



ON THE ORIGINAL SITE AND PROGRESSIVE EXTENSION
OF NEWCASTLE-UPON-TYNE; WITH AN ESTIMATE OF
ITS POPULATION AT VARIOUS PERIODS.

THE great extent of the present town of Newcastle makes it an object of some curiosity to determine the precise spot on which its first foundations were laid, and to trace the gradual extension of its limits. In pursuing this inquiry, we are naturally inclined to seek information from our early chorographer, Grey, who flourished two centuries before our own time, and has preserved many popular traditions which would otherwise have long since been consigned to oblivion. On this part of his subject, however, Grey's testimony must be received with extreme caution, as it is founded, not only on a very exaggerated conception of the early importance of Monkchester, but on the assumption—entirely unwarranted—that the mediæval religious establishments of Newcastle owed their existence to the pious liberality of Anglo-Saxon founders, and had survived the convulsions of the two centuries which preceded the Norman Conquest. Under the impression that the religious houses in “the upper and west part” of the town had flourished from a period long anterior to the erection of the castle, he naturally infers that in this part the nucleus of the Newcastle of his own day was to be sought. To this quarter especially he confines the name of “Monkchester,” which he tells us “was before the Conquest a place wholly dedicated to devotion and religion.” In opposition to this view, we have the grave testimony of Symeon of Durham and of the biographer of St. Oswin. The latter describes Monkchester as so poor a place in the reign of William the Conqueror, that when that monarch was compelled to halt there on his return from his Scottish expedition in 1072, the royal army might have perished by famine but for the opportune proximity of the storehouses of the monastery of Tynemouth. A nearly similar account is given by the same writer of the state of Newcastle in the following reign, some years after the erection of the castle. Symeon, again, informs us that when Aldwin, afterwards Prior of Durham, visited Monkchester in 1074, not a religious person of either sex existed within its precincts. There

can be no doubt that the limits of the Roman station in the Castle Garth were sufficiently extensive for the Saxon population of Monckchester, and that the area which was afterwards occupied by religious establishments formed, even after the Conqueror's time, a portion of the open country, of the cultivation of which we do not receive a very favourable impression from the legend of St. Oswin. During his sojourn here, it is probable that William was struck by the commanding position of the site on the banks of a great river, and the facilities which were afforded for erecting a fortress to protect the neighbourhood from the repeated aggressions of the Scots. In 1080 King Malcolm again invaded England, laying waste the entire country to the Tyne. The English king despatched an army into Scotland, under the command of his eldest son Robert; and although that prince was unable efficiently to avenge the outrage which had been committed, he provided as far as possible against its recurrence, by the erection of a castle on the site of his father's previous encampment. Such was the origin of Newcastle-upon-Tyne.

During the remainder of this reign, and the first years of William Rufus, Northumberland was under the government of Earls, who were nearly independent of the Crown. Under them Newcastle was regarded merely as a fortress, the official residence being at Bamburgh; whilst Robert de Mowbray, the last of the series (and probably some of his predecessors), had a castle of his own at Tynemouth. On the rebellion of this nobleman in 1095, and his capture and imprisonment, William took the county into his own hands, and seems to have conceived the idea of establishing at Newcastle, not merely a military post, but a great commercial emporium. Of his proceedings here, after the reduction of the castle, we have, indeed, no particulars from any contemporary historian; but there is no reason to doubt that the testimony of the metrical chronicle of Hardyng is in its main features correct.

"He builded the Newcastle upon Tyne
The Scottes to gainstand, and to defend
And dwell therein. The people to incline
The town to build, and wall as did append,
He gave them ground and gold full great to spend;
To build it well, and wall it all about;
And franchised them to pay a free rent out."

These lines refer to the building of the town, and not of the castle of Newcastle-upon-Tyne, and are quite consistent with the account already given of the erection of the latter fifteen years previous.

The church of St. Nicholas is said to have been consecrated by Osmund Bishop of Salisbury, A.D. 1091; and, although the statement is not supported by any very conclusive authority, it is highly probable that a church, on the site of the existing structure, was erected for the use of the garrison and casual population before the establishment of the borough. Indeed, if the site had not been devoted thus early to religious purposes, it is certain that it could not afterwards have been obtained, as it presented of all others the most favourable situation for the dwellings of the burgesses, with which it would quickly have been covered.

The peculiar configuration of the ground occupied by the castle and the church suggests to us, with tolerable precision, the position in which the houses of the new town must of necessity have been disposed. The base of the steep banks to the south and east, previous to the embankment of the low ground on which the Close now stands, and the silting-up of the estuary of the Lort Burn in the line of the Sandhill and Dean-street, was undoubtedly washed by the tide at high water; and though the Side must have existed as a thoroughfare to the river and the bridge, few sites for building could be obtained there without an amount of labour for which there was no adequate inducement. The limited area between the church and the castle would no doubt be first occupied; after which, the increasing population had the choice of accommodation either to the north or the west. The northern district, however, as we shall presently see, was not built upon till a later period, leaving the plot of ground to the west of the castle, occupied by the present Bailey-gate, the only site on which the further extension of the town at this period could have been effected. Here, indeed, we have distinct evidence that houses were thickly clustered; for when, in the reign of King John, the fortifications of the castle were strengthened by the excavation of a moat on this side, space could only be found for this new work by the removal of many of the old burgage tenements. The precise western limits of the town in the reign of William Rufus were probably identical with the line which still separates the western boundary of the ancient parish of St. Nicholas from that of St. John. From the tower of St. Nicholas, this boundary line passes along the Head of the Side, and down King-street, thence by Baileygate to West-gate-street, and so to the brink of the river at the Tuthill-stairs.

In the reign of Henry I., the town of Newcastle derived additional importance from a source to which her earlier historians have erroneously referred her origin—the introduction of monastic establishments. The author of the *Scala Chronica*, as cited by Leland, would have us believe

that a nunnery already existed here in the year 1086, in which Agatha and Christina, the mother and sister of Edgar Atheling and of Margaret Queen of Scotland, took the veil. We know, however, on the venerable authority of the Saxon Chronicle, that Romsey, and not Newcastle, was the place of Christina's profession. Under Henry I. there certainly existed two religious foundations, the hospital of St. Mary and the nunnery of St. Bartholomew, to both of which David King of Scotland was a benefactor in the reign of Stephen. That he was not the original founder of either is obvious from this circumstance, that the grants made by him in Newcastle and other parts of Northumberland were all revoked by Henry II., and among them his benefactions to the brethren of the hospital and the nuns of St. Bartholomew; but still the original foundations remained intact. Amongst Dods-worth's papers in the Bodleian Library is one which ascribes the endowment of the nunnery to a member of the ancient family of Hilton. Speed attributes it to Henry I. The original founder of the hospital is nowhere stated; but towards the close of the reign of Henry II., the house of the brethren, which was situated in the immediate vicinity of the nunnery, was removed to the Westgate, and their ancient domicile was given to the nuns. This addition to their domain, as well as their original church of St. Bartholomew, were confirmed to them by the Crown. This seems the true explanation of the confirmation charter, which has somewhat perplexed Brand. That able writer supposes the hospital itself to have been granted to the nuns as a cell, and not merely its abandoned site.

The upper town, which Grey refers to a much earlier period, seems to have originated in connection with these religious establishments. "In the upper parts," he says, "about Newgate, are many old houses and cottages, which served the religious houses with provisions. This part of the town is called to this day *The Hucksters' Booths*. These people in those days had their livelihood from those friars and nuns that lived at that time." In the reign of Stephen, when Northumberland, instead of being exposed to the hostile incursions of the Scots, was under the immediate government and protection of a Scotch prince, it was no longer necessary to seek safety under the walls of the castle; and the hucksters established, not only their booths and stalls, but their residences in this monastic suburb.

To David King of Scotland is generally ascribed the erection of the church of St. Andrew, the architecture of which is certainly of this period. Its dedication to the patron saint of that nation adds consistency to the statement.

The grounds of these religious houses, with the contiguous street of Newgate, extended from the present town walls to the Upper Dene Bridge, between which and the old town was a piece of open ground on which the Cloth-market was afterwards built. This seems to have been the land which was bestowed in two portions on the nunnery and the hospital by King David, and which was resumed by the English Crown in the 12th of Henry II.

When the moat was formed round the castle in the reign of King John, and it was necessary to remove the houses which occupied the site, the land which had been taken from the nuns and the brethren of the hospital was given to the burgesses in compensation, and as a site for new residences. At this very time we find from the traditions preserved by Grey that the Cloth-market was built; and we cannot resist the inference that it stood on the site of David's grant. Having recorded John's concession of the charter by which the guild of Merchants of Newcastle was established, he adds, "After this grant, this town flourished in trading, and builded many fair houses in the Flesh Market, then called the Cloth Market." By the erection of this street, the burgesses connected the church of St. Nicholas and the old town with the suburb of Newgate and the chapelry of St. Andrew.

We have already noticed the removal of the hospital of St. Mary from its original position, near the nunnery of St. Bartholomew, to a new site at the Westgate, in the reign of Henry II. Here a house was built, with extensive grounds, for the residence of the brethren, by Aselack of Killinghow, the second founder. There can be no doubt that this site was beyond the ancient limits of the town; but building and population gradually advanced in this direction also; and, before the close of the next century, it was found necessary to erect a third church, that of St. John, for the accommodation of the inhabitants of this quarter. Not only was Westgate-street thus formed, but the intermediate vacant space towards Newgate-street was appropriated to a convent of Black Friars, whilst another religious body, the Friars of the Sac, had a strip of land assigned to them stretching between the western limits of the parish of St. Nicholas and the present town walls, to the brink of the river.

In the meantime, a new suburb was growing up to the east of the Lort Burn; which formed the nucleus of the parish of All Saints. We have evidence of the existence of that church in 1286; and about the same time we read of "*Vicus Peregrinorum*," the modern Pilgrim-street. At the head of this street was situated a house of Grey Friars; but the general population was probably confined to its lower extremity, in the neigh-

bourhood of the new church. In the intermediate space an avenue branched off to the east, afterwards known as the Manor-chare, at the end of which was the convent of Augustine Friars, then also recently erected. Pilgrim-street was connected with the old town by Allhallows-lane, the Butcher-bank of the present day; from the foot of which, the communication with the Side and Sandhill was doubtless maintained by a ford passable at low water, as we have no record of a bridge across the burn in that direction.

The Sandhill itself was as yet unreclaimed from the river; but it is probable that a causeway had been formed round its margin, affording access at all times of tide from the foot of the Side to the bridge across the Tyne. The bridge itself was doubtless coeval with the castle. It certainly had no existence in 1072, beyond perhaps the ruined piers of the old structure, which gave its name to the Roman station of Pons Ælii. The want of some communication across the river, less precarious than the neighbouring fords, was sensibly felt by King William at the above date; and the inconvenience had been remedied, as we learn from the author of St. Oswin's life, before the period at which he wrote; and, although he does not inform us of the date of the erection, the bridge and castle were so naturally parts of the same plan, that we may safely assume they were executed simultaneously.

Within two centuries from the erection of the borough, three chapels had been added to the original parish of St. Nicholas, and the three leading thoroughfares of Newgate-street, Westgate-street, and Pilgrim-street, had been formed. High Friar-chare and Low Friar-chare afforded communications between these streets and access to the religious houses after which they were named; although it was probably at a much later period that these chares were environed by houses, and became streets in the modern acceptation of the term.

Beyond the eastern suburb lay the ancient ville of Pandon, with which it is probable a direct communication already existed by means of the Dog-bank and Silver-street—then, perhaps, rural lanes redolent with the perfumes of the honeysuckle and the briar, whilst the Stock-bridge—if it existed at all—was but a log or *stock* thrown across the stream to enable the foot-passenger to pass dryshod. The burgesses of Newcastle, however, had cast a longing eye in this direction—aware, no doubt, of the commercial advantages of the situation, and also of the defensible formation of the hill of the Wallknoll, by which it is bounded on the east. At this time they were engaged in surrounding their town with a mural defence, the magnificence of which has excited the encoiums of Leland and others in comparison with other fortified towns, as

well in England as in all parts of Europe, and even of Asia. Anxious to include Pandon within their defences, they opened a negotiation with the lord of Byker, to which manor Pandon was then appurtenant, and succeeded in effecting a purchase—for the completion of which, and the union of their new acquisition with Newcastle, they obtained a license from the Crown in the last year of the thirteenth century. Pandon at this time, besides a small trading and fishing community, contained a convent of White Friars on the Walknoll, whose house was afterwards removed to the site occupied by the Friars of the Sac, near the foot of Westgate-street, on the decay of that establishment.

Leland cites Hardyng's statement that "William Rufus builded the Newcastle upon Tyne, and caused the town to be walled." But he adds, "This is clean false as concerning the town wall." Leland himself tells us that the walls were commenced to be built in the reign of Edward I. by a wealthy merchant, who was taken by the Scots out of the midst of the town, and carried away a prisoner; that they were continued by contributions from the inhabitants; and finally completed in the reign of Edward III. We have, however, higher authority than Hardyng's for asserting that Newcastle was a walled town prior to the reign of Edward I. In a charter of King John express reference is made to the town walls; and there is no reason to doubt that they existed in the time of William Rufus. But we must take care not to confound the old walls with those more extended defences which were undoubtedly commenced under Edward I. The old walls were naturally adapted to the circuit of the ancient borough. To the north, immediately beyond St. Nicholas' church, it is probable that the burgesses would find the wall of Hadrian still standing, and only requiring occasional repairs. From the Head of the Side to the Tuthill-stairs, in the line along which we have already traced the boundary of the borough, it would be necessary to erect a new wall; but even here the old Roman ramparts would supply abundance of materials ready fashioned to their hands; and it was probably a portion of this wall—of Roman stones, but not of Roman erection—which was discovered in 1852-3 underneath the surface, crossing Collingwood-street in a direction which disconcerted the preconceived ideas of antiquaries as to the true course of the Roman fortifications.¹

¹ Mr. Ventress has favoured us with notes of his observations to the following effect: On May 17, 1852, the labourers of the Water Company, in laying down pipes in the centre of Collingwood-street, at 92 feet from its east end, came upon a piece of Roman wall at right angles to the street, and 2 feet 11 inches in thickness. At 50 feet nearer to the east end of the same street another Roman wall, 6 feet 6 inches

For some years the monastic buildings were the only erections beyond the limits of the original fortifications; and it is probable that these were held sacred by the Scots, even after the renewal of hostilities in the reign of Henry II. When, however, the shops and the houses of the merchants were extended from the church of St. Nicholas to Newgate-street, they were naturally exposed to the ravages of an invading army; and the rich merchant referred to by Leland was probably taken out of his own counting-house in the Cloth-market. The new walls were planned so as to include, not only all the recently-erected streets, but the monastic establishments. They appear to have been commenced on the western side, where we read of the "new wall" behind the house of the Black Friars in 1280. In 1307 they had been carried as far as the Walknoll, where they cut through the grounds of the White Friars. The portion which was not completed till the reign of Edward III. was most likely the line of defence parallel with the river.

thick, was found running in the same direction. (See A B on the plan.) Dr. Bruce inspected these remains.

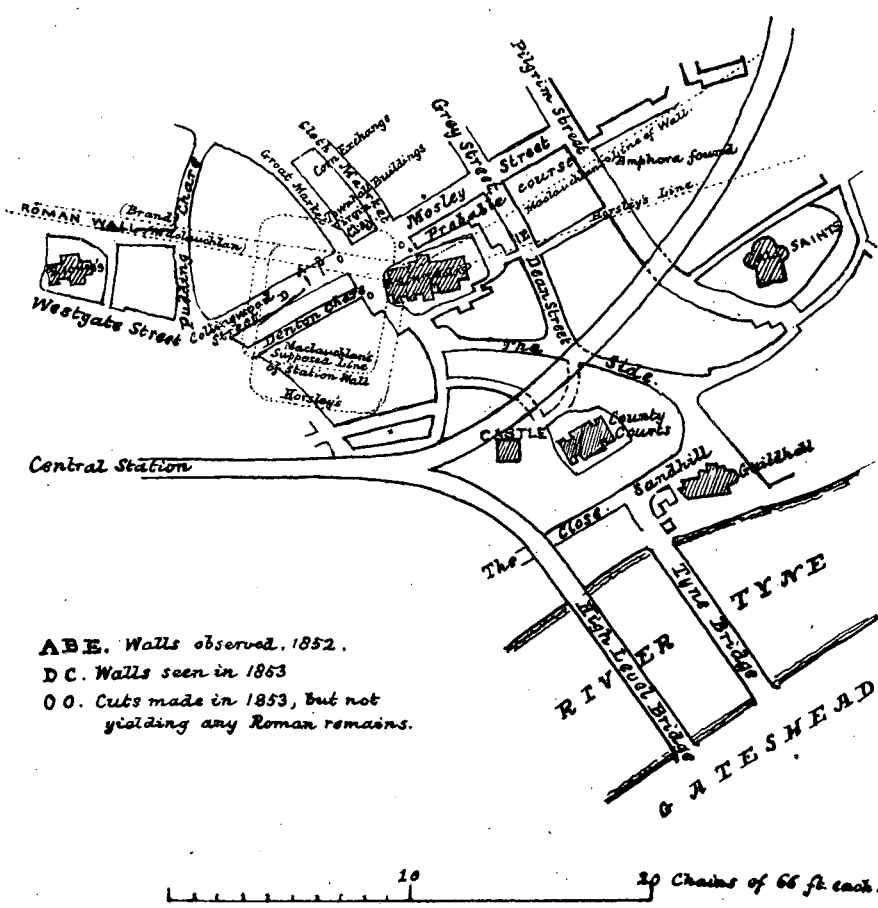
On 23 Dec. 1853, a drain from the Turf Hotel, leading across Collingwood-street, was renewed, and at 18 feet from the front of the hotel, and 124 feet from the east end of the street, Mr. Ventress saw the outside face of a piece of Roman wall. It was running diagonally in the street, S.W. to N.E., and striking for the angle of the Cloth-market and Mosley-street. The cut was about 4 feet wide, and that distance of wall was seen. The depth from the street pavement to the base of the wall was $9\frac{1}{2}$ feet. The wall had six courses of stones, the bottom one projecting $2\frac{1}{2}$ inches, and the entire thickness of the wall at its base was 9 feet. Mr. White was present. The inner face of the wall is visible in one of the cellar apartments of the fish-shop in Collingwood-street. (See D on the plan.)

On the following day, the Gas Company made a trench 16 inches wide and 20 inches deep, at 18 feet west of Mr. Gibson's Bank Buildings, and cut through a wall 9 feet thick, the southern face of which was 16 feet 4 inches north of the railing which surrounds the church of St. Nicholas. This wall was laid upon rough quarried flags about 4 inches thick. It appeared to be running to a point between Collingwood-street and Denton-chare; but in so circumscribed an excavation, it was difficult to ascertain the precise bearing. Mr. V. has one of the facing-stones. (C on plan.) If this was the great wall, its course will be rather more to the north than that laid down by Mr. Maclauchlan in his Survey of the Barrier.

The foundations of the new Town-hall Buildings are laid in virgin clay, without a trace of disturbance or occupation, save a framework of wood to the north end of them, supposed to have been connected with a well, as water was plentiful at that place. No remains have been observed in draining Westgate-street and Pudding-chare, but the partial use of a drift in the latter may have concealed the great wall.

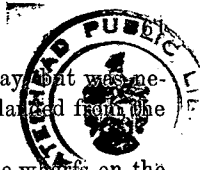
It is possible that Horsley's line of wall from the east may be that of the military way. Just north of the ancient passage formerly gained by the Nether Dene Bridge, in Dean-street, appearances of a side wall of Roman masonry were observed in 1852, possibly in connection with a viaduct there. (E on plan.) All relics of the great wall at its presumed passage over the dean had long disappeared, for the remains of old English buildings of brick had substituted themselves.

A rough outline from Mr. Maclauchlan's Survey is annexed, with indications of the above remains added. Mr. Ventress still considers them as of original Roman workmanship, however difficult their connection with each other or our preconceived ideas may be.—*Ed.*



SKETCH OF PART OF NEWCASTLE
 TO ILLUSTRATE MR. VENTRESS' OBSERVATIONS OF ROMAN MASONRY.





This was not required for security against a casual foray, but was necessary as a protection against a hostile force being landed from the river.

Whilst the commerce of the town was carried on at the wharfs on the Lort Burn, and not on the Tyne, the houses in the Cloth-market, according to Grey, had warehouses behind them communicating with the burn, which was navigable for boats to their very doors, in the line of Dean-street and Grey-street, to the High-bridge. "In after times," he adds, "the merchants removed lower down towards the river, to the street called the Side and the Sandhill, where the trade remaineth to this day."

No notice of the Close is met with prior to the fifteenth century, although it probably existed somewhat earlier.

When the Sandhill became inadequate for the increasing commerce of the port, a wharf was erected by the side of the river, outside the town wall, in the line of the present quay. It appears, however, by an ancient survey of the town, made about 1590, and communicated to the Society of Antiquaries of Newcastle by Mr. Halliwell, that even at that date the wharf only extended about half the distance from the Sandhill towards Sandgate. The same survey represents a pier or mole extending nearly half-way across the river, at the upper end of the Close.

Within the circuit of the walls were many unoccupied spaces, which were gradually covered with buildings; especially the tract of level ground behind the quay, which is now so closely packed with buildings, approached by the narrow alleys to which the provincial term "chare" is applied. From the inquisition on the death of the celebrated Roger Thornton, in 1430, it appears that his residence was in the Broad-chare, in which he owned several messuages, as also in the Narrow-chare (otherwise Collier-chare) and Philip-chare. He had also gardens both within and without Pandon-gate, and also without Sandgate; besides property in various parts of the town, both within and without the walls.

The town was made greatly more compact by two lines of communication, in connection with bridges across the Lort Burn, called respectively the Nether Dene Bridge and the Upper,—the former connecting Pilgrim-street with St. Nicholas' churchyard and the Head of the Side—the latter with the Cloth-market and Newgate-street. The parish of All Saints, which had previously been a suburb cut off by the tide at high water, was thus brought into immediate contact with the centre of the town; and Pilgrim-street itself became one of the principal streets for traffic. The Nether Dene Bridge appears, from the title of a

document formerly in the possession of the Corporation of Newcastle, to have been constructed in the reign of Richard II.; and the Upper Dene Bridge cannot have been of much more recent date, but possibly earlier. The Painter Heugh occurs in 1373.

Before the close of the fifteenth century houses appear to have been built outside several of the gates of the town. Of these suburbs the street without Sandgate was probably the most considerable, being the least exposed to attack from an enemy, and the situation being convenient for the residence of persons connected with the coal-trade and shipping. Without Newgate were two streets, as at present—Sidgate (now called Percy-street) and Gallowgate. The suburbs of Pilgrim-street appear to have been of later erection, open fields intervening between the gate at its extremity and the Magdalen Hospital. Mention occurs of some cottages, the property of Roger Thornton, lying opposite to the hospital in 1430, but these were detached from the town.

The period of the greatest prosperity of mediæval Newcastle was probably during the reigns of the three first Edwards. Not only had the coal trade been opened out, and the general commerce of the port been greatly extended, but Newcastle had become the chief place of rendezvous for the immense armies which were assembled by these kings for the Scottish wars.

The increase of population would have been much more rapid than it actually was if it had not been checked by the devastating plagues which afflicted, not only England, but all parts of Europe during the period. Of these, the most calamitous was in 1349, when Walsingham computes the mortality at nine-tenths of the entire population. The following year the pestilence extended to Scotland, of which country one-third of the inhabitants are said to have been cut off. There is no reason to suppose that Newcastle escaped a visitation which was attended by such fatal results on all sides, although we have no particulars of its ravages here. A very remarkable document has, however, been preserved, which enables us to compute with accuracy the number of persons resident in most of the counties and towns of England twenty-nine years later. In 1377, a poll-tax was imposed by parliament of fourpence per head on every person, male and female, above the age of fourteen years. By adding to the number liable to the tax, as they appear in the summary of the collectors' returns, one half more, as a proportionate allowance for children under fourteen, we obtain tables of the population in the fourteenth century almost as accurate as the periodical census of modern times. In Newcastle, the number taxed was 2,647, which gives a total population of 3,970. Adopting a similar

principle of calculation in the case of other cities and towns throughout England, we find that Newcastle ranks the twelfth amongst them in the scale of population, as will appear from the following table:—

London	34,971	Lincoln	5,350
York	10,872	Salisbury	4,839
Bristol	9,517	Lynn	4,690
Plymouth	7,255	Colchester	4,433
Coventry	7,225	Beverley	3,994
Norwich	5,928	Newcastle	3,970

The other towns enumerated, all of them having a population inferior to Newcastle, are as follows:—

Canterbury	3,864	Winchester	2,166
Bury St. Edmund's	3,663	Nottingham	2,166
Oxford	3,535	Stamford	1,827
Gloucester	3,358	Newark	1,767
Leicester	3,151	Wells	1,658
Shrewsbury	3,125	Ludlow	1,658
Yarmouth	2,911	Southampton	1,628
Hereford	2,853	Lichfield	1,593
Ely	2,511	Derby	1,565
Cambridge	2,511	Chichester	1,303
Exeter	2,340	Boston	1,221
Worcester	2,335	Carlisle	1,017
Hull	2,335	Bath	855
Ipswich	2,270	Rochester	855
Northampton	2,267	Dartmouth	759

The palatine counties of Durham and Chester are omitted from the return. Lancashire is included; but none of its towns were of sufficient magnitude to be returned separately.

In the reign of King Henry VIII., we have again the means of forming an approximate calculation of the population of Newcastle. A muster-roll exists, from which we learn that the number of able-bodied men available for the defence of the town in 1539 was 1,907. Multiplying this number by 5, we obtain a sufficiently accurate estimate of the total number of the inhabitants of both sexes (including children)—9,535.

In the 2nd year of Edward VI., A.D. 1548, the commissioners appointed in each county to inquire as to the chantries and other small religious foundations, were required also to make a return of the number of "howseling people," or communicants, in each parish. If these returns had been complete, we should have had reliable data from which to compute the total number of inhabitants; but, unfortunately,

of the four parishes in Newcastle there are three respecting which the information is not supplied. In St. Andrew's, the "howseling people" were 992, which would give a total population of about 2,000. On a rough calculation, we may estimate St. Nicholas' and St. John's, respectively, as equal to St. Andrew's; and All Saints' as double the proportion of any of the others. This would give a total of 10,000, which is probably very near the true amount.

The frequent visitations of the plague to which Newcastle was subjected during the latter half of the sixteenth century, and the beginning of the seventeenth, must have prevented any material increase of population; and it is probable that in 1636 the number of inhabitants was not greater than in 1548. If such were the case, upwards of one-half were cut off in that disastrous year, in which the number of deaths within the town are computed at 5,037.

In the beginning of the eighteenth century the population had not only recovered, but greatly exceeded its former amount. The following table exhibits the number of baptisms and burials in each of the four parishes during the years from 1701 to 1718 inclusive:—

	Baptisms.	Burials.
St. Nicholas'	1,853	2,406
All Saints'	6,189	5,310
St. John's	1,549	1,715
St. Andrew's	1,186	1,540
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	10,782	10,971
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Average per annum	599	609
Average of baptisms and burials		
Assumed rate of mortality per annum ... 1 in 30		
Total population in 1701-18		
18,120		

In 1770 Dr. Hutton estimated the population of Newcastle and Gateshead together at 30,000, of which, from the relative proportion of houses in the two towns, about 24,000 would be due to Newcastle. The actual population of the town in 1801 confirms this estimate, being 28,294, showing a gross increase in 30 years of 4,294, or at the rate of somewhat more than 140 annually.

JOHN HODGSON HINDE.