ABIGAIL AND TIMOTHY TYZACK, AND OLD GATESHEAD.

BY JAMES CLEPHAN.

AN error or two in my recent paper on the Huguenot glass-makers, of which I have had friendly apprisal, must plead my apology for this supplementary sheet. One of the slips would hardly have occurred if Brand's invaluable history had been crowned by a good index. With such a guide I should probably have known that the gravestone of Abigail Tyzack, lying in the grounds of Heaton Cottage, had already been copied by our vigilant local historian, and at a time when its inscription was more distinct and legible than at the present day. But in the absence of all clue to the greater part of his contents, I was not aware of the record till I heard of it from one who reaches instinctively every corner of a book, through highway and byeway, without finger-posts. Less lynx-eyed than he, I had not detected, lurking in a foot-note, the little life of the infant Abigail. "Quakers' Meeting House, 340," is the sole reference of the reverend author to her whereabout. There, on the page indicated, the historian quotes, in the first of his volumes, the acknowledgment made by George Fox of the welcome received from Gateshead in 1657, when Newcastle was hostile. "One Ledger, an alderman of the town, was very envious against truth and Friends;" and his worship's companions were of kindred spirit. "So, when we could not have a public meeting among them, we got a little meeting among Friends and friendly people at the Gate-side, where a meeting is continued to this day." Among these Friends, as I now learn, the child Abigail was buried; and a century afterwards the Rev. John Brand saw her stone "in the garden belonging to Captain Lambton, near the Middle Glass House," bearing this inscription:—"Abigail Tizacke, daughter of John and Sarah Tizacke, departed this life the 7th day of the 12th month, and in the 7th weack

of her age, anno 1679." "The 12th month," he explains, "is an expression for December, which clearly marks the sect to which J. and S. Tizacke belonged."

It is some comfort to me, in my shortcomings, to find Brand himself tripping, and that I have erred in such good company; for when the inscription was carved the twelfth month was an expression, not for December, but for February. The Friends of George Fox's day were numbering their months after the Old Style, and March began their year. Not until the next century had half run out was the custom changed. In 1751, when the Act 24, George II., cap. 23, for the Reformation of the Calendar, had been placed on the Statute Book, the Yearly Meeting resolved:—"That in all the records and writings of Friends, from and after the last day of the tenth month, called December, next, the computation of time established by the said Act should be observed, and that, accordingly, the first day of the eleventh month, commonly called January, next, shall be reckoned and deemed by Friends the first day of the first month of the year 1752;" and so on as to the other months following.—(*Gentleman's Magazine*, October, 1751.)

It is important that this resolution should be borne in mind when we are reading "records and writings of Friends" older than 1752, if we would not go wrong as to dates. Take, for appropriate example, the title-page of the Journal of George Fox, published in 1694. He is there said to have departed "on the 13th of the 11th month, 1690;" and November 13th, 1690, is, in consequence, not uncommonly assigned as the day of his death; although, in fact, he died on the 13th of January, 1691. He who carries his perusal of the Journal below its title will meet with conclusive evidence that Fox's year began with March. Writing to the King of Poland, he dates his letter "London in England, the 10th of the 3rd month, commonly called May, 1684." And in like manner, Thomas Story, whose Journal was printed at Newcastle in 1747, refers to "the 1st of the 11th month, commonly called New Year's Day."

Bearing this computation in mind, let us turn to the records of the Friends in this northern district. "The Story of the Registers" was told in September last, in the *Cornhill Magazine;* and the writer, in speaking of those of the Society, says that "no registers exist which

have been prepared with more care." Owing to this care in the past, and the courtesy of Friends in the present, I am enabled to supply a fact or two about Abigail Tyzack not recorded by the mason's chisel. Her parents, John Tyzack and Sarah Langford, were married on the 6th of the 6th month (August 6), 1674. Four children were born to them on the Tyne, and received Scripture names:—Elizabeth, Samuel, Abigail, and Nathan. Abigail, with whom we are chiefly concerned, was added to the family on the 21st day of the 10th month (December 21), 1679, and departed on the 7th of the 12th month (February 7), 1680. The record states that she was "buried in Gateshead," and describes her father as a "broad glass maker." Tenderly she must have been loved and mourned in the household, or a separate stone would hardly have been reared to one so young. At the time of her death the Friends had their meeting house in Gateshead. "The first place of meeting which the sect held in the vicinity of Newcastle-upon-Tyne was in the street called Pipewell-Gate, in a house not many years ago the property of a Mr. Swift, who kept a tavern in it, with the sign of the Fountain." (Brand, 1789.) But in the first year of William and Mary a change occurred. On the 15th of January, 1690, an enrolment was made in Quarter Sessions, Durham, of "a meeting house for the people of God called Quakers in Gateshead, nigh the Tolbooth." (Mackenzie, 1827.) Similar registration took place, at the same time, as to South Shields, Sunderland, and Bishopwearmouth. The Society was now acquiring the shield of William and Mary, cap. 13, "An Act for exempting their Majesties' subjects dissenting from the Church of England from the penalty of certain laws." There were to be no more such "curious entries in Gateshead parish books" as the item of 1684 copied by Sykes:—"For carrying twenty-six Quakers to Durham, £2 17s."

About this time "Daniel Tittery" appears in the minutes as a member of the Gateshead Meeting; and on the 11th of the 2nd month (April 11), 1687, "Peregrine Tizacke is desired to write for some of William Penn's newly-printed books." "John and Sarah Tizacke" had left Newcastle for London in 1684; and on the 13th of the 12th month, 1687-88, otherwise February 13th, 1688, there is a certificate, with thirty-seven signatures, from the monthly meeting in Gateshead, bearing testimony that they were of good report. A

"sober, discreet woman," was Abigail's mother, "loving truth and Friends, and frequenting meetings." It was probably on the eve of leaving the Tyne for the Thames that the stone for her little one was raised. Whereabouts it first stood, in the parish of St. Mary, does not appear; nor how it happened that it was transplanted to the enclosure beyond the river. From the time that Brand saw it there, prior to 1789, the garden continued to remain a green spot for generations, by the side of the St. Lawrence' road; the general aspect of the scene much the same as when Captain Lambton received his reverend visitor, and showed him the inscription. Half-a-century afterwards, Mr. Councillor Cook, now of Byker, occupied the house in connection with the glass-works. The sculptured record had then passed away from view. An old summer-house was standing on the green, with a stone step at the door, as it had stood for years. But the time came when this rustic relic of former days must depart. Building operations were in progress, and its site was required. The structure was taken down; the doorstep removed; and on the underside was Abigail's inscription! The attention of Mr. Justice Nichol and Mr. Joseph Sewell was called to the unlooked-for discovery; and the stone was set apart for transport to the grounds of Heaton Cottage, now, by the generosity of Sir William Armstrong, the property of the people of Newcastle. Unfortunately, however, it accidentally got broken ere it could be taken to its place of rest. In my former paper I jumped to the conclusion (a dangerous feat) that the growth of a sycamore tree, near which it had lain for many years, was the cause of the fracture; but through the obliging communication of Mr. Cook, I was speedily put right; and I have to thank him for his contribution to the history of the wandering stone, over whose long home at the North Shore now runs the new road to Walker!

The babe Abigail, the heroine of this little episode in the romance of life, who never knew a letter, yet is the subject of so many, has numerous companions of her race in the register of the Society of Friends. Births and marriages and deaths of the Tyzacks are enrolled from the year 1674 to 1746. Tittories are also to be found; but, beginning in 1671, they cease in 1688. Of the Henzells there are no entries.

From the frail memorial of the daughter of John and Sarah Tyzack,

rudely fashioned about the year 1680, the transition is easy to the sumptuous heraldry that marks the tomb of Timothy Tyzack in the chancel of St. Mary. He and Abigail died within no long time of each other, and, probably enough, the aged burgess was present at the "burial in Gateshead" of the innocent whose days were less in number than his years. The parish register has disclosed to us the story of birth and death in his household; what is told of him in the church, on parchment and in marble, has been copied in print; and now, of Timothy as of Abigail, something more may be said. The parochial papers come to our aid. Mr. Longstaffe has placed in my hands his jottings from the Vestry Minutes, in which there is frequent mention of the substantial parishioner whose arms are depicted in the Transactions. He and his times rise up before us in these local records. He is entering upon public life, a young married man, in the earlier years of the Commonwealth. In 1654, "Mr. Timothie Tisick" is elected "an oversear of the poore." He is afterwards "auditing the accounts of the churchwardens;" and in due season he becomes one of the Four-and-Twenty—a Select Vestryman.

The Gateshead Vestry, with its cliques and controversies, had its alternations of prosperity and decay. It mirrored the parties and fortunes of the nation—its ups and downs—in the disquieted seventeenth century. After the Protectorate comes the Restoration; and in the month of May, 1663, when notice had been given in church of a meeting on the morning of the 11th, there was a *coup d'etat.* Those who attended "judged it fitt to supplie the places of John Bulman and William Henderson, being dead; of Mr. Ralph Carr and Lionel Maddison, seldom coming; and of William Coates, having bene a meanes of some losse to the towne, and much trouble to some of the officers therof." So, with one dissentient, they proceeded to elect five other parishioners, first among whom comes "Mr. Timothie Tizack." To secure, moreover, better attendance in future, a fine of twelvepence was to be imposed for absence; and the proceeds to be applied to the relief of the poor.

The "one dissentient" seems to have represented an absent majority. With a dash of the pen the resolution is struck out: the transaction is disowned. Timothy Tyzack, however, continues to be a leading man in St. Mary's. He is one of the four principal parishioners appointed in November, 1674, "to goe about with the parson and churchwardens

throughout this whole parish, to make discovery of all such inmates, strangers or others, that are or may be troublesome to the parish, and the same so found to present to the Fower-and-Twenty, to the end such persons may be proceeded against according to law." Intruders were to be ferreted out and sent away: none but settled inhabitants suffered to remain. Strangers within the gates — alien dwellers—must not abide. Whatever measures, however, were taken in 1674, they were not efficient. An alarm soon recurs of great increase of poor people in the parish, "by persons receiving strangers and foreigners, who, by continuance of time, become inhabitants, and so chargeable." The more established traders were jealous of the invasion of "foreigners:" "strangers" must avaunt. Wayfaring men had everywhere a hard time of it in the good old days. Waifs were not wanted. Many a passing vagrant was clawed by the "cat" in merry England at the expense of the parish. St. Mary's had its whipping-post in the reign of King James; and in the year when his son Charles, "touching for the evil" at Durham on his northward way, dined with Sir Lionel Maddison beyond the Blue Stone, "six roges" were whipped in Gateshead.

Gateshead had its "roge stobe;" most parishes had; but if not, wanderers were whipped nevertheless. So, too, were settled sinners. Not uncommonly the church tower had been made to do duty for the stob. On the eve of the War of the Roses, a false lover was sentenced, for breach of promise, to have a dozen floggings round Billingham Church.

Although Gateshead had a church round which an offender might be whipped, and a "white shirt" for discipline within, it was not fully equipped for parochial correction. The late Mr. W. H. Brockett had to state, in his "Few Notes on Ducking Stools," that St. Mary's was fined 6s. 8d. in 1627 for wanting one. The omission was thereupon supplied; and there is an item of 12s. for a "doking stoull" in 1628. In a single generation it seems to have been worn out; for another was procured after the Restoration. It is an ancient device, venerable as Domesday, where its existence in England before the Conquest is recorded; and it still survives, as a sinecurist, in antiquarian museums.

Gatesiders were shaking their heads in 1676 over local decay. "Great complaints had been made by the parishioners of the want of a

Vestry, or Four-and-Twenty, to order and govern the affairs of the town and parish, by means whereof (of late years) the rights and privileges of the said town and parish were much weakened and decayed." Town and parish, be it observed, looked to the Select Vestry for order and government, civil and parochial. The movement for this object, in 1676, led to the framing of a list in October on which Timothy Tyzack stands fourth. He is now a chief citizen; follows next after Rector Werge in 1681, when signing his name to a minute of the Churchwardens and Four-and-Twenty; and sits in the same pew with Sir Ralph Carr. The men and women of the congregation are seated apart, unless by special favour. Married folk are in some cases allowed to sit together.

In the closing year of Charles the Second, when Timothy Tyzack, in his old age, was enrolled in the minutes at the head of the Four-and-Twenty, there was a younger Timothy in middle life, who survived the first into the reign of William and Mary. The sons describe the father on his tombstone as Merchant Adventurer; and the books of the Vestry are not without some glimpses of the commodities in which he dealt; as, for instance, in 1660, "Mr. Tissick, for a pound of powder and math [match], 1s. 5d.;" and twenty years further on in the century, "Tim. Tyzack, for figgs, 2s. 6d.;" three other tradesmen supplying prunes to the extent of 1s. 4d. each. So extensive an investment in dried fruit is eloquent of the day "when we ridd the bounderie," and scrambled prunes and figs among the boys.

Gateshead was a place of considerable merchandise and manufacture. It made linen and woollen goods; had a name for stockings; and numbered more than half-a-dozen incorporated companies. Our Merchant Adventurer was a member of the comprehensive company of Drapers, Tailors, Mercers, Hardwaremen, Coopers, and Chandlers, chartered by Bishop Mathew in 1595, when it was composed of six-and-twenty of the trading inhabitants. In the same year, the Cordwainers alone, fifteen in number, were sufficient to constitute a separate fraternity. (Durham Records, 1876.) The manufacture of shoes was a staple branch of industry at the south end of Tyne Bridge. In former days, and down to the present century, the borough was famous for its annual Shoe Fair, to which dealers and customers came from far and near. Gradually, however, as shops increased in number and

improved in quality, stalls declined. In 1845 there were but seven, "straggling from the top of Church Street to the railway bridge" over the High Street—"a mere patchwork of tradesmen's window-shutters and sugar-hogsheads." "Time, which spareth nothing, had laid a heavy hand upon the Shoe Fair, and almost crushed it out of existence." The fair continued to dwindle, hogshead by hogshead, till it was reduced to a final shutter. The climax came in 1853, when "one of the most courteous of the sons of St. Crispin"—"the last man" of an ancient institution—presented himself in the High Street, "a corporation sole." *(Gateshead Observer.)*

The Company of Drapers, Tailors, Mercers, Hardwaremen, Coopers, and Chandlers, appears to have been too heterogeneous for harmony. The statement must be made, on the authority of Mr. Longstaffe, that its members "seem to have been fond of quarrelling." They were at loggerheads under Oliver Cromwell, and brotherly love did not return with the Restoration. In 1660, as may be read in his paper on "The Trade Companies of Gateshead" just quoted, "Timothy Tizacke ignominiously branded the stewards and company with the names of fools and knaves, and imperiously departed the meeting, and encouraged thirteen brothers, and (worst of all) the company's clerk, to do the like without leave of the stewards; and in 1666, one of the said reprobates was fined for discovering the company's secrets." Is it possible that this ill blood had its origin in the atmosphere of the company's hall?—"which seems to have been the Tolbooth," standing like an island "in the middle of the High Street." It certainly cannot be said of the annals of the brotherhood, as they come from the accomplished hands of its historian, that they are tedious. Let us hope, however, that the members were nevertheless happy.

That the town had its mirth and music—its "cakes and ale"—the accounts bear witness. The waits discoursed in dulcet measure under the Monarchy. There was fifing and fiddling in Oliver's days. Bulls were baited and boundaries ridden whosoever ruled the roast; and bells were rung and drums beaten all the year round. When the Town Fields were mown, the bow was rosined, and played duets with the scythe. The Four-and-Twenty were feeing the fiddler in 1651, and paying the piper in 1655. "Paid for pipeing to the mowders when they skailed the Town Fields, 2s." What Roger North, in his

life of the Lord Keeper Guilford, calls "the north-country organ"—the "four or five drone chanter" that kept time with the oars of the Mayor's barge in 1676—animated the mower, and whetted the edge of his implement, as he laid low the grass in the meadows of Gateshead. Pipes and bells droned and rang whether Crown or Cromwell was uppermost. "For ringing the bells when His Majesty came to the town," in May, 1639, two shillings went up to the belfry; the musicians at the ropes loftily careless of the fact that a printing press was in the royal train, and that, with every pull, they were proclaiming its advent to the Tyne.

Coming events were casting their shadows over St. Mary's. The Scots were on the Tyne in 1640, troubling and perplexing the inhabitants on both sides of the river, and in no haste to go—"loth to depart," and ready to return. Billeting themselves in the houses or halls or churches of the citizens, one of the traces left behind by the war is in the books of the Gateshead Vestry:—"February 29, 1644, for 2 horse lod of colls when the solgers was att the church, 8d." These, however, were English warriors on the watch. 'Twixt friend and foe there was much loss and suffering for the unwalled town. One of the smallest burdens of the period was the fourteenpence the Vestry had to pay for the ransom of "the great new gate" the Scots carried off to their quarters, "which gate did hang at the entering into the Town Fields."

Witches as well as war troubled the minds, and were supposed to trouble also the bodies, of the Gatesiders, midway in the seventeenth century. In 1649-50 they cost the ratepayers much good money. The poor suspected creatures had sad treatment at the hands of blind justice. Arrested, examined, imprisoned, buried—at the charge of the community.

	£	s.	d.
Going to the justices about the witches	0	4	0
Paid at Mrs. Watson's when the justices sate to examine the witches	0	3	4
Given them in the Toleboutḫe, and carying the witches to Durham	0	4	0
The constables, for carying the witches to jaile	0	4	0
Trying the witches	1	5	0
A grave for a witch	0	0	6

Small was the cost when this poor "witch," in a manner hidden from our view, rose over her troubles. Profoundly were our forefathers possessed by this superstition of witchcraft; not, peradventure, yet thoroughly cast out from amongst us. The parish clerk of Holy Island was on the 16th of July, 1691, calmly writing in his register of burials:—"William Cleugh, bewitched to death." And from the same insular record, while Dr. Raine's "North Durham" is on the table, may be quoted, as belonging to the subject in hand, "October 2, 1642, Elisone, doughter to Henry Tysick the Hollander."

The departed witch of St. Mary's, buried at a charge of sixpence for her grave, would be committed to the earth in a parish coffin. Such coffins were in general use during the century of the civil war, doing service over and over again. "1644-45, paid (in Gateshead) for making three coffins of five old formes, and mendynge a seat, 3s." "1661-62, paid for making a church coffin, 8d." Parish coffins, or shells, had a long reign. The Rev. John Brewster states, in his history of Stockton, that in that town they survived the days of Queen Anne. This he had learnt from John Chipchase, a famous schoolmaster for half-a-century, whose uncle was parish clerk at the time the custom came to an end. The Rev. George Walker, officiating at a funeral after his arrival in 1715, observed the body was about to be divested of its coffin, and was told, in answer to his inquiries, that it was wanted for further use. He insisted, however, that it should go into the grave; and church coffins were heard of in Stockton no more.

Mortality was aggravated in Gateshead, as in other haunts of men, by neglect of the laws of health. Epidemics were invited, and they came. Close cousin of the plague was the uncleanliness of the town—its reeking accumulations of refuse. There were other collections at the church door than those made for the relief of the stricken inhabitants. "For removing the dunghille out of the churchyard," 5s. 6d. was paid in 1649-50; and in 1656-57, within a year of the payment of 3s. "for horse and expenses goeing to present the Papists," the Four-and-Twenty were better employed in setting their town in order, "carrying away the rubage which had lyen 4 years at the Lowe Pant, and was verie much noysome to people, and troublesome to all that passed by." The enormity of this mass may be estimated by the cost of clearance, and the price it brought to the town-purse, viz.,

"£4, minus 10s. paid for this rubish." If all the consequences, in chamber and churchyard, of such monster middens could be brought home to them, they would be found answerable for much heavier costs than are set down in parish books. The dimensions of the Gateshead gathering are not given, as of that "within the site and circuit of the castle" on our own side of the Tyne. This was ascertained, by the inquest of 1620, to measure 98 yards in length, 10 in height, and 32 in breadth—a mountain that, "by reason of its weight," threw down 40 yards of the outer wall. Nuisances of this kind were not dislodged in a day. They kept their place from generation to generation. About two hundred years after the overturn of the castle wall, when the nineteenth century was entering on its course, the local authorities were complaining of "the scandalous practice of converting the public street into a public dunghill, by throwing ashes and other rubbish at the turn of almost every corner." (*Newcastle Chronicle*, February 21, 1801.)

"In olden times, people put up with much more than they do now. Each house" in Darlington "had a dunghill in its fore-front. As late as 1710, it was resolved 'that every one keep their dunghill in winter well shuffled up, and that the same be carried away before Whitsuntide.'" Darlington streets occur as only "lately paved" in 1749, and are still spoken of in 1790 as "very dirty in winter, not being paved." (Longstaffe's "Darlington.") In October of 1674, Stockton had but "common causeways," which the authorities were maintaining by an extra duty of twopence a last on corn imported into the borough. Not until November, 1715, was an order made for paving the streets. (Richmond's "Local Records.") A pleasant anecdote, in which the story of Sir Walter Raleigh and Queen Elizabeth is unconsciously repeated by Thomas Baker and Mary Jekyll, illustrates the state of Stockton streets, intersected by open drains and ditches, in the earlier years of George the Second. Baker, the "Farmer and Quaker Preacher," by whom the cultivation of the potato is understood to have been first introduced into the county palatine at Norton, had long wooed the damsel in vain. She was the richer of the two, and feared lest she was followed for her fortune more than for herself. The word he wished for was withheld; till, one day walking together, they came to a wide kennel over which she knew not how to pass;

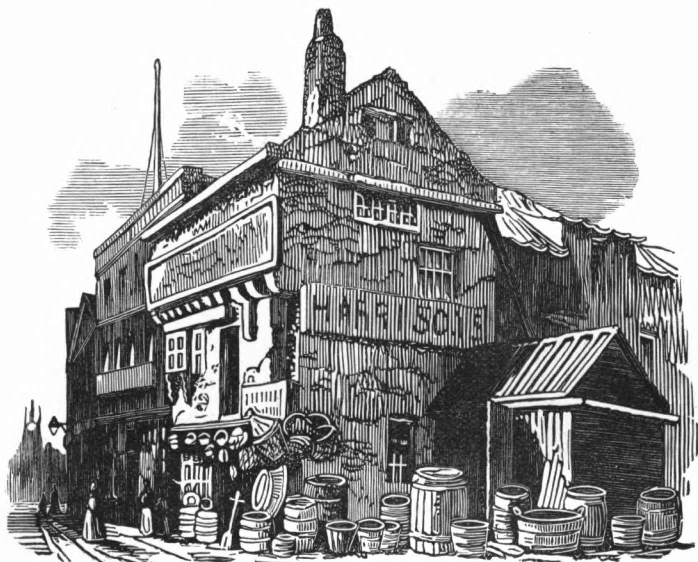
whereupon her lover planted his shoe in the middle of the muddy stream as a stepping-stone, and Mary, availing herself of his gallantry, skipped nimbly over to the other side. The courtly deed was decisive. His ready foot gained him the maiden's hand. (Brewster's "Stockton.")

The thoroughfares of our old towns, in the absence of solid pavement, were apt to become noxious sloughs, the convenient receptacles of all manner of outcast stuff, and prejudicial to the public health. Pestilence walked in darkness, and destruction wasted at noonday. The Great Plague of 1635–36, sweeping out of Newcastle and Gateshead more than five thousand five hundred souls, is too historic to justify more than this passing glance; and it were tedious to dwell in succession on the less obtrusive visitations of which history takes so little notice. The pest was an ever-recurring foe of our forefathers, constantly presenting itself in their records in incidental mention. In 1642–43, when the plague had been hanging about Gateshead for many months, the Four-and-Twenty were levying "a sess of 24 weekes." "Every person to pay 24 tymes so much as he is now weekly rated." There were "collections at the church doore, at seaverall tymes," in 1645–46, amounting to £5 17s. 5d., "for releife of the poore infected people." Some were shored up in their homes, and fed from without. Others were camped on the common, with a shelter of sticks and sods, and supplied with food in their kraals. "Making loudges, and the releife of the poore infected people, in Bensham," is a frequent entry in the accounts of the Vestry. All that we know of some slow-wasting shadow of pestilence may come to us in the form of a parochial item, a line in a letter, or a few words in a will. "Allison Lawes of Gateshead, wedow, visited with the plage" in 1570, settled her worldly affairs in October. She and "all her children" were "in this visitac'on," and death took her. Whether it left the rest, does not appear; but she willed all their bodies to the parish churchyard, if they should die. Her neighbour, "John Heworthe, quarelman," was in the same strait in 1571, "his house visited, his wyffe dep'ted to the m'cy of God, himself p'tlie craised." His quarry had been prosperous, enriching his only child, "doughter Jenett," whom he committed to the care of "his trustye friend James Cole." The "expencs maid" by this Gateshead burgess, in connection with the sickness and funerals, comprise many suggestive items:—

	£	s.	d.
To the potticarie for triacle and certen other things ...	0	3	10
For strawe and candles	0	0	4
For sope and coles	0	1	4
For the bering of John and his wyffe, for the churche, and for making ther grave	0	5	4
To the p'ste & the clerke, for the burial, knoling and rynging ye bells	0	3	0
For frankincense, jeunpr, and brom, for smoking the howse	0	1	0
For clensing the howse, & for meat & drinke to hym & hir in the tyme of sicknes, & to two s'runts & clensers had. (Sum not named.)			
Delt to ye poore at ye first tyme	0	8	8
At another tyme delt to the poore in bread and money...	0	13	4
To Ralf, Henrie, and Jenett Myddleton, for keping hym in his raige of sicknesse	0	4	2
To the p'son, making the will, and writing it ou' thrise	0	6	8
To Willm Mylnes for fetching John Heworthe frends ...	0	10	0
For bord waigs for Jenett Heworthe for xviij. weaks ...	1	0	0

"Unto Richard Archbald" the dying quarryman bequeaths articles of armour—"a cott of plait, a stele cap with a covering, and a sword," and also "purse, dagger, and belt." Among the witnesses were James Cole, Nicholas Cole, and Lawrence Dodsworth, clerk. (Surtees Society: Wills and Inventories.) James Cole is the famous Gateshead smith, from whose anvil sprang a Mayor of Newcastle, Ralph Cole, depicted by the Norwich travellers of 1634 as "fat and rich," and "vested in a sack of sattin." His worship was the purchaser of princely Brancepeth; which in the time of James I. had windows of "extraordenarie Normandie glasse, much of it wrought with armes and ymagery worke." With him, as Sheriff, sat his son Nicholas, who became a Baronet, and was father of Sir Ralph Cole, returned to Parliament by the county of Durham, at the head of the poll, in 1678. The great mansion of the Coles, with its grounds and gardens extending back to Oakwellgate, long stood conspicuous in Old Gateshead; and a picturesque portion of it, engraved for Richardson's Table Book in 1844, lingered in the High Street, opposite to Half Moon Lane, down to the month of June, 1865, when it disappeared. The accounts of the Four-and-Twenty have a note of the receipt in 1638-39 of 3s. 4d. from one of the family, viz., "James Cole, for his Ant Jane

Cole her larrestone;" that is, her "lair" (or grave) stone; a form of speech now obsolete by Tyne Bridge.



RELIC OF OLD GATESHEAD, 1844. REMOVED, 1865.

At both ends of the bridge the paviours were in motion in 1633, quickened into action by the approaching coming of Charles the First. Not twenty years before, the rammer was resounding through the city of London. "At this time (1615), the citizens began their new pavement of broad free stone, close to their shops; and the taking down of all high causies, all about London." (Stowe's Annals: Howes.) Eighteen years later, the Four-and-Twenty of Gateshead, in anticipation of the royal arrival, resolved "that the street from Helgate end to Pipewell-gate end be forthwith laid with hewen stone." The work went on apace; and there was "paid for laying 48 yeardes of newe stone, and 6 yeardes of old, in the Botle Banke, £8 8s. 6d." Also, "to workmen for makeing the stretts even at the King's coming, 18s. 4d.;" and "for ringing three severall dayes, 9s. 4d."

The King came and went; the civil war broke out and passed away; and the ordinary affairs of the world flowed on in Gateshead and everywhere. The Four-and-Twenty were "laying the Banke newe" in 1652, "being 45 yardes long, at 4s. per yarde, £29." The

whole town, apparently, was overhauled. The sum of 18s. 7d. was laid out in "paving 89 yards in Collier Chare at 2½d. per yard;" and "for mending the Hie Street and the Causeway, £1 10s." "For layinge the Burne Stone in Pipewellgate," a shilling was spent; and the locality is named in connection with "a cistern." An item of 1656–57 assists us in reconstructing the aspect of the approaches to the mother church in the days of the Commonwealth:—"60 foote of stepp, at 7d. a foote, goeing up to the church. 10 yards of flagging, at 2s. per yard, goeing up there. Mending of the ould stepps, 3s. 4d." An earlier item—one of the year 1638—contributes another feature to the picture:—"Mending the church stile, and tiles into it, 1s. 6d." St. Mary's had her "lich gate," where the corpse was brought to rest and shelter till the priest came to meet the mourners.

In the adjacent Anchorage dwelt the bellman—successor of the fair recluse whose churchyard cell had received the license of the Bishop three centuries before the coming of King Charles. "Mr. John Thompson, minister," occurs in 1657–58, "who teacheth schole in the Anchoridge." It was the meeting-place, moreover, of one of the incorporated companies of the borough—the "Weavers' Tower" of Gateshead. "An amicable and contented race" were the inmates, yet ready to unite with "the weavers of Newcastle in endeavouring to extirpate 'foreigners;'" those alien artists of the loom who were alike obnoxious to both. Foreigners and free, it is all one now. The law has abolished exclusive privileges of trade and manufacture; and the clock in the old church tower, that "beats out the little lives of men," has brought the shuttle to silence all roundabout the Anchorage. In directories and newspapers of the eighteenth century, we read of the weavers of Gateshead, who, when Old Tyne Bridge had fallen in 1771, were working at their webs in Oakwellgate and Hillgate, and in the neighbourhood of the Tolbooth, and in Pipewellgate and the Low Church Chare, responsive to the clack of the looms in the High Bridge and the Painter Heugh, and by the Castle Garth and the Ouseburn. But the shadows shift on the dial; the old order changeth; and the pattern in the loom of Time is ever new.

Gateshead had its sun-dial in bygone days, and was spending 14s. 6d. over "painting and cutting it" in 1655. About this time sprung up a movement for a church clock. A public subscription was set on foot.

The sum of £8 10s. 6d. was "received of divers inhabitants" in 1656, "as free contributions;" and in 1657 there is a fee of "£1 for keeping of the clock for the year." The parish had now its silent horologe on the wall, and its tongue of time in the tower. It had also its hour-glass by the preacher's elbow, and could learn lessons with the laureate—

> From every grain of sand that runs,
> And every span of shade that steals,
> And every kiss of toothèd wheels,
> And all the courses of the suns.

"The iron that the hour-glass standeth in" had done such long service in St. Mary's that it needed repairs; and eventually there came a renewal of the glass itself. The hour gave place to half-hour. Till, in the end, the last sand was run out, and sermons ceased to be measured by the grain.

Were sermons shortening in the seventeenth century? It might almost seem so. The church of All Saints' in Newcastle got "an half-houer glass" in 1640, and "an hower and half-an-hower glasse" in 1641; and came down to "a 20-minute glass" in 1706. (Sopwith's "Historical Account.")

The depreciated measure of the coinage impaired the resources of society. In common with the rest of the country, Gateshead suffered by the clippers. "Lost," in 1647, "by the chaingin of seaven pounds in clipt monies, 18s." "Lost by clipt monies," in 1652, "8s. 11½d." Riots arose out of the covetousness of the shears. The Yorkshire antiquary, Abraham de La Pryme, was at Brigg in the summer of 1696, "to hear the newse," and was told of disturbances on the Tyne. In and around Newcastle, there was "a great risinge of the mob about the money not going." "Poor people are forced to let their clip'd shillings go" at a sacrifice of from twopence to sixpence each; "and some at shops are forced to give as much more for anything they by as is ask'd for it." The Four-and-Twenty vented their vexation in a dip of ink: the commons, with no rates to fall back upon, fell to rioting.

All this time the parochial minutes were giving lessons as to the fauna of the surrounding country; and ever and anon the old church door, exhibiting a head *in terrorem,* threw in its leaf of natural history for popular perusal. Foxes and foumarts roamed over the common at

the risk of their lives. With its open fields, its moor and fell, Gateshead had been a hunting ground from Magna Charta to the Bill of Rights, the chase dwindling down to rabbits before the time of the Reform Bill. The late Mr. John Bell used to show, in his now scattered collections, a handbill, less ancient than Waterloo, warning unlicensed Nimrods to avoid the Rabbit Banks! The four-footed folk of the grassy mount, down which the iron road now runs, were rigidly preserved. It were curious to know the day when the last inhabitant of the burrows was seen sitting at his door; but no Captain Cuttle has left a note of it in his pocket-book. Thanks to the Churchwardens and Four-and-Twenty, we do know when foumarts and foxes, running wild over the Town Fields, were prowling among hen-roosts and rabbit warrens, and were chased and captured in turn, not only without prohibition or penalty, but with prospect of reward. "Mr. Skellton's man," as the Household Books of Naworth inform us, had 5s. from Lord William Howard, on the 27th of October, 1612, for "caching a fox," (Surtees Society, vol. 68); and the Gateshead Vestry paid 1s. 4d. for "a fox and a badger's head" in 1683. King James succeeded King Charles; and in the month of June, 1687, "a fox's head" brought a shilling, "a feomard's" threepence. Similar payments run through the subsequent century:—1730, "a foumert's head naild to the church door, 4d." 1760, "a vermin's head, 4d." 1785, "three foumerts' heads, 1s." As many as "ten foumerts' heads" occur at one swoop in 1790. The customary payment for a head was a groat, save in the case of a fox. Reynard was a special object of hatred, and a shilling was set on his ravenous jaws.

On the north as on the south side of the river, fox and foumart, and badger or "brock," brought remuneration in vestries. A fox's head, for which a shilling had been paid, was stuck on the "ch. dore" of All Saints'; and down to the year 1731, the head of the otter came to the vestry for a groat. (Sopwith.)

Ample are the materials for local history. The adventurous pen has but to thrust in its point, and reap. One large sheaf it may gather for a chapter on the mutations of language. When the "Waine Menne" of Gateshead were claiming "thorough toll"—sixpence for every wain and threepence for a cart—the besom and the shovel were "dighting" the main street to keep it passable for traffic. "Dighting

the fore-street, and carrying away the rubish," brought a burden on the rates, in the month of February, 1637, amounting to £1 6s. 8d. The word, as unfamiliar, now, as "lairstone" or "skail" to the Tyneside ear, was in common use with our ancestors. It plays its part in the books of the Gateshead Vestry and in those of the Corporation of Newcastle. In the year 1561, "Robart Thompsonne, for dighting of the Cayll Cros" at the foot of Allhallows' Bank, was receiving a shilling as "his quarterige." The good woman who "dighted the Merchants' Hall and the Court against the Feste" in 1595, had sixpence for the service. It is a word of wide application in literature and in speech. It rises up from the making comely of a street or a room, to Milton's "storied windows richly dight."

Some half-century ago, I first heard the word in living speech. In the year that gave a Supplement to Dr. Jamieson's Etymological Dictionary of the Scottish Language, it happened to me to be standing within the music of St. Giles's chimes in Edinburgh. Two youngsters, close at hand, came to words, one of whom bore down upon the other with the metaphor of an old proverb. "Gae wa'," he cried with scorn, "dight your neb, and flee up." I made a note of the phrase in memory, by the side of other colloquial evidences that words have wings. They "flee up," and are off; and the place that knew them knows them no more.

Narrow was formerly the peopled area on the southern slope of the Tyne, with its four Wards—"Pipewellgate" and "Pant," "Bank" and "High"—over which the Four-and-Twenty bore rule down to the "dighting of the fore-street" in 1637; nor was it much extended when the third George was approaching the meridian of his reign. Whitehead's Directory guides us to its limits by his roll of the tradesmen of the town in 1787, not quite one hundred and fifty in number. Somewhere about two dozen of them—not more—dwelt above what is now called Half Moon Lane. The business operations of Gateshead were chiefly carried on below the line of the railway bridge thrown over the High Street forty years ago. "High Street," however, is a name unknown to Whitehead. The localities given in his Directory are no more than sixteen; and this, as will be seen, is not of the number.

Bottle Bank	64
Pipewellgate	24
South End of Tyne Bridge	3
South Shore	9
Near Fellon Hole, South Shore	1
Hillgate	15
Oakwellgate	2
High Church Lane	1
High Church Chare	5
Low Church Chare	1
Near Tolbooth	3
Above Tolbooth	4
Below Tolbooth	11
Above Old Chapel (Trinity)	2
Below Old Chapel	3
Near Old Chapel	1

Of these 149 tradesmen, 37 (say one-fourth) were publicans, one only of whom is described as "innkeeper." Bottle Bank and the river-side comprised the greater portion of the trade of the town. The three "Ships," the "Ship Launch," and the "Barge," betoken the prevalence of the shipping and shipbuilding interest in the borough. Among the business addresses that speak of an industrial condition differing from that of the present day, may be cited:—"Grey, Edward, weaver, above Tolbooth;" "Hewitson, Saint, Ormston, & Co., sugar-house, Hillgate;" and "Summers, John, shipbuilder, Greenland Fishery, South Shore."

The Bottle Bank of Whitehead's day was less limited than now. It rose from the east end of Pipewellgate to near the site of the railway crossing; its course unbroken by "Church Street," not constructed until 1790. At the head of Bottle Bank, between the premises of Isaac Jopling (the enterprising marble-mason who received the gold medal of the Society of Arts in 1810), and one of the three Half Moons of Gateshead, ran westward a covered passage-way, leading by Bailiff (or Bailey) Chare to that great high road of various denominations, the "Angiport" of the Romans; the "Dark" or "Mirk Chare" of our forefathers; their "King's Way behind the Gardens," or "Way which leads from Collier Chare to Durham;" not to mention numerous names more. In modern days it is known by a title taken from its position in relation to the High Street. But, in the period

of the piper and the Town Fields, "West Street," says Mr. Longstaffe (on whose manor of "Old Gateshead" I am poaching), "was really the high road to Durham, and High Street was but the town-street and cattle-gate to the Fell."

The day came when the narrow pack-horse outlet from the "town street" to the "king's way" must be widened, and become a lane for wheeled vehicles. The time-worn Tolbooth, out of which an adventurous prisoner was breaking his way in the summer of 1771, had been removed as an obstruction in 1797. Other facilities for public intercourse were in general request; and before the close of the century the alley that divided the Mason's Yard from the Half Moon was broadened into an uncovered lane. Mr. Jopling then proposed to himself, in the spirit of the old adage, to have the amended thoroughfare at his door named "Marble Street;" but, not keeping his own counsel, before he had reared his sculptured slab, Mr. Birch, the landlord, stole a march upon him. To the surprise of the master-mason, he saw in the early morning the apparition of "Half Moon Lane" on the wall of the inn. Much disconcerted, he stuck up his inscription nevertheless. But the public went with the innkeeper; the "Half Moon Lane" passed into common speech; and the controversy was forgotten—forgotten until 1847; in which year further buildings were removed, to make the widened way still wider. The long-hidden tablet, which had been covered by a tradesman's sign, then came unexpectedly to light; and the "old standards" had to interpret its meaning to a new generation. The railway age, with its extended requirements, had now led to the formation of one of the broadest streets in the borough; and the seniors had to descant on the days of their youth, when a flaming forge stood on the spot, and in front of the smithy rose up a "huge wooden pump, flinging its long arm over the public street, by the side of the foot-road."

Where the old Roman way approaches the river, and the iron road crosses its line in the rear of the Half Moon Inn, "The Butts" had once their place, and English bowmen sent their shafts in pursuit of the target. Here, in Elizabethan days, "John Heath, the great archer of Lamesley," would match his arrow against the field, and uphold the renown of islands that were rising to an empire surpassing that of the masters of the world who had subdued them. England

won the dominant position filled by Rome in the time of the Emperor that builded us our bridge and founded our town. Hadrian, who came to the Tyne, and singled out the strong position where, happily, forts and towers are now no longer required, and viaducts are multiplied, was a wondrous traveller and keen observer. In one of his far-reaching excursions by sea and land, he sends home from Alexandria a pleasant letter to his brother-in-law, Servian, commemorating the art that led me to the writing of this paper. Looking around him on the Egyptian capital, he exclaims, "Seditious, vain, impertinent generation! Opulent, rich, productive city, where no one lives in idleness! Some blow glass, others make paper, others are dyers. All profess and practise a business of some sort. * * * I have forwarded to thee some *allassontes* glasses (of changing colour), offered to me by the priest of the temple. They are specially dedicated to thee and to my sister. Use them at dinner on festive occasions; but see, however, that our Africanus do not let himself make too much use of them." (*Contemporary Review*, July, 1879.)

The world "changes colour" more marvellously than the glasses dispatched by the imperial wanderer to his sister's table. Great would be the contrasts presented to him on his travels by Alexandria and the Tyne; and how charmingly would he now sketch and moralize, could he revisit England and the Nile, and see, by the side of our transformed Ælian viaduct, the High Level Bridge of that engineer whose tubular roadways span the eastern waters of the Delta!