

To the north of the barrow, at only a field's width, are the evident traces of a British village. That the barrow was the burial place of the chieftain who ruled there, and also of his family, we may well suppose. A site more lovely he could not have chosen for his home and resting place. Long ages have passed away since the carefully constructed mound was raised by loving hearts and willing hands; it is now a thing of the past.

A feeling of diffidence has prevented me from laying the result of my exploration before the Society until now, but I think you will excuse me for doing so upon this occasion, and that you will feel some interest in this record of the removal of an Ancient British Burial Mound.

ART. III.—*An attempt to trace the Translation of Saint Cuthbert through Cumberland and Westmorland.* By the
REV. THOMAS LEES, M.A.

Read at Penrith, June 10th, 1874.

THOSE of us who were present on the last day of our last meeting will well remember how, on the road from Melrose to Dryburgh, we halted for some time on the brow of a hill, and contemplated as lovely a scene as can be found within the circuit of our island home. Below us lay, embowered in trees, a peninsula, formed by a magnificent horse-shoe sweep of the broad and gleaming Tweed. In the background, towered the three ruddy peaks of Eildon, standing out boldly against a blue sky, flecked by drifting cloudlets. In a valley to our right, nestled in foliage at the foot of Eildon Hill, we could just dimly discern the grey tower of Melrose Abbey; but our interest was centred on the promontory beneath, where once stood the Anglo-Celtic monastery of Old Mailros, from which, twelve hundred years ago, Christianity was spread over the mixed population of Picts, Scots, Britons, Angles, and Saxons, then inhabiting the

the surrounding district. We heard on that occasion, how, A.D. 651, Cuthbert, a Celtic shepherd boy of 15 years old, applied to Abbot Eata and Prior Boisil for admission to the holy brotherhood: and thus commenced that life of arduous and unwearied missionary labour, which terminated but at his death, in A.D. 687, as the anchoret Bishop of Lindisfarne—a diocese which then extended far beyond that of Hexham, and embraced in its limits all the country around Luguballium (now Carlisle), and even Cartmel. It may seem to some a curious coincidence (though hardly so to those who know how thickly studded are these northern counties with memorials of the “tutelar saint of the fierce Northern men”) that the first visit of our new campaign should be to a church dedicated to that same Cuthbert; yet Salkeld derives its dedication from nothing which happened there in connection with the saint’s life, but to something which took place there about 190 years after his death—what that “*something*” was, let the “Rites of Durham” (Surtees Soc.) tell us. “Also in the yeare 55, (? 875) Eardulf was bishop, at which time certain Danes and Pagans, infidels, of sundry other nations, invaded and destroyed the realm of England in divers places. And after a certain space Halden, King of the Danes, with a great part of the navy and army of infidels, arrived at Tinmouth haven, intending to sojourn there all the winter following; and the next spring he meant with all his power to invade, spoil, and destroy the County of Northumberland. Whereof, when Eardulf the bishop had intelligence, with all his clergy and people, after long consultation had amongst themselves what course was to be taken in that extremity, to prevent the barbarous cruelty of the savage and merciless infidels, they, in the end, called to mind the words and monition delivered by Saint Cuthbert to his brethren. The said holy man, before his departure out of this life, amongst other wholesome counsels and godly admonitions delivered, uttered these or the like words, ‘If you, my brethren, shall be at any time hereafter urged or constrained

constrained unto one of the two extremities following, I do rather choose and wish that you would take my bones up and fly from those places, and take your place of abode and stay wheresoever Almighty God shall provide for you, than that you should by any means submit yourselves to the yোক and servitude of the wicked schismatics.' Which words he then spake by the spirit of prophesie, forseeing the periousness of the time to come. [Dav.] And also Bishop Eardulfe and Abbott Edrede did tacke, carry, and beare awaie the bodie of Sancte Cuthbert from Holy Eland southward, and fled vij yere from towne to towne, for the great persecution and slawghter of the Panymes and Danes."

For the particulars of this seven years' Hegira, we are indebted to the pages of Symeon and Reginald of Durham. It extended over the six northern counties of England, and a portion of the south of Scotland. Wessington (Prior of Durham, A.D. 1416-1446.) confirms the truth of a tradition which points out those churches of ancient Northumbria, afterwards dedicated in honour of St. Cuthbert, as being spots where the monks of Lindisfarne rested for a time with their precious burden. He says:—

"Et dum hæc agerentur, Sanctus Cuthbertus a miraculis non cessavit, propter quæ, in partibus occidentalibus ubi dicti Episcopus et Abbas, rabiem Danorum declinantes, aliquando quietem habebant, plures ecclésiæ et capellæ in honore Sancti Cuthberti posterius sunt erectæ, quorum nomina *alibi* sunt contenta." (M.S. De. orig. ord. Monach, fol. 30) Monsignor Eyre, in his "History of St. Cuthbert," (to which I am indebted for the above quotation, and sundry other matter) says that the word "*alibi*" refers to a list of places which the prior had compiled and placed over the choir-door at Durham. From Wessington's list (a M.S. of which now exists in his own handwriting) we learn that the places visited in Cumberland, where churches in honour of St. Cuthbert were afterwards built, were Carlisle, Edenhall, Salkeld, Plumbland, Bewcastle, Embleton, and Lorton,

Lorton, (the two last he places in "Lancastreshire") : and in Westmorland, Clifton, Cliburn, and Dufton—you will observe that the churches of Kirklington, Nether-Denton, and Milburn are omitted.

We are not informed by the chroniclers in what *order* the various localities were visited : and this, therefore, offers a fair field for the antiquarian's conjecture. Monsignor Eyre expresses the opinion that Elsdon, 18 miles west of Morpeth, was probably "one of the earliest places they visited in Northumberland," and that "from thence they followed the course of the Reed, passing what is now Bellingham, where the Reed falls into the north Tyne ; then they would follow the north Tyne, and then the south Tyne to Haydon Bridge, on the Tyne, and six miles west of Hexham. From Haydon Bridge they would go to Beltyngheham, or Beltingham, a few miles west of Haydon Bridge."

I have ventured, I fear too boldly, to try to trace their course still further. It seems to me very likely that from the last named place, they followed the course of the south Tyne, by the Roman Road near its western banks, to the neighbourhood of Kirkhaugh, where they would strike the "Maiden Way," and by it surmount the Cross Fell Range, and then turning to the right, they would descend by Hartside, and cross the Eden by the ancient bridge, of which a gigantic pier (24 feet wide at the base) now lies recumbent in the stream at the Force Mills.* Close to the river, on its western bank, we find here a most singular monument, of which local tradition (which calls it the "Chairs of the Twelve Apostles") has lost the origin.

*In a MS. account of the Parish of Melmerby, written in 1677, by the Rev. Richard Singleton, Rector, and now bound up in vol. vi of the Machel MSS. the building of this bridge is ascribed to Roland Threlkeld, Rector of Melmerby, official to the Archdeacon of Carlisle, founder and first Provost of the Collegiate Church of Kirkoswald, Vicar of Loaznby, and Rector of Dufton, who died 1565 or 1566. As quoted in Jefferson's "Leath Ward," the account runs thus. "Twas he that built a bridge at Force Mill for his own convenience to passe between Melmoreby (wher he most resided) and Lazonby. The pillar on which his bridge stood I have seen often : Collonell Cholmley took the coat of its backe to his bridge, by ther. utmost stons from it, but the inside thereof is still standing, and will doe, I think, till Doom's Day." Query : did not Threlkeld simply *repair* the ancient bridge. It existed long previous to Threlkeld's time, for Bishop Welton, in 1360, published an indulgence of 40 days to all who should help *in its repair*.

Overhung by a great slab of rock is a semicircular alcove, surrounded by 11 seats, somewhat roughly resembling the choir-stalls of a church, carved in the red sandstone—one of these seats is of double size. In the centre stands a large rock-table which may have fallen from the roof above—is it too much to suggest that, being forewarned of the approach of the mournful cortege, the pious natives may have prepared this rude cave-shrine, as a temporary resting place for the venerated remains of their saintly bishop? and that Bishop Eardulf, Abbot Eadred, the seven honoured bearers, and others their companions, occupied these seats, while the bier rested on the central rock-table?

From Salkeld the party would proceed to Edenhall, and then, in turn would rest at Clifton, Cliburn, Milburn, and Dufton. The church at Dufton has been twice almost rebuilt, if not entirely, within the last century; and except the stones, no part of the ancient fabric is left. But high up in the south wall of the church, is a small carved figure, much mutilated, of a bishop, most probably the patron saint. Perhaps disturbed by some alarm of Danes on the western coast, they fled from Dufton across the Fells, and entered Yorkshire near Cotherstone (Cuthbert's Stone). Further south I do not venture to follow them.—We trace them again in Cumberland, at Lorton, and Embleton; Plumbland came next, and then Workington (Derwentmuth), where, wearied out by fatigue and famine, they determined to embark for Ireland. How this determination was defeated we learn from "the Rites of Durham," p. 56.

"And so the bushop, the abbott, and the reste, being weiryie of travellinge, thought to have stowlne awaye and caried Sancte Cuthbert body into Ireland, for his better saiffitie, and being upon the sea in a shippe by myricle marveilous iij waves of water was turned into bloode. The shippe that they were in was dreven back by tempest, and by the mightie powre of God, as it should seame, upon the shore or land. And also the saide shippe that they weere in, by the grete storme and strong raging walls

walls of the sea, as is aforesaid, was turned on the one syde, and the booke of the Holie Evangelists fell out of the ship into the bottom of the sea." This book, written by Bishop Eadfrid, "a singularly beautiful specimen of Saxon calligraphy" (Eyre), was afterwards recovered at an extremely low tide. It is now in the British Museum, and shews evident traces of its submergence.

Being driven on shore in Galloway, the party found a welcome and a rest at Candida Casa (Whithern), where, Bede tells us, St. Ninian had erected the first stone church in Britain. Here Bishop Eardulph, hearing of Half-dene's death, resolved to return to his own diocese.

Turning their steps eastward, Kircudbright (church of Cuthbert) yielded them shelter for a space; and then for a third time they entered Cumberland, taking Kirkclinton on their way to Abbot Eadred's monastery at Carlisle. Thence by the Roman road which ran eastward, almost parallel with the line of Wall, they reached Nether Denton, and at Birdoswald they gained the Maiden Way, which led them direct to Bewcastle. Their aftercourse most probably included a visit to Mailros, the saint's old home, which having been burnt by the Scots under Kenneth II., had been rebuilt a few years previously.

I may here mention that the numerous intervening halts would each, by ancient custom, be marked by a cross. May not the Saxon cross at Addingham, and those of Milburn and Knock, be accounted for in this way? St. Oswald's head, with other relics, was placed in St. Cuthbert's coffin, on their quitting Lindisfarne. The exposition of this relic of the sainted king of Northumbria, while the fugitives were in the neighbourhood, may account for the dedication of the church of Kirkoswald. In the commencement of A.D. 883, the fugitives arrived at Chester-le-street, where Eardulf then fixed his "Cathedra," peace being restored by Alfred's conquest of the Danes. There for 113 years St. Cuthbert's relics found rest, thence again to be driven by the ruthless Danes, before reaching their far-famed shrine, the glorious fane of Durham.

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Of course, you will understand that I merely suggest this as an outline of what *might* be the course pursued : but I was pleasingly surprised to find, from a paper read last week by him at Workington, before the Literary and Scientific Societies of West Cumberland, that our valued member Mr. Jackson, had come independently to precisely the same conclusion as myself in regard to that portion of the journey which relates to the Eden valley and Lorton.

ART. IV.—*Notes on the Heraldic Visitations of Cumberland and Westmoreland.* By RICHARD S. FERGUSON, M.A. and LL.M.

Read at Penrith, June 10th, 1874.

IN a former paper* on the Heraldry of Cumberland and Westmoreland, I mentioned two heraldic visitations of Cumberland, viz., that by St. George, in 1615, and that by Dugdale, which appears to have extended over 1664, 1665, and 1666; and I noted two instances, namely, the funeral of Sir Patricius Curwen, and the defacement of the coat of arms over the door at Blencowe Hall, in which Dugdale seems to have exercised the powers of his office with much severity. Since the reading of that paper, I have discovered an interesting relic of, and some curious facts relating to, Dugdale's Visitation.

The first, the relic, is a pedigree on vellum, in the possession of Mr. Stanley, of Ponsonby Hall. This pedigree is headed "Genealogia præclaræ et antiquæ familiæ de Stanley," and commences with William de Stanleigh, lord of Stanleigh, in Staffordshire, about the time of Edward II : from him, the pedigrees of the Stanleys of Cheshire, of the Stanleys of Cumberland, and of the Stanleys of Lee in Sussex, are brought down in parallel columns to 1592,

* Printed in the Society's Transactions, Vol. 1, p. 300.

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