble mansion contains a great number of spacious apartments, some antique, and some modern; these are adorned with valuable paintings, many of them representing the ancestors* of the family, for

* The following anecdote of this family is related by George Allan, esq. in Nichol's Literary Anecdotes of the Eighteenth Century, vol. 8, p. 722. "Soon after the accession of king James to the crown of England, in one of the tours he made round his kingdom, he was entertained by Lord Lumley at this castle. The bishop of Durham (William James,) a relation of his Lordship, who was there on a visit at the same time, thinking to possess his majesty with a grand idea of the importance of the Lumley family,† began to acquaint the king with a genealogical detail of his Lordship's progenitors, and attempted to deduce their origin from a period so remote, that it exceeded every degree of credibility. The king, whose patience was quite exhausted, stopped short the reverend genealogist, by saying,—O mon, gang no farther; let me digest this knowledge I ha gained; for, by my saul, *I did na ken that Adam's name was Lumley.*"

† This family might indeed boast of a long and illustrious race of ancestors, as it possesses in a very eminent degree the most incontrovertible evidences of the remotest antiquity. According to Camden and Sir Wm, Dugdale, it is descended

some centuries past, in the habit of the times in which they lived. The family of the Earl of Scarborough has not resided here for many years, yet the castle is kept in good repair by Mr. Stobart, the agent, who lives near to it; and servants occupy the house, who, for a trifling gratuity, will shew it to any respectable stranger.

from Liulph, a nobleman of high rank in the time of Edward the Confessor, who married Alghitha, daughter to Aldred, Earl of Northumberland, by whom he had issue, Uchtred, Osbert, Adam, and Odo. From Uchtred was descended Ralph de Lumley, of Lumley Castle, who was governor of Berwick-upon-Tweed, and was summoned to Parliament, as a *Baron*, by Richard II. One of his descendants, George, Lord Lumley, was beheaded for high treason, but his son John, was restored in blood as a *Baron*, and made some figure in the reign of Elizabeth. At his decease, in consequence of the failure of male-issue, the ancient barony of Lumley became extinct; it was, however, again revived in the person of Richard, a collateral descendant, who came into possession of the estate, and was created *Viscount Lumley*, of Waterford, in Ireland, 1628. Richard, his grandson, was created an English peer by the title of *Baron Lumley*, in 1681; in 1690, he was advanced to the *Earldom of Scarborough*. Richard Lumley, sixth, and present earl, succeeded his brother, September 5, 1807. The arms borne by the Earl of Scarborough are, *argent, a fess gules, between three parrots proper, collar'd of the second*; being the arms of the ancient Barons *Thwenge*, from one of the heirs whereof his present lordship is lineally descended. (But the ancient arms of Lumley are, *gules, six martlets, argent, 3. 2. 1.*) Crest: *On a wreath, a pelicon in her piety*. Supporters: *Two parrots, with wings expanded, proper (i. e. vert) beaked and member'd, gules*. Motto: *Murus æneus conscientia sana: (A good conscience is a wall of brass.)*

LAMBTON HALL.

About two miles north east from Lumley Castle, on an elevated situation on the north banks of the Wear, stands Lambton Hall, formerley called Harraton Hall, the seat of John George Lambton, esq. M. P. This estate was anciently the seat of the *D'Arcys*, who conveyed it to the *Hedworths*, the last male line of which family died in the year 1688, leaving two daughters co-heiresses; one of whom married Ralph Lambton, esq., a younger branch of the Lambtons, of Lambton Hall,* on the opposite side of the Wear: The other married Sir William Williamson, bart. of Monkwearmouth: But her moiety was purchased by William Lambton, esq. in 1714; and the whole estate has from that period remained in the family. The Hall is a modern building, erected by the elder Bonomi, and contains a few family paintings; amongst

* The Lambtons were seated at Lambton as early as the twelfth century, as appears from John de Lamton being witness to the charter of Uchtred de Wodeshend, between 1180 and 1200; also, witness to the charter of Robert fil. Thome, of lands in Morton, circ. 1200—1214; and to the charter of John de Thorp, of Finchale Priory, temp. Bertram prioris, 1189—1209. From which remote period, Mr. Surtees has, with his usual accuracy and ability, very satisfactorily deduced their genealogy to the present time. The arms borne by this family are, *sable, a fess between three lambs passant, argent*. Crest: *On a wreath, a ram's head caboshed argent, attired sable*. Motto: *Le jour viendra*; (*The day will come.*)

which, is a fine full-length portrait of the late General John Lambton, by Sir Joshua Reynolds. The grounds are pleasant; and the ride through a hanging wood on the southern bank of the Wear, is extremely beautiful. Some very considerable improvements are making, both in the mansion and park, by the present proprietor. There is a tradition here, that a serpent or immense worm, 40 feet in length, which infested the river near this place, was killed by one of the Lambtons. Surtees, in the second vol. of his *History of Durham*, gives the following humorous account of this monster :

“ The heir of Lambton, fishing, as was his profane custom, in the Wear, on a Sunday, hooked a small worm or eel, which he carelessly threw into a well, and thought no more of the adventure. The worm (at first neglected) grew till it was too large for its first habitation, and issuing forth from the *Worm Well*, betook itself to the river, where it usually lay a part of the day coiled round a crag in the middle of the water; it also frequented a green mound near the well, (*the Worm Hill*,) where it lapped itself nine times round, leaving vermicular traces, of which, grave living witnesses depose that they have seen the vestiges. It now became the terror of the country, and, amongst other enormities, levied a daily contribution of nine cows' milk, which was always placed for it at the *Green Hill*, and in default of which, it devoured man and beast. Young Lambton had, it seems, meanwhile, totally repented him of his former life and conversation, had bathed himself in a bath of holy water, taken the

sign of the cross, and joined the Crusaders. On his return home, he was extremely shocked at witnessing the effects of his youthful imprudencies, and immediately undertook the adventure. After several fierce combats, in which the Crusader was foiled by his enemy's *power of self-union*, he found it expedient to add policy to courage, and not possessing much of the former quality, he went to consult a witch, or wise woman. By her judicious advice, he armed himself in a coat of mail, studded with razor blades, and thus prepared, placed himself on the crag in the river, and waited the monster's arrival. At the usual time the worm came to the rock, and wound himself with great fury round the armed knight, who had the satisfaction to see his enemy cut in pieces by his own efforts, whilst the stream washing away the severed parts, prevented the possibility of a re-union. There is still a sequel to the story: The witch had promised Lambton success only on one condition, that he should slay the first living thing that met his sight after the victory. To avoid the possibility of human slaughter, Lambton had directed his father, that as soon as he had heard him sound three blasts on his bugle, in token of achievement performed, he should release his favourite greyhound, which would immediately fly to the sound of the horn, and was destined to be the sacrifice. On hearing his son's bugle, however, the old chief was so overjoyed, that he forgot the injunctions, and ran himself with open arms to meet his son. Instead of committing a parricide, the conqueror again repaired to his adviser,

who pronounced, as the alternative of disobeying the original instructions, that no chief of the Lambtons should die in his bed for seven, (or as some accounts say) for nine generations—a commutation which, to a martial spirit, had nothing probably very terrible, and which was willingly complied with.”

In the extensive Park, opposite to Lambton Hall, there are excellent races every year, in October. They were commenced in 1821, by Mr. Lambton, for the amusement of a few friends, who were visiting at Lambton Hall, and only intended for one day; but the interest which appeared to be taken in them induced Mr. Lambton to allow horses belonging to any of the neighbouring sporting gentlemen to enter for the stakes, &c., which were only intended for his own horses, or those of his more particular friends. The entry was so large, that fresh prizes were given, and since that period the races have continued four days.

END OF DURHAM, ETC.

THE
LEGEND
OF
Saint Cuthbert:

THE
Legend of Saint Cuthbert ;

OR, THE

Histories of his Churches at

**LINDISFARNE, CUNECASCESTRE, AND
DUNHOLM.**

BY ROBERT HEGG. 1626.



Lindisfarne.

FROM THE PRIVATE EDITION
OF THE LATE GEORGE ALLAN, ESQ. F. S. A.

DURHAM:
RE-PRINTED BY T. HOGGETT, MARKET PLACE.
1824.

THE
EDITOR'S PREFACE.



IN consequence of the LEGEND of St. CUTHBERT having become extremely scarce, the Editor presumes that a new edition may not prove unacceptable to the public; especially, as he is induced to believe they will concur with him in thinking, that the Work is not altogether devoid of interest, but is equally calculated for affording instruction, as well as amusement,—from the circumstance of its containing much local and historical information; furnishing a sufficiently satisfactory, though succinct account, relative to the primary and principal incidents which led to the foundation of the See of Durham, and its subsequent Episcopal grandeur; and tending in no small degree, to portray the superstitious manners of those remote ages, when literature had not yet shed its enlightening rays, but when its first dawn was almost entirely confined to a crafty and illusive Priesthood; and when, independently of some solitary instances, the rest of mankind were involved in darkness and the profoundest ignorance.

The Editor has availed himself of the opportunity which is now afforded, in presenting to the Reader, the following brief Biographical Account of the Author of the Legend of St. Cuthbert, which is extracted from Wood's *Athenæ Oxonienses*:—"ROBERT HEGG, a Prodigy of his time for forward and good natural parts, was born within the City of Durham, anno 1599; admitted scholar of Corpus Christi College, 7th Nov. 1614; Probationer Fellow thereof, 27th Dec. 1624, being then Master of Arts, and accounted (considering his age) the best in the University for the Mathematical Faculty, History, and Antiquities, and therefore much beloved by *Thomas Allen*, of Gloucester Hall, as afterwards he was for his excellent knowledge in the Sacred Scripture, as may be seen in certain Books he wrote; amongst which, is the *Legend of St. Cuthbert*, with the Antiquities of the Church of Durham, written in 1626, and left in Manuscript behind him at his death, so exactly and neatly written, that many have taken it to be printed. Afterwards, a Copy of it, under the Author's hand, coming into the possession of *Thomas Lord Fairfax*, was by him reposed as a precious monument in his Library of Manuscripts. At length, one who writes

himself *R. B. Esqr.** (sometime of the Retinue of the said Lord, as I have been informed) published it at London, 1663, in octavo, in a very bad Letter, and worse Paper, not without some derogation to the memory of the Author, by concealing his name, and putting the two first Letters of his own, with the writing a Prologue to it. The truest Copy under the Author's hand, is now in the possession of *Dr. Edward Pocock*, Canon of Christ Church, and the King's Hebrew Professor of this University, having an Epistle to the Reader before it, under the Author's own hand, dated 1st July, 1626, which the printed hath not. Betwixt this Manuscript, and the printed Copy, I find much difference, there being in the latter many omissions, some additions, besides literal mistakes (especially in the names of Men and Places) and several Passages transpos'd. Our Author died suddenly of an Apoplexy; to the great reluctancy of those who were acquainted with his admirable parts, on the eleventh of June, 1629, (having scarce attained to the 30th year of his age) and was buried in the Chapel of the said College."

* Richard Baddeley, Esq. When we consider the gentleman's *cognomen*, we must not feel surprised that the Work should have been *badly* edited.

Three editions of the Legend have appeared at different times:—The first was published in 1663, in 8vo.; and is the one to which Wood alludes. In 1777, a very correct edition was printed at the private press of the late learned Antiquary, George Allan, Esq. F. S. A. of the Grange, near Darlington; but in consequence of the small number of copies which he caused to be printed, and these too being confined to private circulation, a copy is now very rarely to be met with. It was taken from the original MS. deposited in the Library of Corpus Christi College, Oxford. The last was published at Bishopwearmouth, in 1816, in 4to. and edited by John Brough Taylor, Esq. F. S. A. This edition was copied from a MS. dated 1665, now in the possession of Mr. Taylor, and which formerly belonged to Freville Lambton, esq. of Hardwick.

The present Re-print has been very carefully collated with Mr. Allan's edition, and not a word of the text has been omitted. The Editor has, however, taken the liberty of subjoining some notes, in order to exemplify a few historical facts, and to illustrate those parts of the work that seemed to require some elucidation.

Durham, April 1st, 1824.

THE
AUTHOR
TO THE READER.

THINGS once done and past, are not left for Invention, but the Judgement of after Ages, and Theft (without a Paradox) in Writers of Histories is plain dealing, and an Argument of Trueth: Only it is Ingenuity in the Historian, and satisfaction to the Reader, to confesse from whom he tooke his Storie upon trust. In my Journey therefore through this Historie, I first light into Companie of St. Beda, who told me he was an eleaven yeares old at St. Cuthbert's death, and upon good information had writ his Life. A little further I met with Turgotus Prior of Durham, one that was an eye-witnesse of St. Cuthbert's Incorruption, and had made diligent searches into the Antiquities of LINDISFARNE and CHESTER, who brought me forward a great part of my way, 'till I overtooke one Laurentius a Monke of Durham, who continued to me the discourse of St. Cuthbert, where Turgotus


had left off. And travailing on, I fortun'd to happe upon my Country-man Simeon of Durham, but Roger Hoveden told mee the same taile. Afterwards I had the company of Malmesburiensis, Neubrigensis, Parisiensis, Westmonasteriensis and Hygden, who all travail'd the way I was to goe, and could tell me Stories of St. Cuthbert; but Capgrave a Monke of Bury passed all for telling Wonders, and one Nicholas of Finchale cosen'd some few myles with a relation of Saint Godrick: Harpsfeild alsoe stood mee in stead by his direction, when I had almost lost my way, with many others I mett besides, of whom I asked the way to my Journey's end, where I rest.

ROBERT HEGG

DUNELM.

1st July, 1626.

THE
History
OF
SAINT CUTHBERT,
BISHOP OF LINDISFARNE.



HISTORY and **PROPHECY** (set back to back) make up the true Image of *Janus*, whose two faces, *tyme past* and *future*, honour as their Overseers. In *History*, *Tyme* lives after shee is dead, and in *Prophecy*, before shee is borne. In the one shee beholds what shee was, in the other what shee shall be. But sith the Theory of *Tyme* to come is the Prerogative of a Deity, Man must bee modestly content with this blessing bestowed by *History* upon Mortality, to see through our Grandfather's eyes what hath beene: This is all our sublunary Eternity, if at the Funerall of things, *Historie* become the Epitaph, and rescue their Memories from the Gravè that entombs their Ashes; and this duty I owe to that Countrey, where I had my Cradle, to renew the decayed Epitaphs upon the Tombstone of her Antiquities.

Geographers deale with Countries, as Astronomers with their Asterismes, and fancy them into shapes, as *Italy* into a Man's Legge, *Spayne* into an Oxehyde, and the forme of this Bishoprick into a Δ , or an equilaterall Triangle. It lyeth in the bosome of the *Germane Neptune*, and embraced betweene the Armes of the two Christall Rivers *Teese* and *Derwent*, which lengthens his reach by falling into the *Tyne*, and by the losse of his name, comes unknowne unto the Ocean,

—————*et fama majoris in amnem
lapsus ad æquorias nomen non pertulit undas.*

The ancient Inhabitants which the *Romanes* found here, were the *Brigantes*; which in the tyme of the *Saxons* became *Deiri*; the Children of which Countrey in the Raigne of *K. Ella* being to bee sold at *Rome*, gave occasion of replanting Christianite here by *Augustine* the English Apostle, sent by Pope *Benedict*, at the entreaty of *Gregory* then Archdeacon of *Rome*, who facetely alluding to the names of their Nation, Province, and King, concluded, *ut Angli Angelis similes, de ira Dei eruerentur, et Allelujah cantare docerentur.*

After which, one of the first of the *Saxon* Kings (who had made a Conquest as well of Religion as Men) that in this Province was dipt in the sacred Laver of Baptisme, was that renowned Prince *K. Oswold*, *Qui Genti suæ primitias sanctitatis dederit*, and was the first of the *English Race*, that was illustrious by Myracles, who erecting the first Crosse wee reade of in

England at *Denisburne* as his Standart, obtain'd as he thought, by the virtue thereof a famous Victory over *Cedwalla*, after which, that he might conquer likewise his People to Christianite, he sent for a learned Monke out of *Scotland*, for whom he erected the Episcopall Chaire in the *Holy Island* called *Lindisfarne* Anno Dom. 635, where whiles the Bishop taught the People in the *Scotish* Tongue, the King understanding both Languages, stood and interpreted his Sermons in *English*.*

* In this place (*Lindisfarne*) the opulence and honours of the See of *Durham* had their origin. As the early history of this Bishopric is highly curious and interesting, it must be perused with pleasure by every inquisitive reader, particularly as it elucidates the manners, opinions, and religious practices of our progenitors.

The conversion of the kingdom of *Northumberland* had been partly effected when *Edwin* fell before the ferocious *Penda*, king of *Mercia*. During the miseries that followed, the converts were deprived of instruction, and easily relapsed into their former idolatry. But at length the intrepid and pious *Oswald* appeared at the head of the distracted *Northumbrians*, and avenged the calamities of his family and country, at *Heavenfield*, near *Hexham*. As this prince piously attributed his success to the favour of heaven, he immediately bent his attention to the concerns of religion, and solicited a supply of missionaries from his former instructors, the *Scotch*. *Corman* was sent, a monk of a severe and unpliant disposition, who, disgusted with the ignorance and barbarism of the *Saxons*, speedily returned in despair to his monastery. *Aidan*, a monk of the house of *Iona*, was next selected to be the apostle of the *Northumbrians*, and the issue of his labours justified the wisdom of the choice. This indefatigable missionary was assisted and encouraged by the exertions and example of *Oswald*; and such were the effects of

This great Monarch the pious Founder of that Church (to whose Womb all the Churches of the

their united labours, that in the space of seven days 15,000 persons were baptized. Many of Aidan's brethren left Scotland to assist in the holy work, and the Episcopal See was fixed at Lindisfarne about the year 634.

This place was probably chosen by Aidan as a secure retreat from the ferocious and unconverted states, which were perpetually stirring up feuds against the Christians: And as Bibbanburgh was the place of royal residence, and chief fortress of the Northumbrian kingdom, he could not have selected a more eligible situation. It was also rendered solemn by the awful prospect of the ocean, and was eminently calculated for meditation and retirement, being periodically shut out from the continental inhabitants. The architecture of the Saxons at this period was rude and barbarous, and the church of Lindisfarne was built of split oak, covered with reeds. Many other places of shelter for religious worship were erected in different parts, and the audiences became numerous. Aidan's fellow-labourers formed themselves into a religious society, and adopted the monastic rules of their great master, St. Columba. Bede bears honourable testimony to their virtue. With a glowing pencil he displays their patience, their chastity, their frequent meditation on the Sacred Writings, and their indefatigable efforts to attain the summits of Christian perfection. They chose for their habitation the most dreary situations; no motives but those of charity could draw them from their cells; and, if they appeared in public, their object was to reconcile enemies, to instruct the ignorant, to discourage vice, and to plead the cause of the unfortunate. The little property which they enjoyed was common to all; poverty they esteemed as the surest guardian of virtue; and the benefactions of the opulent they respectfully declined, or instantly employed in relieving the necessities of the indigent. Aidan having held the bishopric of Lindisfarne seventeen years, died, it is said, through grief for the loss of his royal patron, Oswald, whom Penda had slain. (*Ut supra.*)—*View of Northumberland.*

North owe their Birth) in a Battel with a *Pagan Prince** lost his life and the day; but with this advantage, that whiles *King Penda* left him not a head to weare a Diademe, he received a more glorious Crowne of Martyrdome; and as Fury prosecuting Revenge after death tore his body in peices, so the Devotion of those tymes dispersed his Reliques to severall places,

nempe jacere
Uno non potuit tanta ruina loco,

for whose Sepulchre there was as great a Contention among the *English* Churches, as in old tyme for the Cradle and Birth of *Homer*: Part of his Corps were entombed in *Bradny*, afterwards translated to the Cathedrall Church at *Gloucester*, where I beheld not without some devotion to Antiquity, his Shrine betweene two Pillars at the upper end, and north side of the Chancell; his *Head* was translated to *Lindisfarne*, and afterwards found in *St. Cuthbert's* Coffin in *Durham*;

* The fate of Cedwell was no example to Penda, the Mercian king, whose envy against Oswald, urged him to rise in arms against him. He levied an army and marched against Northumberland. Oswald arrayed his troops and met him at Maserfield, in Shropshire, on the 5th day of August, 642, where, after a long and bloody conflict, victory declared for the Mercians, and Oswald was slain. The inhuman victor caused the royal remains, after being horribly mangled, to be suspended on a pole, like those of an infamous malefactor, which occasioned the name of Maserfield to be changed to that of Oswald's Tree; now Oswestry.—*Hutchinson's Durham*.

lastly, his *Arme* was kept in a Silver Case at *Beburga* or *Bambrough*, not farre seated from the *Holy Island*, and at that tyme the Metropolis of those parts.

This sacred Relique retayn'd the blessing of *Aidanus*, and was a Monument of Incorruption in an History recorded by *Beda*, who relates; that upon an Easter-day while the King sate at Dinner, his Servants told him of some poore People that expected Almes at his gate; who forthwith bid them carry bothe the Meate, and the Platter (which was of Silver) and breake it among them; with which fact of Charity, *Aidan* the Bishop that sate by him, much affected, tooke him by the hand, with this hearty Wish, *never lett this Arme perish!* This Martyr's death was the end of *Aidanus* his life,* and the *Pagans* at one blowe kill'd a Prince with the Sword, and a Bishop with Sorrowe, who thought it a sinne to live after so good a King was dead: At which tyme I finde, that *St. Cuthbert* was a Shepheard,† and that in the dead of the night, he saw the Soule of the said Bishop carryed up with great

* *Aidanus* peregit in Episcop. annos 17. Obiit in villa regia non longe a Beborbia anno D. 651. Corpus Aidani primo sepultum in cæmiterio Lindisfarne, postea in novam Ecclesiam Petri ibidem constructam translata sunt ossa Aidani, atque ad dexteram altaris sita. Quorum partem Colmannus in Scotiam rediens secum tulit. *Lel. Col.* v. i. p. 367.

† The early part of *St. Cuthbert's* life is involved in much mystery, and the accounts given by Historians relative to his origin, are also extremely contradictory; some asserting that he was of regal extraction, and others contending that he was of plebcian racc. The latter opinion is, however, the most probable.

Melody by a Quire of Angells into Heaven; which heavenly Vision soe seiz'd upon his affection, that resolving upon an holier course of life, he thought he could betake himself to noe better place then to the Abby of *Mailrose*, built by *Aidanus* upon the banks of *Tweed*; but the Devill to crosse his good intent, meetes him in his Journey, and after a good cudgeling, was glad to leave him; for proof whereof, in the same place to this day (if you will borrowe an Optick-glass from Superstition) you may see the printe of his Cloven foote: Neither did his Valour, but also his Humilitie apeare, when overtaken by Night and Hunger; he was forc'd to succour himselfe under an old Cottage, where he found noe other Guest for entertainment, then an Horse, which turning up the Hay, discovered a Loafe of Bread, at which the Saint right glad, said Grace, and giving the Horse one halfe, satisfied himselfe with the other, and the next day came to *Mailrose*, where he had noe sooner entred, but *Boysilus* Prior of the Abby, by a Propheticall Physiognomy, as if he had read in his face his Sanctite, solemnely receives him in his Armes, and presents him to *Eata* the Abbat, who committed him to *Boysilus* for his Tutor, who taught him *St. John's* Gospell, in that Booke, which in honour of the Scholler, was kept in the Abby at *Durham* in Prior *Turgot's* tyme, on which, after soe many Centuries of yeares, noe Moth, durst ever presume to feede.

In this Abby, after he had spent in the perfection of a Monasticall life 15 yeares, he was prefer'd by *Eata*

the Bishop, to the Priorie of *Lindisfarne*. In this *Holy Island* (so christned in after Ages for *St. Cuthbert's* Sanctitie) stood that renoued Monastery founded by *K. Oswald*, and was the Mother Church and Nurcery of Religion among the *Bernieians* under *Aidanus*, from whom the Episcopall Race of the Prelates of the Church of *Durham* reckon their Succession.

This island* in a Monke of *Durham's* Topography,

* This Island was by the Britons called, *Inis Medicante*, also *Lindisfarne*, from the small rivulet of *Lindi*, which here runs into the sea, and the Celtic word *Fahren*, a recess; also, on account of its being the habitation of some of the first monks in this country, it afterwards obtained its name of *Holy Island*.—Bede calls *Lindisfarne* a semi-island, being, as he justly observes, twice an island, and twice a continent in one day; for, at the flowing of the tide, it is encompassed by water; and, at the ebb, there is an almost dry passage, both for horses and carriages, to and from the main land; from which, if measured in a straight line, it is distant about two miles eastward; but on account of some quicksands, passengers are obliged to make so many detours, that the length of the way is nearly doubled. The water over these flats, at spring tides, is only seven feet. The Island measures from east to west about two miles and a quarter; and its breadth, from north to south, is scarcely a mile and a half. At the north west part there runs out a spit of land, of about a mile in length. This Isle contains about 1,000 acres, the half of which, situated to the north, is deemed incapable of improvement, being sand hills, affording little vegetation but bent: Such parts as are exposed to the violence of the tempests from the north east, are subject to be covered with floods of sand, which is frequently swept by the winds to a considerable distance from the shore. The land chiefly consists of one continued plain, inclining to the south west, which was occupied as a stinted common; but by an inclosure, effected in 1792, the value is prodigiously increased. There is a lake of about seven acres

was in circuit 8 Myles, and an Island but twice a day, embraced by *Neptune* onely at the full Tydes, and

extent upon this interesting Isle. The ground on which the village stands rises swiftly from the shore: At the southern point is a rock of a conical figure, and almost perpendicular; in height, near 60 feet, having on its lofty crown a small fortress or castle, which makes at once a grotesque and formidable appearance. There are four caves, or *coves*, as they are called, which lie north east from the village. The largest is upwards of 50 feet long. The entrance is just large enough to admit a man. The rock, above this, rises to the height of 40 feet.—The island contains 100 houses; and there are seven inns or public houses in the village, some of them very convenient and respectable. Most of the inhabitants are fishermen. The shore is, in many parts, excellent for bathing, and the situation is at once healthy and romantic: It has, therefore, of late years, become a place of great resort, and is much praised for the beauties that grace its solemn walks. The new houses, which have been recently erected, give to the whole place a neat and comfortable appearance. The north and east coasts of the Island are formed of perpendicular rocks; the other sides sink by gradual declinations towards the sands. The fishermen, in the winter season, are employed in catching lobsters, which are sent to the London market. Great quantities of cod, ling, and haddocks are also taken, with which the coast abounds. On the north part of the Island, there is abundance of limestone; and a small seam of coal, never much worked on account of the water and other difficulties. There is plenty of iron ore in a bed of black shiver or slate, amongst which are the *Entrochi*, or St. Cuthbert's beads, as the superstitious have called them.—It seems that the Saint still retains an affection for his old residence at Lindisfarne, as, according to the vulgar belief, he often comes thither in the night, and sitting on a certain rock, uses another as his anvil, on which he forges his beads. This tradition is interwoven by Sir Walter Scott with the fable of his Marmion:

“ But fain St. Hilda's nuns would learn,
If, on a rock, by Lindisfarne,

twice a day shaked hands with *Great Brittain*. Here also *Finanus*, *St. Aidan's* Successour, built after the ancient Poverty a Cathedrall Church of Wood, thatch'd with Weedes; a work of more Devotion then Cost, and like as in those dayes of Simplicitie, when *Jove* could scarce stand upright in his Temple, and had not roome enough to threaten his Thunderbolt,

*Jupiter angusta vix totus stabat in Æde,
Inque Jovis dextra fictile fulmen erat.*

But it was not long till *Eadbertus*, *St. Cuthbert's* Successour, instead of this consecrated Thatch, apparell'd and covered the whole Church with a Robe of Lead.*

St. Cuthbert sits, and toils to frame
The sea-born beads that bear his name:
Such tales had Whitby's fishers told,
And said they might his shape behold
And hear his anvil sound;
A deaden'd clang—a huge dim form
Seen but, and heard, when gathering storm
And night were closing round.
But this, as tale of idle fame
The nuns of Lindisfarne disclaim."

Canto II. Stanza 16.

* Great remains of the old Abbey are standing; nothing but confused ruins shew where the monastic buildings stood, the walls having been robbed for building parts of the village, and for the erection of the present parochial church. Some Authors have alleged, that the monastery was built by St. Cuthbert, of a humble model, without ornament, and inclosed with a high wall, in order that outward objects might not draw the attention of the recluse from divine contemplations. The ancient church was in the form of a cross, the body and chancel of which are

In this Island *fourteen* Bishops successively ascended the Episcopall Seate; among whom, as a glorious Starre

yet standing, the other parts greatly ruined, and in some places level with the ground; the order of building in this structure is rude and heavy, and most of it in the worst mode of the early Saxon architecture. Mr. Grose says, it probably was the work of different periods: Great part of it seems very ancient, the arches being circular, and the columns very massy, and much like those of Durham, but richer. On the north and south walls there are pointed arches, which prove that that part of it, at least, was built since the reign of Henry II. It is evident that the square tower, or steeple, has been erected long after the first building of the church, as well as several other parts. The pillars, on which the arches rise in the centre of the cross, are clustered and plain capitalled, each forming a corner of the great tower; those arches are of few members. There are side aisles, the columns of which are heavy, and the arches semicircular. Where the arches are pointed, the stones are little injured by time; where the arches are semicircular, the stones are much decayed. The windows are narrow, and ornamented with a corner pilaster, and a moulding of few members: The walls are very thick, and every part displays a gloomy and sombre appearance. The south wall of the middle tower is standing, and is about 50 feet in height; and one corner tower at the west end of the church remains perfect. By whom this edifice was built does not appear. Various fragments of the offices of the monastery, constructed with reddish stone, are still standing, and foundations of buildings are scattered over a close of near four acres: But its chief remains are the church, the main walls of which, on the north and south sides, are standing, though much out of the perpendicular. Indeed, they incline outwards so considerably, as to make the horizontal distance between them at the top exceed, by near two feet, that at the bottom. The west end is likewise pretty entire; but the east is almost levelled with the ground. This building consists of a body and two side aisles, into which it is divided by a double row of very solid columns, whose shafts are richly ornamented:

of the first magnitude, *St. Cuthbert* shyned in the Firmament of this Church; where after twelve yeares he had borne the dignity of the Priorship, he became a Votary to an Anchoreticall life, and choosed the Island *Farne** seated in the maine Ocean for the place

Each row has five columns, of four different constructions, and two pilasters in the walls at the east and west ends. The shafts of these columns are about twelve feet high; their diameters about five; their pedestals and capitals are plain; they support circular arches, having over each arch two ranges of windows; the lowest, large and in pairs, separated only by a column; the upper, small and single. In the north and south walls there are some pointed arches. The length of the building is about 138 feet, the breadth of the body eighteen feet, and that of the two side aisles about nine feet each. It seems doubtful whether there ever was a transept. The tower of the church stands in the centre, and was supported by two large arches standing diagonally: One of them is now remaining. This arch is ornamented in the Saxon style, somewhat similar to that of the stranger's hall at Canterbury.—*View of Northumberland.*

* The last Isle I visited, was the House Island, the sequestered spot where *St. Cuthbert* passed the two last years of his life. Here was afterwards established a priory of Benedictines for six or eight monks, subordinate to Durham. A square tower, the remains of a church, and some other buildings, are to be seen there still; and a stone coffin, which, it is apprehended, was that of *St. Cuthbert*. At the north end of this Isle is a deep chasm, from the top to the bottom of the rock, communicating to the sea, through which, in tempestuous weather, the water is forced with vast violence and noise, and forms a fine *jet d'eau* of sixty feet high: It is called by the inhabitants of the opposite coast, the *Churn*.—*Pennant's Tour in Scotland*, vol. II. p. 38.

Bede's description of this Island is as follows:—*Farne insula medio in mari posita, aliquot millibus passuum ab hac semi-insula (Lindisf.) ad Eurum secreta, et hinc altissimo et inde infinito.*

of his Hermytage. This Island as voyd of Trees, Water, and Graine, as full of Devills, became the Stage whereon *St. Cuthbert* acted all his Miracles; for at his arrival, the Spirits that frequented this Isle, were putt to flight, the Rocks powred out their Water, and as if there had beene a return of the golden Age, the Earth brought forth Corne without Tillage, with many more Wonders, if they might bee reported upon the creditt of a Legend: But these are enough to shewe what advantage the Monkes took of the blind Devotion of that Age, whose study and whole practise was to devise and relate Miracles of their Saints, which (as Superstition is alwaies credulous) were as easily beleevd: Thus to gaine from the *Pagans* a reverend opinion of Christianity, they thought it but a pious fraud to cosen

clauditur oceano. Nullus hanc facile, ante famulum Domini Cudbertum solus valebat habitare colonus, propter videlicet demorantium ibi phantasias dæmonum.”—The habitation of *St. Cuthbert* erected here, is thus described by the same writer: “Est autem ædificium situ pene rotundum, et a muro usque ad murum, mensuræ quatuor ferme sive quinque perticarum distentum, murus ipse deforis altior longitudine stantis hominis; nam intrinsecus vivam cædendo rupem multo illum fecit altiorem, quatenus ad cohibendam oculorum simul et cogitatum lasciviam, ad erigendam in superna desideria totam mentis intentionem, pius incola nil de sua mansione præter cælum possit intueri. Murum non de secto lapide vel latere et cœmento, sed impolitis priorsus lapidibus et cespite composuit, culmina de lignis informibus et fœno superposuit. Duas in mansione habuit domos: oratorium scilicet et aliad ad communes usus aptum habitaculum. Ad portum iusulæ major erat domus in qua visitantes eum fratres suscipi et quiescere possint.”—*Bede Vit. Cuth. c. 18.*

the People with Volumes of Wonders, who whiles they defended trueth by forgeries, their Impostures discover'd to wiser Ages, have rather made Religion suspected, then any way advanced it: But if I should proceed in this Discourse, I should leave *St. Cuthbert* too solitarie in his Cell at *Farne*, where for want of other Auditors, I find him in the History preaching to Birds that ate his Corne, who soe confuted them out of the Text, with *aliena non concupisces*, that they never after touch'd his Harvest. In like manner he reclaymed two Crowes from their wonted stealing and rapine, that pull'd Thatch off his Anchorage for to build their Nests, and made them so penitent, that they laye prostrate at his feete for Absolution.

In this Isle he voluntarilye suffer'd nine yeares Imprisonment from the society of Men, soe wholly devoted to Heaven, that he remembred not he was upon Earth, and for a whole yeare forgott to putt off his Shoes: But he could not live soe obscurely in his Cell, as his fame was resplendent abroad; and in a Synod at *Alne upon Twyford* he was in his absence chosen Bishop*: This Dignity was prophesied to him long before whiles he was a Child, by an Infant of three yeares old, who gravely reprov'd him, *Fye Saint*

* His first nomination was to the See of Hexham; but retaining a predilection for his former residence, he exchanged with Eata, and was consecrated at York on the 7th day of April, being Easter-day, in the year 685, and in the eleventh of the reign of king Egfrid, who was present at the consecration.

Cuthbert! what a *Presbyter* and a *Bishop*, and playing among *Boyes*? as if at that tyme he had seene him in his Myter and his Crosier Staffe; but *St. Cuthbert* had so wedded his affection to a solitary life, that neither Letters nor Embassadors from the Synod could perswade or command him to take upon him the Government of the Church, till King *Egfrid* himselfe, attended both with the Lords Temporall and Spirituall, sayled to his Hermytage, and with the same Company might have besieged and taken a City whiles they were conquering his Resolution.

The King to enlarge his Diocesse gave him a great part of the City of *Yorke*, and the Village of *Creca* with three Miles compasse about it, as also the Cittie of *Carliel* with the circuit of fifteen Miles about it: But for all this, *St. Cuthbert's* mind was still on his Anchorage, whither shortly he betooke himselfe againe, and in contempt of Honour, ended his life in his Cell. But it shall be no part of his Funerall Prayes thus to unman himselfe to contemplate himselfe into a God or a *Silvanus*, for what was this else then to excommunicate himselfe from the Common-weale, and to sinne against the definition of a Man, to whom Societie is as naturall, as to bee a Creature; and surely Religion cannot bee the motive of such an unnaturall act, but rather in all such Anchorites a melancholy distemper is usually mistaken for Devotion. Let such therefore enjoye the curse of *Nebuchodonosor* the true Picture of an Hermite when he was turn'd out from the Company of Men to converse with Trees and feede among Beasts,

for though, * * * * *
 * * * * * yet the transmutation will be so
 much the more enclining to the worse, by how much
 a Man is more symbolically with a Beast than with a
 Deitie.

His last Will and Testament was to his Monkes to
 bury him at the East side of his Oratory, in a Coffin*
 that Venerable *Cudda* the Abbat gave him, which
 they should finde hid in the Ground at the North side
 of his Cell, and to putt his Corps in the Shirt that
Verca Abbatesse of *Tinmouth* had sent him for a

* Of this stone coffin, a miraculous story is related :—During
 the wanderings of the Monks at the period of the Danish inva-
 sion, the holy corpse of St. Cuthbert is said to have floated in it
 down the Tweed from Melrose to Tillmouth :

“ In his stone coffin forth he rides,
 (A ponderous bark for river tides !)
 Yet, light as gossamer it glides
 Downward to Tillmouth cell.”

Marmion, Canto II.

The story, however marvellous, is, perhaps, not entirely destitute
 of foundation. The boat or coffin in question, still exists, (though
 broken in two pieces) near the ruined chapel of Tillmouth ; it
 is finely shaped, ten feet in length, three and a half in diameter,
 and only four inches thick, and has been proved, by statistical
 experiments, to be certainly capable of floating with a weight
 equal to that of a human body.—*Surtees' History of Durham.*

Hutchinson mentions a circumstance which continues to be
 repeated among the Northumbrian peasantry :—“ There was
 some years ago, a design to convert this hallowed vessel to a
 mean purpose, a peasant having devised to pickle pork in it, or
 thereout to feed his hogs ; to preserve it from such profanation,
 the spirits of darkness broke it in the night !”

token (which for the reverence of that holy Woman, he had never worn in his life time,) and lastly, if the *Pagans* should invade them, and force them to flye, that they should carry with them his Bones: All these desires were performed; onely at the weeping request of the Monkes, he permitted that his Body should bee transported to *Lindisfarne*, where in *St. Peter's Church* at the right side of the High Altar, he was solemnly enshrined Anno Domini 687.*

Now were the tymes when the Doctrine of Merits began to build Churches, and Religious Howses to multiply in such swarmes, that all *England* seem'd but one great Monastery, and was call'd by the Pope, *the Land of the Clergy*: But Tyme that hath the sublunary World for her continuall Banquet, hath so fed upon these auncient Buildings, that some shee hath quite devoured, others pickt to the bones, and what she left for standing Dishes, Hostility hath defaced; besides that great Clymactericall yeare and death of Churches, when *Henry the Eighth* durst incurre those Anathemata which attended the violation of Abby Lands;

*Si de tot læsis sua numinu quisque Deorum
Vindicet, in pœnus non satis unus erit.*

But I most bewayle those Abbyes whose names are buried in their Ashes, and whose very Ruines suffer

* Obiit pater reverendissimus in Insula Farne, multum deprecatus fratres ut ibi quoque sepeliretur; attamen tandem eorum precibus victus assensum dedit ut ad Insulam Lindisfarnensium relatus in Ecclesia deponeretur.—*Bede His. Ec. Lib. IV. c. 29.*

the death of a Sepulchre, and dye twice, because they want a Monument that they once lived.

Of those Monuments of Devotion which live the life of Memory, betweene *Lindisfarne* and *Barwicke*, stood *Coldingham*, *Ebba* the Abbatisse whereof received her Vaile from *Finanus* the second Bishop of the *Holy Island*, and was a Monastery, (such was the Chastity of those tymes) both of Munkes and Nuns. At *Alnwick* there was a Priory of *Carmelite* or *White Fryers* founded by *John Lord Vesey*, the first bringer in of this Order Anno 1240.

Among the *Bernicians* alsoe was the Episcopall Seate of *Hagustald* or *Hexam*, which *Malmesburiensis*, somewhat mistaken in the scale of Myles, placeth but 50 Myles from *Yorke*, and commends it for the beauty of Structure before any Building on this side the *Alpes*. This sumptuous work was built by *St. Wilfride* anno 675, and endowed with Lands by *Queene Etheldred* Wife to *King Ecfrid*.

In this Church sate 9 Bishops, among whom the learned *John of Beverley** (not to be named of an

* Joannes Beverlacius (John of Beverley) was born of a noble family at Harpham in Northumberland, and was justly esteemed one of the best scholars of his time. He was first a monk, and afterwards abbot of the monastery of St. Hilda, when his merit recommended him to the favour of Alfred, king of Northumberland, who, in the year 685, advanced him to the See of Hagustald or Hexham, and in 687 translated him to the archbishopric of York. In 704, he founded a College at Beverley for secular priests; and after he had governed the See of York 34 years, being tired of the tumults and confusions that prevailed in

Oxford Man without a Preface of Honour) advanced to that Dignity by *King Egfrid*, sway'd the Pastoral Staffe 'till he was translated to *Yorke*. In his younger years he had his Education under *Hilda** Abbatisse of *Strenshall* or *Whitby*; after ward he was Scholler to that Genius of Learning *Theodore Archbishop of Canterbury*, who was the first that brought Learning into *England*, as well as Religion, instructing in the Greek and Mathematicks many famous Schollars, as *Venerable Bede*, *St. Wilfrid*, *St. Herebald*, and this *John of Beverly*, who at the Translation of the Schoole at *Greekelade* (planted there by *Theodore*) to *Oxford*, was the first Master of Arts, as appears out of an auncient Window in *Salisbury* Library under *John of Beverlye's* Picture; which age of 750 yeares is enough to proove *Cambridge* the younger Sister, 'till it shall be proved that *Granta* was one of those Schooles which *Sigebert* King of the *East Angles* is reported in *Bede* to have founded.

But to returne to *Saint Cuthbert*, who had now an eleven yeares lyen in his Sepulchre, when the Monkes thought to place his Bones, by this time drye and

the church, divested himself of the episcopal character and retired to *Beverly*, where he died 4 years afterwards, on the 7th May, 721.

* *Hilda* was the daughter of *Hereric*, grandson of king *Edwin*; her sister *Heresnid* was mother of *Adulf*, king of the *East Angles*. *Hilda* was early devoted to a religious life, and first founded a small monastery on the North of the *Wear*, then removed to *Heruteu*, and afterwards to *Whitby*, where she died in 674.—*Surtees' History of Durham*.

disrobed of flesh, among their other Reliques, for kisses and adoration: But behold a Wonder! They looke for a Skeleton, but found an entire Body, with Joints flexible, and Flesh so succulent, that there onely wanted heate to make his Body live without a Soule; nay his very Funerall Weedes were soe fresh, as if Putrefaction had not dared to pluck him by the Coate.* This was rather to pay his Debt to Heaven than to Nature; who after he had restored his Soule to God, should keepe back the payment of his Body from Corruption. In other Men it is true, that Sleepe is the Image of Death, but here the Grave suffer'd a Cheat, and Death was the Image of Sleepe.

This Miracle *St. Beda* reports (who was an eleven, yeares old at *St. Cuthbert's* death) in relating whereof he made noe lye, but perhaps told one. The History of whose Life and Death, he writ from the Information of the Monkes of *Lindisfarne*, who had defloured all the Miracles of Saints in Holy Writt, and bestowed them upon their *St. Cuthbert*; who, like Man in Paradise, had the Beasts to doe him Homage, and Sea Monsters to aske him Blessing: Like *Abraham* he entertayned three Angells at the Monasterie of *Rippon*: A Raven brought *Elias* Flesh, and an Eagle brought *St. Cuthbert* Fish. As he sayl'd with his Mother from *Ireland*, his native Soyl, into *Scotland* he lett the

* Aperiens sepulchrum ejus fratres invenerunt corpus totum ejus quasi adhuc viveret, integrum et flexilibus artuum compagibus, multo dormienti quam mortuo similis, sed et vestimenta, prisca novitate et claritate miranda parebant.—*Simeon*.

Book of Psalmes fall into the Sea, which forthwith was swallowed up of a Sea-Calfe, and by the same Fish delivered to them at their landing. Take here the Psalter for a Man, and the Sea-Calfe for a Whale, and you have the History of *Jonas*, with many such Histories of wonder, with which the Monkes delighted the Superstition of the times.

After this illustrious Miracle of *St. Cuthbert's* In-corrupcion, *Lindisfarne* rais'd it selfe to that height of renowne, that *Ceolwolphus** the King, to whom *Bede* dedicates his English Historie, resigned an Earthly Crowne to gaine a Celestiall one, and tooke upon him the habitt of a Monke in *Lindisfarne*; a welcome Man you may be sure to that Monastery, for whose sake, it was graunted the Monkes there to drinke Wine or Ale, who before were onely to drinke Milke or Water, though they that dranke after *Saint Cuthbert* in his Cupp, found sometimes Water turn'd into Wyne without a Miracle.

Many Kingly Treasures did this devout Prince bestowe upon that Monastery, with such large Possessions, as he seem'd rather to resigne his Kingdome to the Church than to his Successour, and became a Monke to make *St. Cuthbert* a King: For he endowed

* Ceolwolfe (or Ceolwolphus) was king of Northumberland. He abdicated the throne about 738, and retired to Lindisfarne, where, as it is said, he afterwards died, in the odour of sanctity.

Kelwulf in Northumberland became monk in Lindisfarne, yet none of the severest, for he brought these monks from milk and water to ale and wine.—*Milton*.

that Monastery with all the Land betweene the Rivers of *Tees* and *Weer*, and many Townes and Lordships, as *Warkworth Castle*, *Billingham*, *Gedworth*, (where *Ceolwolphus* built the Church,) and diverse other Villages, as *Woodcestre*, *Hutingham*, *Bresgen*, *Edulingham*, names that for ought I know, have outlived their Townes, or 'Townes that have chang'd their Names.

This famous and Royall Monke honours with his Tombe the Church of *Norham*, which *Ranulphus* Bishop of Durham fortified with a Castle.

After the manifestation of this Miracle of bodily Immortality after Death, *Eaæfrid* then Bishop, caused him to be lay'd in a new Sepulchre, and to be advanced for State and Reverence above the Pavement in the Sanctuary, for it was not fitt that he should have his Grave among the Dead, whose Body lived by Sanctity when his Soule was gone.

Now they began to worship the very Ground *St. Cuthbert* had troad upon, whose Sanctity was such, that he made every place he came in a Church; and *Eadfrid* in honour of *St. Cuthbert's* presence, there built up his Hermitage; where, as if a Genius of Sanctity had frequented that place, *Ethelwald* a Monke of *Rippon* lived an Hermite twelve Yeaes.*

* After the death of St. Cuthbert, Ethelwold, who took on him the religious habit at Ripon, resorted to this hermitage, and possessed it twelve years, ending his life there. Felgild succeeded Ethelwold, and in the time of that hermit, Eadfrid, bishop of Lindisfarne, restored from its foundations the oratory of St. Cuthbert, which had gone to ruin.—In the year 1244, Thomas

Thus for a long tyme flourished the Monkes of that Church in great repute and prosperity, till the *Danes* disturbed their Peace, who now began to make Incur-sions upon the Frontiers of this Land, for many yeares continueing their Piracies, till they had made a final Conquest, which at length yeilded to the *Norman* Sword. Those were the tymes, when so many Mo-nasteries (which the Devotion of former Ages had erected) had their Funerals: Then perished that famous Emporium of *Hartlepoole*, where the religious *Hieu* built a Nunnery, of which I may speake as *Hildebert* of *Rome*,

Quam magna fueris integra, fracta doces;

whose Ruines shew how great shee was in her glory, but now remaynes to Passengers both a Monument of Devotion and Hostility: Then were demolished the two Monasteries of *St. Peter* and *St. Paul* at *Were-mouth* and *Jarrow*, built by the Reverend Abbats *Celfrid* and *Benedict*: These two Societies mutual Fraternity had so united, that they seemed but one Monastery in two places, and shall ever bee famous, whiles the Memory of *Beda* shall bee honour'd of the learned; for he had his Education under *Benedictus*,

de Melsonby, prior of Durham, resigned his office of prior, and retired to Farn Island, where the hermit Bartholomew then was in occupation of the sacred cell of St. Cuthbert; in which retreat he wrote his Farn Meditations, now preserved in the Dean and Chapter's Library at Durham. Here the prior spent the remainder of his life in devotion and austerities.

a Man whom Antiquity defrauds not of those due Prayses, that he furnished his Monastery with choice Bookes from beyond Sea, and was the first that brought into *England* the use of Glasse Windowes, which before were glazed with Cloth.* But in his riper yeares he was instructed in Secular Learning by *Theodore*, under whom he attayned to that maturity of Judgment, that never Writer brought more honour to his Nation. Pope *Sergius* in a Letter to *Celfrid* the Abbat, greatly desired to see him at *Rome*, but not satisfying the Pope's request, he ended his Life in *Jarrow*,† trans-

* The conveniences of life, at this time were little understood or esteemed. Houses amongst the Anglo-Saxons were almost universally built of wood, whilst their coverings were generally long reeds, which, in latter ages, were exchanged for straw.

Windows were commonly formed of paper or linen, or lathes of wood; and even in Cathedrals, glass was almost unknown. The fine Cathedral of Hexham (the ruins of which still exist) was without glass windows at its first erection, the latter end of the seventh century.

The Monastery of Wearmouth was erected 674, by Benedict Biscop, who procured artificers from France, with glassmakers, whom he obtained to glaze the windows of his church and monastery, (an art at that time unknown in England.) These artificers instructed the English in the art of making glass for windows, lamps, and drinking utensils.—*Note to Cottle's Alfred.*

† Sacrorum librorum compositor Venerabilis presbyter et monachus Beda, illa Ecclesiæ Catholicæ lucerna ad eam quæ se illuminaverit lucem; illa vena aquæ salientis in vitam æternam, ad fontem vivum, Deum pervenit.—*Simeon, Lib. I. c. 14.*

Beda in extremo mundi angulo vivens latuit, sed post mortem per universas mundi partes omnibus, in libris suis vivens innotuit.—*Ibid.*

This great luminary of literature was born in the year 673, and died May 26, 735.—For an account of Bede's Life and Writings, vide *Cave's Historia Literaria*, and *Smith's* edition of *Bede*.

lating in the tyme of his sickness *St. John's* Gospell into English; an haynous crime in those days in the Church of *Rome*, where the People must be carryed hoodwinkt to Heaven, least any but the Priests should knowe the way thither.

The Furie of the *Danes* still encreasing, continued by the Sea-costes to *Tinmouth*, so that it was now tyme for the Monkes of *Lindisfarne* to looke about them; for they well understood by the lamentable usage of their neighbouring Abbyes that the *Danes* would not, like the Devill, bee affrighted with holy Water, and saw by the bad successe of other Monasteries, that it was not safe trusting to the protection of a Saint, and so concluding upon flight, putting all their Reliques into *St. Cuthbert's* Coffin, they left the *Pagans* the spoyle of an empty Church, anno Dòmini 893.*

It was *Eardulph*† his fortune to bee Bishop in

* Worse it fared with *Lindisfarne*, where the *Danes* landing pillaged that monastery, and of Fryers killed some, carried away others captive, sparing neither priest nor lay, which many strange thunders and fiery dragons, with other impressions in the air seen frequently before, were judged to foresignifie.—*Milton*.

† *Eardulph*, the sixteenth and last bishop of the church of *Lindisfarne*. He was a man of great merit. He and *Eadred*, the abbot, hearing of the coming of the Pagan *Danes*, took with them the body of *St. Cuthbert*, and fled from the church of *Lindisfarne*, after two hundred and forty-one years since the Episcopal See and college of monks had been instituted there, and in the year of Grace, eight hundred and seventy-five; and wandering from place to place for seven years, to escape the fury of the *Danes*, at length brought the said body to *Chester* in the Street, where it and the Episcopal See continued an hundred and thirteen years.—*Antiquities of Durham Abbey*.

these troublesome tymes, who with his whole Cleargy and Families of People, followed this sacred Bier; which, besides seaven Monkes, as deputed Esquires of his Body, none durst presume to touch. These Miseries had beene enough to have unsainted *St. Cuthbert*, when pursued both by forreine Foes, and overtaken with an home-bred Enemy, Famyne, he could afford them no releife. They were now come to the first Sea, and might complaine as the old *Brittanes* did to *Aetius* the Consull, *Repellant nos Barbari ad mare; repellit mare ad Barbaros; inter hæc duo oriuntur genera funerum, aut jugulamur, aut mergimur.* But because the disrespectful Sea would not divide itselfe at the approach of *St. Cuthbert*, the Bishop with some fewe of his Monkes, determin'd privily to sayle over into *Ireland* with his Corps, that there he might finde rest for his Toumbe, where he first had his Birth. But they had not farre sail'd from the Shore, but the Winds and the Sea were both up in Armes against their Shippe,* which both *Æolus* and *Neptune* might have revered for her sacred Carryage of a Bishop and his Clergy: But the Sea roared soe loud, that noe Prayers for *St. Cuthbert* could bee heard, but threaten'd them so near with Shipwracke, as they had not that Confidence in their Saint, as to encourage the

* Simeon says they were driven back by *waves of blood!*—
 “ Tres miræ magnitudinis undæ horrifico cum murmure supervenientes navim mediam pene usque ad tabulas impleverunt, atque terribili miraculo protinus in *sanguinem* convertebantur!”—
Lib. II. c. 11.

Marriners as Cæsar did, *Ne metues, Cuthbertum vehis!* who now himself wanted some other Saint to invoke for helpe, and was in daunger to bee drowned after he was dead. Where had then beene the *Church of Durham*, and the Devotion of Kings to his Sepulcher? Where had then beene the *Tutelarie Deity* against the *Scotts*, and the Lande of the Church called *St. Cuthbert's Patrimony*? How then should his *Halywarke-folke** bee freed from Tribute and Service in Warre, and the Monkes of Durham fed soe many yeares with ease and fatt Revenues, if now their Saint had beene entombed in the Sea, and erected his Episcopal Seate among the Fishes? This sacrilegious Storme strucke this Shippe with such a Palsie, that it shak't out the Text of the Evangelists into she Sea: This Book *Eadfrid* Bishop of *Lindisfarne* had writ out with his owne hand, and *Belfrid* the Anchorite had curiously paynted and guiled it, in which Art the Monkes were admirably expert; not that I taxe in them this Quality, but onely, it argued the Monkes were at great leasure. Thus, whether the Sea, as envying the Land such a precious Jewell as *St. Cuthbert*, or he himself to shew his dislike for *Ireland*, had raised this Storme, it was not long 'till in a Calme they were carryed to the Shore from whence they sett forth: But great sorrow

* The ministers of religion among the Anglo-Saxons, were exempted from military services, and forbid^den the use of arms, that they might not be diverted from a constant attention to the duties of their sacred functions.

you must imagine was for the drowned Booke, 'till one *Hundredus* (one of the seven that carryed the Coffyn) was bid in a Night Vision by *St. Cuthbert*, to goe seeke it on the Shoare at *Whitterne*, where he found it in its former Beautie and Splendour,* which was kept in *Prior Turgot's* tyme in Durham, in memory of the Miracle; when the Water seem'd to run out of herselfe to doe homage to *St. Cuthbert*, and would rather loose her nature then wett his Booke. If this were true, then I am sure that *St. Cuthbert's* Bookes had twice better fortune in the Sea, then they have now in his Library at Durham, which was once a little Vatican of choyce Manuscripts, but now rather a *βιβλιοταφιον* than a Library; rather a Sepulcher for Bookes, than a place to conserve them: But this is the Disease of most Church Libraryes, since the inventing of Printing, by which, Men finding a more compendious way, and a cheaper passage to superficial Learning, have bequeathed old Manuscripts to the Mothes, and Jackdawes, the onely Students at this day in such Labraries.

But to returne to the forenamed Monkes, who had another Oracle by night from *St. Cuthbert*, to repair

* Hegg has not done the Saint justice in relating this miracle. It appears from the following account, that the book was much improved when found by the monks:—"They did as they were admonished, and found it much more beautiful than before, both within and without, being no way injured by the salt water, but rather polished by some heavenly hand, which did not a little increase their joy."—*Antiquities of Durham Abbey*.

to a certaine Tree, whereon he should finde a Bridle, at the sight whereof, a dunne Horse should proffer his Service (for ease of the Monkes) to drawe *St. Cuthbert's* Body lay'd upon a Wagon: But this was not to steale an Horse, because it was an Horse of *St. Cuthbert's* providing, the conduct whereof (as if he understood more of *St. Cuthbert's* minde than the rest) they followed whither soever he drew him, and at length, by the Providence of the Horse, they came to the Monastery of *Creca*, where for foure Moneths, they were kindly entertayned by the Abbat and his Convent, and had leasure to tell Storyes of their Travailes.

From this Abby, in a Revelation by night, *St. Cuthbert* sent *Æadred* Abbat of *Luell*,* upon an Embassage to the Campe of the *Danes*, that they should crowne *Guthredus* King, whom they had sold to a Widdow; a thing in those days not practiced by the Pope to dispose of Kingdomes. But what authority he had to nominate a King, or what reason they had to believe a Dreame, must be rank'd amongst *St. Cuthbert's* Miracles: † For *Guthred* thus to bee made a King, what

* The ancient name of Carlisle.

† The legendary tales of *St. Cuthbert's* miracles during his life-time, must give place to those after his death. King Alfred, for the first six years, was greatly distressed by the Danish invasions; he was at last reduced to the necessity of seeking his safety for a considerable time in an obscure and inaccessible retreat, among the marshes of Somersetshire. Having there collected a few chosen troops, he issued out unexpectedly on the enemy, and obtained a glorious victory. Guthurn, one of the Danish chieftains who was taken prisoner, was persuaded by

was it else then to become *St. Cuthbert's* Subject, and to oblige his Royalty to those Monkes that as boldly

Alfred to embrace the Christian religion, and his example influenced his adherents ; after which, he was raised by Alfred to the throne of the East Angles, as a dependent prince, under the Saxon monarchy. Whilst Alfred endured great distress in his retreat, he was comforted by a vision of St. Cuthbert, who promised him the success he afterwards experienced ; from hence Alfred was inspired with great veneration for him. The body of Danes which had settled in Northumberland having lost their chieftain Haldan, remained some time without a leader. Eadred, the abbot of Lindisfarne, who, together with his bishop, was still flying from one retreat to another with their sacred charge, assured the bishop and the whole army of Danes and English, that the Saint had appeared to him in a vision, and expressed his command to them to redeem from slavery Guthred, the son of Hardiknut, a youth sold by the Danes to a widow at Whitingham, and make him their king. The injunction was received with enthusiastic reverence, and piously obeyed. Guthred was crowned at York, and ruled over the southern departments of the Northumbrian kingdom. Soon after his accession, Guthred, in gratitude to the Saint, gave all the country between Tyne and Tees to the Bishopric, then settled at Chester ; and king Alfred, from a like principle, confirmed the donation.

Guthred being seated on the throne of Northumberland, under the auspices of Alfred, the sovereigns, as a joint act, granted, that wherever St. Cuthbert's remains should rest, there should be an inviolable sanctuary ; and that the possessions of St. Cuthbert and his church, as well such as were at that time, or theretofore, granted, as those which might hereafter be acquired by purchase or otherwise, should be for ever freed and discharged from all customs and services, and should be held and enjoyed by the church, with all such sovereign jurisdiction and power as the demesne of the Crown was held ; and this was confirmed by the acclamations of the assenting people assembled on this solemn occasion ; and became an ordinance established for ever. This was the origin of the *Jura Regalia*, which dignifies the Palatine of Durham.—*View of Northumberland.*

encroacht upon soe fayre an advantage? For first, they require the Restauration of their Episcopal Seat in *Cuncucestre*, where *Eardulphus** first ascended the Pontifical Chayre. And it was but another Dreame, for the foresayd Abbot to goe to the King from *St. Cuthbert*, and bid him give all the Lands betwixt *Weer* and *Tyne* for ever to his Church: This modest request must bee graunted, or else the Monkes would be ready to upbrayd him with Ingratitude. Ah poor Prince! to bee thus rob'd of his Kingdome, and to receive a Diademe, to set it upon *St. Cuthbert's* head! Thus was the religious King cheated of his Sovereignty by those Monkes that had now got the art of enslaving the Devotion of Princes to their private ends; for at this tyme also, the great *Alfred* swore Fealty to *St. Cuthbert* and his Clergy, by whose help they perswaded him, that he had got the Victory over the *Pagans*. This made them bold also to ask the Priviledge of a Sanctuary for their Church, to reskue Offenders 37

* In this man's time (saith Houeden) the See Episcopall of Lindisfarn was settled at Cestre, anciently called Cunecestre, now Chester upon the Streete, and by *Elfred* and *Guthred*, kings of Northumberland, al the country between *Tine* and *Teiseam* were giuen to the same See. Moreouer, he saith, that of olde belonged unto the same, *Carliol*, *Northam*, and all the Churches from the riuer of *Tweede* unto *Tine* Southward, and Westward unto the wast or désart, as also these mansions *Carnham*, *Cultherham*, *Cedwerd*, *Meilros*, *Tigbry*, *Tiningham*, *Collingham*, *Brigham*, and *Werkword*. *Ceniford* was also giuen by *Egred* the Bishop, (I thinke hee meaneth *Eardelf*,) after that hee had built a Church there.—*Strype's Annals*.

dayes at *St. Cuthbert's Sepulchre*,* that neither Justice should curbe the freedome of sinning, either against Heaven or the State; for noe other use was commonly made of Asylums, than, that Men might offend more securely, and disloyally appeal from the King and the Lawes to the Protection of a Saint. Neither was this enough, 'till King *Alfred* must by his Royal Charter free the Inhabitants of *St. Cuthbert's Lande* from Tribute to the King, which he sealed with fearful Anathems to his Successors, that should infringe the said Liberties. What else was this, than for a King to bee a Traitour to his own Majesty, and deprive himself of that service, which even by the Law of Nature is due from a Subject to his Prince?

Now in what reverend esteem this Saint was to King *Alfred*, I gather from the Consecration of the Chappel to *St. Cuthbert* in *University Colledge in Oxford*, where he is said to bee the first founder: In an antient Window whereon King *Alfred* and *St. Cuthbert* are painted together, the King bespeaking the Saint in a Pentameter,

Hic in honore tui Collegium statui.

* *St. Cuthbert's* shrine had the privilege of sanctuary, where fugitives were safe for thirty-seven days. This respite allowed criminals a time for making restitution; for, under the feudal laws, they would have suffered immediate pains and punishments: It was the process by which the rigour of the common law was moderated; and, when kept in due restraint, was of great benefit to mankind: But, by an enormous extension which took place, it produced infinite mischiefs to the community, and to the state.

and *St. Cuthbert* thus replying in an Hexameter,

Quod statuisti in eo, pervertentes maledico,

and by such Curses, the Monkes maintayn'd their Lands in a better tenure than under the King's broad Seale. The like Malediction you may read in a Distick in *Trinity Colledge* in *Oxford*, engraven in wooden Letters over the Screene,

*Terrus Cuthberti qui non spoliare verentur,
Esse queant certi, quod morte mala morientur;*

which Colledge was founded by *Thomas Hatfield* Bishop of Durham, anno Domini 1340.

Lastly, so deare was this Sainte to King *Alfred*, that he made him share with him in his Sovereignty, and honoured his name upon his own Coyne, as it appeareth out of the true Pourtraicts of some Silver Money found 1611 in Lancashire, and sent to the learned Antiquary Master *Thomas Allen* of Gloucester hall in Oxford, stampt upon one side with ÆLFRED REX, the other with CVDBERHT.*



* In the Philosophical Transactions, No. 247, and 260, and in Gibson's edition of the Britannia, a curious jewel, representing *St. Cuthbert*, is described, found near Athelney, in Somerset-

Thus after *Eardulphus* (the last Bishop of *Lindisfarne*, and the first of *Chester*) had shared with *St. Cuthbert* both in his Prosperity and Adversity, and had seen this new Church sprung up like a Phoenix out of the Ashes of the former; he ended his life in a full Age, and was solemnly entered anno Domini 894; in which yeare also died the victorious *Alfred*, who on his Death Bedd, bequeathed his love of *St. Cuthbert*, as a precious Legacy to his Sonne *Edward*, chargeing him to be as well Heire to his Devotion to that Saint, as to his Kingdomes. King *Edward* also, as if it had been *ex traduce* to those Princes to honour *St. Cuthbert*, left his Sonne *Athelstan* Executor of his love to that Church.

In this high and mighty Prince *Athelstan*, the Hepharchie compleatly expired, who was the first absolute Monarch in this Island since the *Saxon* Conquest, which was great joy to *St. Cuthbert's* Monkes, that they had the countenance of a King that was as able as willing to protect them, of whom they give this report: That never any King soe dearely loved their Saint, or bestowed more Priviledges upon their Church; for their Monkes had brought him to that unseemely obedience of Devotion, as to come barefoote in Pilgrimage to *St. Cuthbert's* Shrine. How could the

shire. The portrait is enamelled on gold, drawn sitting in an episcopal chair, with the following inscription:—"AELFORD MEL HET GEWYRLAN."—Construed, *Alfredus Me Jussit Fabricari.*

Monkes choose but (like Magicians when they meet together) to laugh one at another, to see Royaltie soe dejected, when the end of their Religion was only to be merry and fatt.

This devout Prince leading an Army into Scotland, diverted aside to *St. Cuthbert's* Sepulcher, to implore his helpe and Patronage in his Warres, and with many Kingly Guifts bought the good Wishes of the Monkes in his Journey. The Souldiers also at the King's command, offered in Silver at *St. Cuthbert's* Tombe *Ninety six Pounds*; when it had beene more fitt, that *St. Cuthbert* out of his Church Treasury, should have bestowed as much on them; whoe in service to their Prince, with their blood and swords, obtained the Victory: Yet *St. Cuthbert* and the Prayers of his Monkes (that lik'd well to sleepe in a whole Skinne) must have the glory of the Conquest; which opinion, made King *Edmund* also (the former King's Brother) on a like occasion into Scotland, takes *St. Cuthbert* in his way, and there honour'd his Shrine with Princely Donations, and confirm'd their Immunities, with *Vulcan's* Pott, and everlasting Brimstone to the breakers. And here I will not deny, but as it may bee expedient for the Commonwealth by way of Policie, that some Men (though altogether guiltlesse of the Art) bee accounted of the Vulgar People, as skilfull Magicians or Conjurers, that they who will rather trust God with their unlawful Secrets, than Man, might bee more affray'd to offend: So a King, might make some use of that opinion, which his Souldiers had conceived of *St. Cuth-*

bert's being a Tutelary Deitie against the *Scetis*; in conceite of whose protection, the *English* much were encouraged, to the great disadvantage of their Enemies, and obtayning the Victory; as also this persuasion kept, (no doubt,) those parts from more frequent Incursions, when the Monkes had invented soe many feareful Miracles (to awe those) that by stealth or Hostility attempted to wrong any thing that belonged to *St. Cuthbert*. I onely admire, how the Monkes could maintaine Imposture soe many Ages, when Men began to spie into their falsehood, and loath to take Miracles upon trust from the Monkes, who might as well invent them as relate them: And indeed, it seemed the Monkes were put to a great shift to mayntayne the Saintships of *Thomas of Becket* and *St. Cuthbert*, when they pretended such amity betweene those two Saints, that by way of exchange, they that belonged to *St. Thomas*, must goe and be healed by *St. Cuthbert*, and they which belonged to *St. Cuthbert*, must goe to be made whole by *St. Thomas*; a small Journey for a sick Man to take, betweene *Canterbury* and *Durham*! But the Monkes knew well, that some would not bee able to undertake such a Pilgrimage, others rather to use the Saintship of a Phisitian, some againe rather to be content to dye at home, others perhaps to recover by the way, or dye in their Journey; or else to save the credit of their Saint, they might take such an Order, they should never come thither.

But to return to the Monkes of *Chester*, who with their Bishop enjoyed such quiet and calme of ease,

that they made no noyse in any History, 'till the rumour of the landing of the *Danes* once more troubled their rest: This was the 115 yeare after they seated themselves in *Chester*; when *Aldwin* their Bishop, and Schoolmaster to *Edward* the Confessor, was warn'd by *St. Cuthbert* in a Dreame, to avoyd the fury of the *Pagans*; and once more to fly with his Body to *Rippon*. But after six moneths, and Peace concluded, in their return at *Wardelaw** neere *Dunholme*, there happened a weighty Miracle: For *St. Cuthbert's* Coffin was soe heavy, that all the Country that attended the Corps, could not move the Waine that carryed them, by which *St. Cuthbert* intimated unto them soe much of his Mind, that he would not bee brought againe to *Chester*, and soe they remayn'd full of perplexity, 'till after the preparative of three dayes fast, it was revealed to *Eadmarus* a devoute Monke,† that *Dunholme* was the place of his perpetual rest, and then one or two could drawe the Wayne, which before, the whole Diocesse of the People could not soe much as move.

* Jamque cum prope Dunhelmum ad orientalem plagam in locum quendam qui Wredelau dicitur advenissent, vehiculum quo sacra corporis theca ferebatur ulterius promoveri non poterat: Accedunt plures, sed nil profecerunt: Incorrupti corporis theca velut mons quidam mansit immota.—*Simeon, Lib. III. c. 1.*

† Cuidam religioso, nomine Eadmero, revelatum est ut ad Dunhelmum illud transferre ibidemque requiescendi sedem debuissent præparare, qua revelatione omnibus patefacta, gaudio elevati, ad locum cœlitus ostensum Dunhelmum cum lætitia et laude corpus sanctum detulerunt.—*Ibid.*

The 'Topography of *Dunholme** at that tyme was, that it was more beholding to Nature for Fortification than Fertilitie; where thick Woods both hindred the Starres from viewing the Earth, and the Earth from the prospect of Heaven. Here the Monkes with extemporary Devotion, instead of a Church, built an Arbour of Boughs for *St. Cuthbert*, and from thence translated it into *Whitkyrk* (for three years) whilst *Aldwinus* the Bishop raised no small Building of Stone worke for his Cathedral Church, where all the People between *Coqued* and *Tees* three yeares were at worke, and were paid for their paynes with Treasure in Heaven, than which, there was never a dearer or cheaper way to build Churches.

Into this new *Basilica*, *St. Cuthbert's* restless Body in the three hundred and ninth yeare after his first Buriall, was with all Funeral Pompe enshrin'd.

Now among the Monkes that attended *St. Cuthbert* to *Dunholme*, I find one *Rigulfus* that had lived 210 yeares; an History to bee rank't under the same common place with the wand'ring Jewe; a poore Monument to be remembred by; sith he gives noe account to Posterity how he spent soe many yeares; for where meerey long Age is the commendation of a Man, I may well graunt he had a long beeing, not a long life.

Another of *St. Cuthbert's* Followers was *Eadred* a

* *Dunhelmum* locum quidem natura munitum sed non facile habitabilem, quoniam densissima undique silva totum occupaverat. Tantum in medio planicies erat non grandis, quam arando et seminando exolere consueverant."—*Simeon*, 1. III. c. 2.

Monke, who for six^r yeares before he dyed was dumbe, and could never speake but in the Church, where (as if Religion had lent him a Tongue when Nature denyed) none was more vocal to sing his part.*

These were the beginnings of the Church of Durham, where *Aldwinus* first ascended the Episcopal Throne, anno Domini 996, in the Raigne of King *Etheldred*, who gave *St. Cuthbert, Darlington* with the Appurtenances; to which Possessions, *Snaculphus* one of the Nobility added *Bridbyriy, Mordun* and *Socburg*; soe ready was the Devotion of those tymes to give all to the Church, to receive it in Heaven; whiles the Monkes were well content to enjoy themselves here in this life, as if they onely before other Men had this Priviledge, to bee happy in both Worlds.

Aldwinus dying the 24th yeare after his removal to Durham, leste onely the West Tower of his Church for *Eadmund* his Successour to finish, who was chosen Bishop by a voyce out of *St. Cuthbert's Tombe*,† or

* The body of *St. Cuthbert* was supported by seven stout bearers, selected from the religious or their attendants. To be connected with any one of these, was, in the subsequent ages of the church, considered as highly honourable. In his thirty-sixth chapter, *Simeon* has given us the names of four of these bearers: *Hunred, Stitheard, Edmund, and Franco*; and has also enumerated several of their descendants; one of these, he further tells us, a monk, named *Eadred*, excelled so much in cathedral chaunting, that *St. Cuthbert*, lest he should employ his talents to a worse purpose, kindly deprived him of the power of utterance beyond the precincts of the church.—*Surtees' History of Durham*.

† In 1020, *Edmund*, a secular priest of noble extraction, succeeded unexpectedly, as some say, to this See. For, the clergy

rather by a Monke his good friend, that lay hid under it; for to make good the Proverbe, *I doe not ween that St. Cuthbert ever dranke in his Porredge, that he should speake in his Grave.* But without jesting, *Eadmund* hath a report in Antiquity for a Reverend Prelate, and it was the honour of his dayes, that the *Danes* now became Worshippers of *St. Cuthbert* in *Durham*, who from *Pagans* turn'd *Christians* in that excess of Devotion, that *Canutus* their King came five miles barefoot to *St. Cuthbert's* Tombe, and as if he meant to make satisfaction for the wrong his Ancestors had done to that Saint, he gave him soe many Townes as would breath a fatt Monke to repeat them, *Wakerfield, Evenclod, Achyf, Luterington, Ingletun, Middletun, Staindrop,* with such like, and *Raby*, where the Predecessors of the *Nevills* built the Castle, and held it of the Church of *Durham*, for the annual Rent of *four Pounds* and an *Hart*.

The Monkes of *Durham* bare now that State, and had soe faire a Church for their Saint, that they were ashamed that he had ever lyen at *Chester*, where the

disagreeing among themselves about the election of a bishop, the See was vacant almost three years, till *Edmund* jocosely asked them "Why they did not think of him"—which speech had a very different effect from what he either designed or desired: For they took it for a motion of the spirit, and elected him their bishop. But the ancient records of the church of *Durham* say, that he was miraculously elected by a voice heard from the tomb of *St. Cuthbert*, in the time of divine service three sundry times, naming the said *Edmund* to be bishop.—*Antiquities of Durham Abbey.*

Church made of Wood seem'd to remaine a Monument of their former Poverty, 'till *Egilrick** tooke away this eye-sore, and built in honour of *Saint Cuthbert* a Church of Stone; which meethinks, was but a post-humus honour, and like as if one should suffer his Guest to lye meanely, and to provide a better Lodging for him after he is gone.

This Bishop in digging the Foundations of this Church, found soe great a Treasure of Coyne, that resigning his Prelateship to *Egelwin* his Brother, he return'd to his Abby at *Peterborough*: But the King hearing of his Welth, tooke occasion to picke a quarrel with him, and seazing on his Treasury, imprisoned him at *Westminster*; soe great a sinne was it for a Man to bee rich, when the King desired his Money. This King was the Conquerour, who requiring Tribute from *St. Cuthbert's Halywark-folke*, sent thither his Exactor, whom the Saint in a sleepe soe beate with his Pastoral Staffe, that the next Morning not able to rise, he was glad to send his Cloake to *St. Cuthbert's Shrine* (which was there kept in Memory of the fact) and to aske Pardon before he could receive any ease.

The King afterwards approaching *Yorke* with an Army, soe affrighted the Monkes of *Durham*, that once more they got *St. Cuthbert* upon their shoulders for *Lindisfarne*: In which flight I finde their Gists were these; the first night to *Jarro* or *Yarroff*; the second to *Bedlington*; the third to *Tugahala*; and the

* Vide page 133 ante.

fourth to the *Holy Island*: But more affraid than hurt, they shortly return'd againe to Durham: But the Conquerour returning out of Scotland, desired to see the Body of their Saint, which the Monkes soe long delayed, (least they should hazard their credit to finde Bones instead of Flesh) that they strucke the King with such an heate of Choller,* that in a rage he tooke Horse, and never stayed his course 'till he was out of the Precincts of the Bishoprick where with pardon for his boldnesse to the Saint, he recover'd his former Temper, restoring divers Villages to *St. Cuthbert*, which had beene taken away. Thus *St. Cuthbert* had the Victory over the Conquerour, and brought him under his Religion, who had subdued the Land under his Sword: For after this the King had a reverend Opinion of *St. Cuthbert*.

All this while the Church of Durham was but growing to her *acme* and height of Glory which she had under that magnificent Prelate *Gulielmus de Carilefo*, who thought the Church that *Aldwin* built, too little for soe great a Saint; who taking downe the former layed the foundation of a more ample and spacious Church, such as wee see it at this day; the three first Stones being in great solemnity layed by *Malcolmus* King of Scotland, the Bishop himselfe, and *Prior Turgot*, August 11th, 1093; for which famous worke *Anthony Beake* one of his Successours with a great Summe of Money, got him to be canoniz'd and enrol'd among the Saints.

* Vide page 11 ante.

This reverend aged Abby is seated in the heart of the Citty, advanced upon the shoulders of an high Hill, and encompassed againe with the higher Hills, that he that hath seene the situation of this Citty, hath seene the Map of *Sion*, and may save a Journey to the *Jerusalem*. Shee is girded almost rownd with the renowned River of *Weer*, in which, as in a Glasse of Crystall, shee might once have beheld the beauty, but nowe the ruine of her Walls.

To this sumptuous Church, was the last and great Translation of *St. Cuthbert*;* but before the day came, *Prior Turgot* with some of his Brethren determined to open his Tombe,† with intent to shew his Body to

* “ And after many wanderings past,
 He chose his lordly seat at last,
 Where his Cathedral huge and vast,
 Looks down upon the Wear :
 There, deep in Durham’s gothic shade,
 His relics are in secret laid ;
 But none may know the place :
 Save of his holiest servants three
 Deep sworn to solemn secrecy,
 Who share that wond’rous grace.”

This allusion has reference to a notion entertained by the vulgar, that the Northumbrian Catholics still keep secret the precise spot of the Saint’s sepulture, which is only entrusted to three persons at a time. When one dies, the survivors associate to them, in his room, a person judged fit to be the depository of so valuable a secret.—*Vide Notes to Scott’s Marmion*.

† William, the second bishop of Durham after the Conquest, had collected for the service of his cathedral a society of monks, and dissatisfied with the low and obscure church of his predecessors, had laid the foundation of a more stately fabric. In the year one thousand one hundred and four it was nearly completed :

the People, if they found it entire: Att Night therefore they mett at his Sepulchre, and reverently taking

And the twenty-ninth of August was announced as the day on which the incorrupt body of St. Cuthbert would be transferred from the old to the new church. The nobility and clergy of the neighbouring counties were invited to the ceremony; and Richard, abbot of St. Alban's, Radulfus, abbot of Seez, in Normandy, and Alexander, brother to the king of Scots, had arrived to honour it with their presence. But among the crowd of noble and learned visitors, the whispers of incredulity were heard; the claim of the monks was said to rest on the faith of a vague and doubtful tradition; and it was asked, where were the proofs that the body of the Saint was entire, or even that his ashes reposed in the church of Durham? Who could presume to assert, that at the distance of four centuries, it still remained in the same state as at the time of Bede? or, that during its numerous removals, and the devastations of the Danes, it had never perished by the negligence or flight of its attendants? These reports alarmed the credality of the monks; and that alarm was considerably increased by the intelligence, that the bishop himself was among the number of the sceptics. With haste and secrecy the brotherhood was summoned to the chapter house; the advice of the more discreet was asked and discussed; and, after a long and solemn consultation, it was determined that Turgot, the prior, with nine associates, should open the tomb in the silence of the night, and make a faithful report concerning the state of its contents.

As soon as their brethren were retired to rest, the ten visitors entered the church. After a short, but fervent prayer, that God would pardon their temerity, they removed the masonry of the tomb, and beheld a large and ponderous chest, which had been entirely covered with leather, and strongly secured with nails, and plates of iron. To separate the top from the sides, required their utmost exertions; and within it they discovered a second chest of dimensions more proportionate to the human body, and wrapped in a coarse linen cloth, which had previously been dipped in melted wax. That it contained the object of their search, all were agreed: But their fears caused a temporary suspension of their labours. From the tradition of their predecessors they had

off the Stone, they found a Chest well fortified with Nayles and Leather, and in it another wrapt in a Cloth

learnt, that no man had ever presumed to disturb the repose of the Saint, and escaped the instantaneous vengeance of heaven. The stories of ancient times crowded on their imaginations: Engaged in a similar attempt, they expected to meet each moment with a similar punishment; the silence of the night, the sacredness of the place, the superior sanctity of their patron, aided these impressions, and at last an almost general wish was expressed to abandon so dangerous an experiment.

But Turgot was inflexible. He commanded them to proceed; and, after a short struggle, the duty of obedience subdued the reluctance of terror. By his direction they conveyed the smaller chest from behind the altar to a more convenient place in the middle of the choir; unrolled the cloth; and, with trembling hands, reared up the lid. But instead of the remains of the Saint, they found a copy of the Gospels, lying on a second lid, which had not been nailed, but rested on three transverse bars of wood. By the help of two iron rings, fixed at the extremities, it was easily removed, and disclosed the body lying on its right side, and apparently entire. At the sight, they gazed on each other in silent astonishment; and then, retiring a few paces, fell prostrate on the floor, and repeated in a low voice the seven psalms of penitence. Gradually their fears were dispelled; they arose, approached the body, lifted it up, and placed it respectfully on a carpet spread on the floor. In the coffin they found a great number of bones wrapped in linen, the mortal remains of the other bishops of Lindisfarne, which to facilitate the conveyance, the monks had deposited in the same chest, when they were compelled to leave their ancient monastery. These they collected and transferred to a different part of the church; and, as the hour of matins approached, hastily replaced the body in the coffin, and carried it back to its former situation behind the altar.

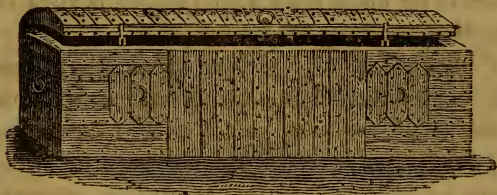
The next evening, at the same hour, they resumed the investigation; and the body was again placed on the floor of the choir. They discovered that it had been originally dressed in a linen robe, a dalmatic, a chasuble, and a mantle. With it had been buried, a pair of scissors, a comb of ivory, a silver altar, a patine, and a small chalice, remarkable for the elegance and

thrice double, in which they found the Booke of the Evangelists which had fallen into the Sea, a little silver

richness of its ornaments. Having surveyed the body, till their veneration and curiosity were satisfied, they restored it to the tomb in which it had formerly reposed, and hastened to communicate the joyful intelligence to their anxious and impatient brethren.

The following morning the monks were eager to announce the discovery of the preceding nights, and solemn act of thanksgiving was performed to publish their triumph, and silence the doubts of the incredulous. But their joy was soon interrupted by the rational scepticism of the abbot of a neighbouring monastery. Why, he asked, was the darkness of the night selected as the most proper time to visit the tomb? Why were none but the monks of Durham permitted to be present? These circumstances provoked suspicion. Let them open the coffin before the eyes of the strangers who had come to assist at the translation of the relics. To grant this, would at once confound their adversaries; but to refuse it, would be to condemn themselves of imposture and falsehood. This unexpected demand, with the insinuations by which it was accompanied, roused the indignation of the monks. They appealed to their character, which had been hitherto unimpeached: They offered to confirm their testimony with their oaths: They accused their opponent of a design to undermine their reputation, and then to seize on their property. The altercation continued till the day appointed for the ceremony of the translation; when the abbot of Seez prevailed on the prior Turgot, to accede to so reasonable a demand. To the number of fifty they entered the choir; the chest, which enclosed the remains, was placed before them, and the lid was removed; when Turgot stepped forward, and stretching out his hand, forbade any person to touch the body without his permission, and commanded his monks to watch with jealousy the execution of his orders. The abbot of Seez then approached, raised up the body, and proved the flexibility of the joints, by moving the head, the arms, and the legs. At the sight every doubt vanished; the most incredulous confessed that they were satisfied; the *Te Deum* was chaunted, and the translation of the relics was immediately performed with the accustomed ceremonies."—*Lingard's Antiquities of the Anglo-Saxon Church.*

Altar, a Goblet of pure Gold, with an Onix stone, and an ivory Combe. Lastly, opening the third Chest, they found the Body of their Saint (which the Grave in soe many yeares had not digested) lying upon his right side to give room to the rest of the Reliques: For in the same Coffyn were the Bones of *Venerable Bedu*, the Head of *St. Oswald*, part of the Bones of *Aidanus*, *Eadfrid*, and *Ethelwold*, Bishops of *Lindisfarne*: All which Reliques they placed with due reverence in other parts of the Church; and laying *St. Cuthbert* on his back, they placed *St. Oswald's* Head betweene his Hands. At the day of his Translation, *Ranulphus* the Bishop published in his Sermon to the People, the Incorruption of *St. Cuthbert's* Body, which after 418 yeares was flexible, and now might plead Prescription with the Grave to be Immortall. And thus in great solemnity they enshrined him behind the high Altar in the presence of the Abbat of *St. Alban's* the Abbat of *St. Marie's* in *Yorke*, the Abbat of *St. German's*, *Prior Turgot*, with thowsands of People Spectators of the Miracle.



*The Chest in which St. Cuthbert's Body was deposited,
now in the Castle at Durham.*

This was the Place of his rest, where were offered so manie Treasures; that the Monkes needed not to study Alchymie for Gold, having such a Philosopher's stone as *St. Cuthbert's* Tombestone daily to turne the People's Devotion into Silver; who had that repute of Sanctity, that at this day you may see in his Shrine the pious Dilapidations of ancient Devotion, the very Stones gutterd and worne out with kneeling. Here for 400 yeares *St. Cuthbert* slept without disturbance, 'till *Henry* the eighth (like *Darius* with the Sepulchre of *Semiramis*) caused the Tumbes of Saints to be opened for to finde Treasures. Among whom, the Shrine of this Saint was ransakt, and his Coffyn broken open with such violence, that they wounded his Leg, and found his Body all entire, excepting the top of his Nose, which was perished. A small matter in a Carkas that had wanted a Soule above 800 yeares. Neither was his Body onely but his Grave clothes soe free from Corruption, as if they had beene kept in a Wardrobe rather that a Sepulchre. He had upon his Finger a Ring with a Saphyr stone in it; an unusual Ornament for other dead Men, but well befitted him, as the Marriage Ring of Incorruption.

At this Spectale were present *Doctor Spark*, *Doctor Todd*, and *William Witam*, the Keeper of his Shrine. All this might bee true, and yet *St. Cuthbert* more beholden to the art of his Monkes, then to his own Sanctity for his Incorruption. For the old *Ægyptians* did not think they made their Kings Saints, when by the art of Cerecloths, they preserved their Bodyes soe

many Ages from Putrefaction. Neither was *Paracelsus* a God, when he made a Vegetable Man without a Soule. But let *St. Cuthbert* rest: In honour of whose Incorruption, noe Man in those dayes presumed to bee buryed in the same Church with him; which honour *William of Carilefe* (though the Builder thereof) denyed himselfe, chardging the Monkes to enterre him in the Chapter house, where also lyeth entombed *Bishop Walcher Earle of Northumberland*, who was slayne in *Goatshead Church*.* Betweene these two Bishops lyeth *Turgotus*, Prior and Archdeacon of *Durham*, and after Bishop of *St. Andrew's* in Scotland, a polite Writer of the History of the Church of

* *Walcher*, a vertuous Man, discended of noble Parentage, was elected Bishopp, and consecrated at *Winchester* anno 1072, and continued about nine yeares, but in the same ninth yeare, goeing to *Gatishhead* to meete and conferre with certane Gentlemen and common People of Northumberland, for the appeasing of some controversy growing betwixt the said People and his Servants, about certane injuries by them done to some of the same People; in correcting whereof, the Bishopp had been somewhat slack and negligent, bearing too much with his Servants. The said Bishopp with sundrie of his Cleargie and all his Servants there attending, were by the said People most cruelly murdered at *Gatishhead*. From whence, the Bishopp's Corps was carryed by Boate to *Jarrow*, by the Monkes of the same place, and from thence brought to *Durham*, and there buryed with much lamentation and little solemnity. For revenging of which detestable and sacreligious Murder, the Bishopp of *Bathe*, Brother to King *William* the Conquerour, was by the said King sent downe with an Armye, and comeing to *Durham*, he put many to death, and pitifully spoyled the Country, almost laying the same desolate.—From *Allan's printed Account of "The Origin and Succession of the Bishops of Durham."*

Durham. In the same Chapter-howse is the Monument of *Hugh Pugar*, that famous Bishop, who bought the *Earldome* of *Sudbury* of *K. Richard* the first, for his Successours, and founded the Priorie of *Finchale*, in honour of *Saint Goodrick*, who there had a Cell; who because he is one of my County Saints, I will breifly describe his Life.

In his younger age he was a Pedlar, and carried his moveable Shop from Fair to Fair upon his back; afterward, to make a better fortune, he ventured into *Flaunders*, *Denmark* and *Scotland*, and in his way thither, used to visit the *Holy Island*, much delighting to heare the Monkes tell Wonders of *St. Cuthbert*; which soe enflamed his Devotion, that he undertooke a Pilgrimage to the holy Sepulchre; and by the advice of *St. Cuthbert* in a dreame, repayred againe to the Holy Land, and washing his Feete in *Jordan*, there left his Shoes, with a Vow to goe barefoot all his life after.

At *Finchale* he built his Cell of Thatch, dedicating it to the *Virgin Mary*, where he lived 63 yeares, in that heate of Devotion, that he would stand whole Winter-nights praying up to the Neck in the River that ran by his Cell; which so angered the Devill, that one tyme he stole away his Clothes that lay on the bank side; but spying him, he brought him back with a *Pater* and an *Ave-maria* and forcing the Devill to be just, against his Will, made him restore them, though his Apparell was soe coarse, that the Devill (the Thief) would scarce have worn them; for his Jerkin

was of Iron, of which he had worn out three in the tyme of his Hermitage ; a strange Coat, whose stufte had the Iron-monger for the Draper, and a Smith for the Taylour : Neither was his Lodging softer than his Coat, who had a stone for his Pillow, and the ground for his Bed ; but his Dyet was as coarse as either ; for to repent both within and without, as his Shirt was of Sackcloth, soe half the Meal that made him Bread, was Ashes. An Angell sometimes played the Sexton, and rang his Bell to awake him to his Nocturnes, who for want of Beades, used to number his Prayers with Pebble Stones. The Devill Proteus-like, used to transforme himself into shapes before him, which rather made him sport, than affrighted him, which soe provok'd the Devill, that as he sate by his fyre, he gave *Godrick* such a box on the Eare, that had he not recovered himselfe with the sign of the Crosse, he had feld him downe. He had the Psalter continually hanging on his little finger, which with use, was ever after crooked. — Thus after he had acted all the Miracles of a Legend, he ended his scene in the year 1170,* not deserving that honour confer'd upon his Cell by the forenamed *Bishop Puser*, who told him, he should be seven yeares blind before his death, so that the Bishop deferring his Repentance till the tyme of his

* *Neubrigensis* speaking of St. Godrick, says, “In cibo et potu, in verbo et gestu, homo simplicissimus, decente cum gravitate servare modum studuit, velox ad audiendum, tardus autem ad loquendum, et in ipsa locutione parcissimus.” (*Heu pietas! heu prisca fides!*)

blindness (which *Goodrick* meant of the eyes of his Understanding) dyed unprovided for Death: But if good Workes bee satisfactorie, then died he not in debt for his sinnes, who repayr'd and built many of the Episcopall Manors, and founded the Manour and Church at *Darlington*, and two Hospitalls, one at *Alverton*, and the other at *Sherburne* neare Durham. He built also *Elvet-bridge* with two Chappells upon it over the *Weer*, and lastly, built that beautiful Worke the *Galilee*, now the Bishop's Consistory, and hither translated *St. Bede's* bones, which lye enterred under a Tomb of black Marble, from which place the great Bell hath its denomination, and may seeme to bee the same, which I read to be drawne from London by two and twenty yoake of Oxen.*

In this sumptuous Structure lyeth inshrined, *Bishop Langly*, Cardinall and Chancelour of England, who built the Musique and Grammar Schooles, and finished the Cloysters, which *Bishop Skirlaw* had begun, who

* But the most useful and important undertaking which this prelate performed, and which redounded much to his credit, was a general survey which he caused to be made of all the ancient demesne lands and possessions in his Bishopric, in the form and manner of Domesday-book, which is recorded in a small folio, consisting of 24 pages, wrote in a bad hand, called *Bolden Buke*, now remaining in the archives at Durham. It contains inquisitions, or verdicts, of all the several tenures of lands, services, and customs; all the tenants' names, of every degree; how much each of them held at that time, and what rents were reserved for the same. This book has been produced and read in evidence on several trials at law, on the part of the succeeding bishops, in order to ascertain their property.

had spent upon them 200£. and left by his Will 200£. more to finish them. This Bishop built the Distributory, and two stately Bridges over the *Weer* at *Shinkly* and *Neuton*, and lyeth entombed under a faire Marble before the high Altar, where also lyeth *Bishop Beaumont*, under a specious Tomb embroidered with brasse; to whom is referr'd the building of the Citty Walls. Not farre from him lyeth *Anthony Beake* Patriarch of *Jerusalem*, and Prince of the *Isle of Man*, who built the Chappell at the Manour of *Auckland*, and also *Barnard* and *Anwick* Castles, and made *Chester* a Collegiate Church, with a Deane and seven Prebends.

Very few ancient Monuments of Women I finde in this Church; for 'till after tymes, noe Woman was to enter into any Church that belonged to *St. Cuthbert*, since that tyme when he was a preaching, the Devill came to his Sermon in the likenesse of a very beautiful Woman, who soe drew away the attention of his auditors by gazing upon her, that *St. Cuthbert* by the throwing of holy Water at her, discryed her to be a Devill: But as for *St. Cuthbert* himself, I observe, his nature did not much abhorre the Company of his holy Sisters: For *Hilda* and *Verca* with other Abbatises were of his intimate acquaintance, and if he had soe distasted that Sexe, he would not have built a Nunnery at *Luel*. Nay in his younger dayes, he was accused before the King of the *Picts* for deflouring his Daughter, though it must be said, it was the Devill in the likenesse of *St. Cuthbert*.*

* Vide page 13 ante.

Amongst other Monuments of this Church, the *brasen Desk* is not the least, which was the joynt gift of a Reverend *Prebend of this Abby, and his Sonne, who added the *Globe* and the *Eagle* to that sumptuous Basis and Columne (the gift of his Father) which was the twelfth part of a great Candlestick found hid in a Vault, who both lye buried under two Marble Stones inlayed with brasse, as you enter in at the Quire-dore on the left hand, where some part of this Church is paved with the Grave stones of my neere Friends.

In an old Manuscript of a Monke of Durham, I find a Catalogue of the *Reliques* of this Abby, which were soe many, that it seem'd a Charnell-howse of Saints Bones; for from hence at the Resurrection, *St. Stephèn* will fetch his Tooth, *Zachary* a Leg, *Simon* an Arme, *St. Christopher* an Elbow, *St. Lawrence* a Finger, *St. Ambrose* some of his Haire, *St. Ebbe* her Foote, with many many more; besides, an whole Wardrop of Saints Apparrell, both Coats and Hoods, and Stockens of the Apostles, with diverse fractions of the Crosse, and the sacred Sepulcher.

Now if you will know the price of Reliques in those days, aske *Malmesburiensis*, what *Egelnothus* the Archbishop at his returne from Rome, gave at *Pavia* for *St. Augustine's Arme*, which cost no lesse Money, than an hundred Talents of Sylver, and a Talent of Gold, and was kept at *Coventrie*. And what might

* Robert Swift *Spiritual Chancellor*.

have been the price of *St. Cuthbert's* whole body, when *Elfrid* the Monke made such account of one of his *Haires*, which see sympathized in Immortality with the dead Body from whence it was pluckt, that it could not be consumed with fyre.

As concerning the vulgar Fables of the *Dun-Cowe*, or the marble Monument of *Hobb of Pellaw*, I finde nothing in the Historians of this Church, who would not leave out any thing, that might concerne *St. Cuthbert* by way of a Miracle.

The *Subterraneous Passages* under this Church (as in other Abbies) are manie; but what end these substructions under Ground, should have in the Makers' intent, whether to conceal their Treasures in tyme of Invasion, or for worse purposes, I cannot determine: One of which Cavernes (whiere sometime stood *Ethelwold's Crosse**) cover'd with a round stone, leadeth to

* Ethelwold caused a ponderous Cross of stone, inscribed with his name and other memorials, to be made and erected in the ground adjoining Lindisfarne Abbey. The socket, or foot stone, in which it was mortised, still lies a few paces to the east of the ruined church. It was held in such veneration, that after being broken by the Danes, in their first descent on this island, the parts were put together by skilful workmen, with lead and cement. It was carried with the remains of *St. Cuthbert* wherever the flying monks wandered with their holy charge, and at last was placed in the cemetery of Durham Cathedral.—The socket-stone of the above Cross is now called the Petting Stone. Whenever a marriage is solemnized at the church, after the ceremony the bride is to step upon it, and if she cannot stride to the end thereof, it is said the marriage will prove unfortunate.—*Vide New of Northumberland.*

the Castle, built by *William the Conqueror* for the defence of the Cittie, betweene two stone Bridges, the Iron gate whereof was sett up by *Bishop Tunstall*, who brought the Water both to his Pallace and the Abby in Conduit Pipes, and built the *Tollbooth* for the Cittie, and the third part of *Newcastle Bridge* over *Tine*. The *Tower* of this Castle (in which *Bishop Poytier* had licence from *Richard* the first to sett up a *Mynt* and coyne Money*) was greatly repaired by *Richard Fox*, afterward Lord Bishop of *Winton*, the honorable Founder of *Corpus Christi Colledge* in *Oxon*, whereof at this time I am a Member. In the Chappel of this Colledge, as it appeares out of the Statute Booke, there was an Altar consecrated to *Saint Cuthbert*, which I note to shew, what a reverend opinion that learned and wise Prelate had conceived of this Saint.

The whole Castle is repaired and inlightned with many Windowes by the Reverend Bishop now Incumbent, under whom the Church of *Durham* seems to renew her age, and take a new Lease of Eternity; whose internal beauty (for her Cathedral Musick and Majesty of the high Altar, and sacred Laver) may challenge her Sister Churches for Priority.

THUS, like a Man that at once salutes a Multitude, with that brevity and disjoynted method I have run

* "This Bishoppè by the licence of King Richard the first, set up a mint at Durham, and began to coine mony there in the yære 1196."—*Strype*.

over the Monuments of this Church, that I have rather taken an Inventorie of her Antiquities than compiled an History : As it is, I offer it upon one of the Altars which the Romanes used to erect with this Inscription,

DIIS PATRIIS,

To my Countrie Genius.

A LIST
OF THE
Bishops of Lindisfarne and Chester,

WITH THE
Respective Dates of their Promotion.

LINDISFARNE:

		<i>Anno Dom.</i>
1	Aidan - - - -	634
2	Finan - - - -	651
3	Colman - - - -	661
4	Tuda - - - -	664
From this period a vacancy occurs of 14 years, when Lindisfarne wanted its proper bishop.		
5	Eata - - - -	678
6	Cuthbert - - - -	685
7	Eadbert - - - -	688
8	Eadfrid - - - -	698
9	Ethelwold - - - -	724
10	Cynewolf - - - -	740
11	Higbald - - - -	781
12	Egbert - - - -	803
13	Heathured - - - -	821
14	Egfrid - - - -	830
15	Eanbert - - - -	845
16	Eardulph - - - -	854

CHESTER.

1	Eardulph - - - -	882
2	Cutheard - - - -	900
3	Tilred - - - -	915
4	Wigred - - - -	928
5	Uchtred - - - -	944
6	Sexhelm { enjoyed the Episcopacy but six } months - - - - }	947
7	Aldred - - - -	947
8	Elfsig - - - -	968

(See removed to Durham.)

AN ANTHEM

FOR

Saint Cuthbert,*Transcribed from a Manuscript of a Monk of Durham.*

Splendor Christi Sacerdotis,
Et vicinis et remotis

Preeminet cum gloria.

Lux Cuthberti fulget late,

Corporis integritate,

Nec est transitoria.

Incorrupta vernat Caro,

Quam decore Rex preclaro

Celestis magnificat.

Cujus Festum Celum plaudit,

Cujus Terra laudes audit,

Aspicit, et predicat.

Parvuli triennis ore

Pontificali decore

Ormandus asseritur,

Angelo docente Dei,

Celo missa salus ei,

In genu edocetur.

Pene mersos in profundo,
Prece sancta, corde mundo,

Littori restituit.

Animam ad Celos vehi

Aidani, Viri Dei,

Cernere promeruit.

Panes nivei candoris,

De supernis dedit oris

Tribus allatoribus celitus,

Quos per Angelum de Celis,

Ministrari vir fidelis,

Applaudit meditullitus.

Bellue dum de profundis,

Gradiuntur maris undis,

Illi dant obsequia.

Futuri diem sereni,

Predicit sermone leni,

Vi precludens noxia.

Lympham sibi Deus dedit,

Heremita quo resedit,

Ex humi duritia.

Regem cito moriturum,

Seque Presulem futurum

Certa dat indicia.

Quem ab arbore cadentem,

Celos vidit ascendentem

Ejus narrant premia.

Christi mysticis reffectus
 Sacramentis, et protectus,
 Transit ad celestia.

Sunt miracula perplura,
 Obsistente que Natura
 Per hunc fiunt inclyta.
 Hec ad laudem Dei crescunt,
 Ablati nec delitescunt
 Sancti Viri merita.

Integris in Urna pannis,
 Quadringentis decem annis
 Et octo dormierunt:
 Nec putredo, nec vetustas,
 Imo splendor, et vetustas
 Illum circum diderunt.

Caput tuum, Rex Oswalde!
 (Vir dilecte Deo valde)
 Hec Theca servaverat;
 Et Bede sancti Doctoris,
 Qui celestis est odoris,
 Ossa recondiderat.

Fragrans odor Balsamorum
 Hos perfundit supernorum
 Qui presentes aderant:
 Qui in carne Dei virum
 Incorruptum (dictu mirum!)
 Cernere meruerant.

AUG 16 1902

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JAN 20 1903

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