

XXIII.—ON THE MONASTERY AND CHURCH OF ST. PAUL,
JARROW.

BY THE REV. J. R. BOYLE.

READ ON WEDNESDAY, THE 28TH MAY, 1884.

THE church and the ruins of the monastery of Jarrow occupy part of the site of a Roman station. In the days of Benedict Biscop the remains of this station were no doubt considerable. When the



Fig. 1.

builders employed in the erection of the monastery commenced their labours they would find materials ready to their hand on every side. Just over a century ago the ancient nave of the church was taken

down.¹ Imbedded in its walls were found two inscribed stones, which we have Professor Hübner's authority for believing originally formed parts of one dedication. One of these stones (Fig. 1) is in the possession of the Society of Antiquaries of London, and the other (Fig. 2), now amongst the Roman inscribed stones in the Black Gate, has on its edge two arms of what is usually called a St. Cuthbert's Cross (Fig. 3).



Fig. 2.

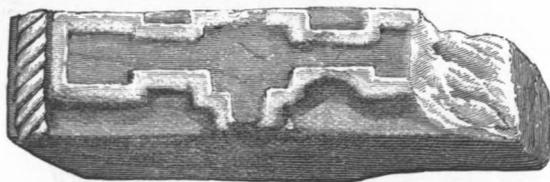
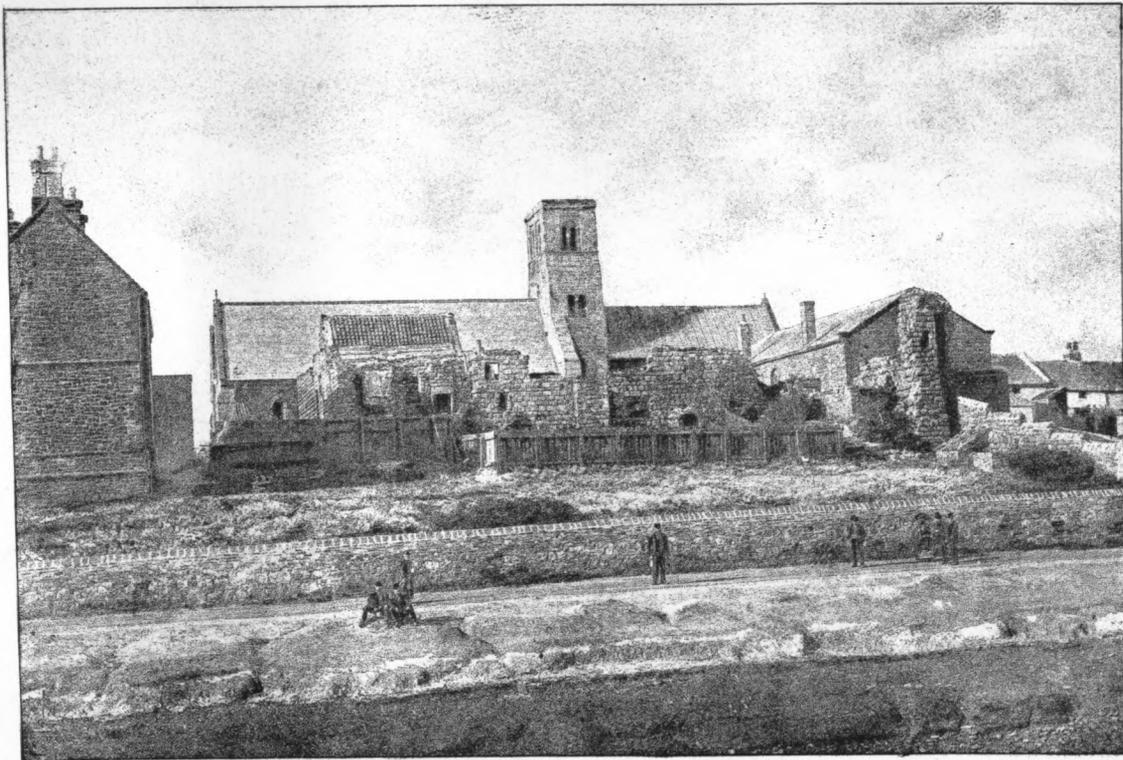


Fig. 3.

¹ The best description of this ancient nave is that given by Hutchinson. "The entrance into the church was by a low porch with a circular arch, on the north jamb of which was the figure of a crosier staff, stripped from some of the ancient tombs. The descent into the nave was by three deep steps, on the side-walls of which were two pointed arches, that to the north built up, the other opening into a porch used as a vestry-room. The groins were sprung from brackets, and the span was about twenty feet. The nave was twenty-eight paces in length and only six in width: so that, from the height of the side-walls, which were nearly thirty-feet, and the small irregular windows scattered on each side, the edifice had a very singular appearance. Some of the windows were under circular arches, others



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RUINS OF CHURCH AND MONASTERY OF JARROW,
From the South.

A third stone (Fig. 4), also taken from the walls of the ancient church, though bearing no inscription, was doubtless intended to commemorate the condition in which the Romans found the country adjoining the south estuary of the Tyne. It bears a sculptured representation of a man shooting at a stag with bow and arrow. Large antlers of the red deer have been found in the neighbourhood.



Fig. 4.

When the monastery of Jarrow was founded, Egfrid was King of Northumbria. Benedict Biscop and his friend Ceolfrid were the founders, and Egfrid himself the patron. Of Benedict and Ceolfrid it is necessary to adduce some particulars.

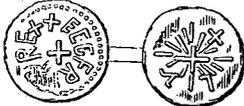
The former was a native of Northumberland, and descended from a noble Saxon family. In early life he rendered important military services to King Oswy, for which that monarch rewarded him by a gift of lands. He, afterwards, at the age of twenty-five, took religious vows, and made a pilgrimage to Rome. Soon after his return to Britain he undertook a second journey to the Papal See. Next we find him a monk in the Isle of St. Honorat, in France, where he remained two years. After this he went a third time to Rome, when Vitalian, then Pope, sent him, together with Theodore and Adrian, as a missionary into Britain. On their arrival in this country, Theodore was appointed Archbishop of Canterbury, and Benedict was made Abbot of the monastery of St. Peter and St. Paul in the same city. Two years later, Benedict again went to Rome, in order to purchase sacred books

pointed, and all the walling so patched and irregular that it was not to be distinguished to what age any particular part of it belonged. The congregation had deserted the nave for some years, perhaps from dread of being buried in its ruins, and the chancel alone was used for divine service. Fixed in the south-east corner of the nave was a mount whereon a stone pulpit formerly stood. The roof-loft remained, being a gallery of wood-work across the church, above the entrance into the chancel, on which were the remains of gaudy painting. . . . Some of the religious had figured the plastering of the north wall, to make the sunbeams from one of the windows serve as a dial to point out the hour of the day." (*Hist. Durham* Vol. II., pp. 475-6) A letter, now before me, from W. Glover, addressed apparently to the Bishop of Durham's Secretary, and dated "Hebburn, May 1, 1782," conveys a request from the parishioners of Jarrow to be allowed to re-build their church. The following sentence is important:—"The Chancel and the Tower, which appear to be of greater antiquity than any other part of the building, will remain, but the vestry and all which in the plan is laid down to the westward of the Tower is to be re-built."

and relics, intending to place himself on his return under the protection of Coynwalh, King of the West Saxons. That king died, however, during his absence, so on his arrival in Britain he proceeded to Northumberland, and in the year 674, began to lay the foundations of a monastery on the northern bank and near the mouth of the river Wear, in honour of the Apostle Peter. King Ecgfrid gave to the new monastery seventy hides of land. After a year Benedict went to France, and brought thence a number of masons to build his church of stone in the style of the Romans, which he had always loved (*Caementarios, qui lapideam sibi ecclesiam juxta Romanorum, quem semper amabat, morem facerent*). The work was carried on with so much zeal and energy, that, according to Bede, within a year of the time the foundations were laid, the church was roofed and mass celebrated. When the building approached completion, Benedict sent to France for "makers of glass," who, says Bede, "were at that time unknown in Britain. They glazed the windows of the church, and also of the cloisters and dining-rooms." Having laid down rules for the government of the monastery, Benedict undertook a fourth journey to Rome, and returned with a greater abundance of treasures than before. These are enumerated by Bede. First, a large quantity of books of all kinds; second, a great number of relics of the apostles and martyrs; third, one Abbot John, who had been Archchanter in the Church of St. Peter at Rome, and who after his arrival in this country taught the English the Roman method of chanting, singing, and ministering in the church; fourth, a letter of privilege to the newly-founded monastery from Pope Agatho, "by which," says Bede, "the monastery was rendered safe and secure for ever from foreign invasion;" fifth, a number of sacred paintings.

Shortly after this, Ecgfrid, delighted with the religious zeal of Benedict, gave him forty hides of land on the south side of the Tyne, on which, at the end of a year, the abbot commenced the erection of the Monastery of St. Paul at Jarrow.¹ At the same time Benedict made

¹ Ecgfrid's connection with this district is remarkable. Jarrow Slake was "Portus Ecgfridi." Some seventy years ago a small earthen vessel was found in the grave-yard of Heworth Chapel, containing a considerable number of stycas of Ecgfrid, bearing on the obverse the legend, + ECGFRID REX, and on the reverse three letters, read as LUX by the Rev. John Hodgson, and as LUN or LYN by John Adamson. I have much pleasure in presenting a woodcut of this coin, taken from the specimen in the cabinet of the Society of Antiquaries at Newcastle. See *Archæologia Æliana*, O.S., Vol. I, p. 124; Vol. III., p. 89.



Ceolfrid abbot of this new establishment, and his relative Easterwine, abbot of the monastery at Wearmouth. This was in the year 681. Benedict himself remained the acknowledged head of both institutions, and Ceolfrid and Easterwine held office under him. He now undertook a fifth journey to Rome, and returned with an immense number of sacred relics, of which the chief were books and pictures. During his absence the Church of Jarrow had been completed and dedicated. This event took place on the 9th of the Kalends of May (the 24th day of April), in the year 684. This circumstance is recorded in a dedication inscription of undoubted authenticity, which is still in a remarkably perfect state of preservation (Fig. 5). The inscription is cut upon two



Fig. 5.

stones of similar size, in good bold Roman characters, with the exception of three or four Saxon letters. At the commencement we have the Christian monogram—the blended P and X.¹ Of the whole inscription the following is a translation:—"The dedication of the Church of St. Paul on the 9th of the Kalends of May in the 15th year of King Ecgfrid, and in the fourth year of the Abbot Ceolfrid, under God the founder of the said church." Before the year 1782, this interesting inscription was walled into the north side of the

¹ On the origin and significance of this monogram, see Smith and Cheetham's *Dictionary of Christian Antiquities*, arts. *Monogram* and *Inscription*.

nave.¹ At that time it was removed to its present place in the west wall of the tower, over the arch leading from the nave to the chancel.

Soon after Benedict's return from his fifth and last visit to Rome he was seized by disease from which he never recovered. For three whole years he suffered from increasing paralysis. Sigfrid, who had been appointed Abbot of Wearmouth on the death of Easterwine, was also labouring under an incurable malady. Both foresaw clearly their approaching departure, and consulted as to what should be done to supply their place. In the end they agreed, with the consent of their brethren, that Ceolfrid should be made abbot of both monasteries. Two months later Sigfrid died, and within a year Benedict's labours and sufferings were at an end. He died on the 14th day of January, in the year 689.

Ceolfrid, Benedict's successor, had been the latter's most zealous assistant from the time when the monastery of St. Peter was founded in 674. He had also accompanied Benedict on his fourth journey to Rome. When the monastery of St. Paul was founded in 681 he was made abbot under Benedict. In 688 he succeeded to the abbacy of both monasteries, or, as Bede expresses it, "the one monastery of the blessed Apostles, Peter and Paul, situated in two places." This office he held twenty-eight years. "He was a man," says Bede, "of great perseverance, acute intellect, bold in action, experienced in judgment, and zealous in religion." During his government of the monastery he built several oratories, increased the vessels of the church and altar, as well as the vestments of every kind, and, under his care, the library of both monasteries was doubled in extent. A transaction commenced by Benedict was completed by him, by which he received from King Alfrid eight hides of land near the river Fresca, in exchange for a beautiful codex of the work of the Geographers. Ceolfrid after-

¹ See Pegge's *Sylogge of the remaining Authentic Inscriptions relative to the Erection of our English Churches* (*Bibl. Topographica Britannica*, No. XLL, pp. 14-15), where an engraving shows the position which this stone occupied in the wall of the ancient nave. See also Brand's *Newcastle*, Vol. II., p. 51; Grose's *Antiquities of England and Wales*, Vol. II., pp. 105-6; Hutchinson's *Durham*, Vol. II., pp. 475-6; Surtees's *Durham*, Vol. II., p. 67, where, however, Mr. Surtees makes the mistake of it, saying that Hutchinson saw the stone in the north wall of the chancel; *Inventories and Account Rolls of Jarrow and Monkwearmouth*, p. xxvi.; Parker's *Glossary of Architecture*, Fourth Edition, Vol. III., p. 8; Smith and Cheetham's *Dictionary of Christian Antiquities*, art. *Inscriptions*; Winchester Volume of *Archæological Association*, p. 441. The best representation of this stone hitherto produced is the engraving in the text.

wards paid an additional price, and received, instead of the land near the river Fresca, twenty hides of land in a village called by the natives Sambuce, "and situated," says Bede, "much nearer the monastery." It does not seem possible now to determine the localities either of Fresca or Sambuce. Ceolfrid sent a number of monks to Rome for the purpose of procuring a privilege of protection to his monastery from Pope Sergius, similar to that given by Agatho to Benedict. When the document arrived it was produced at a synod, and received the confirmation of the bishops present as well as that of King Alfrid.

Ceolfrid resigned the abbacy of the two monasteries on the 1st day of June, 715. Three days later he started for Rome, where he hoped to end his days. He did not live to complete his journey. He died at the age of 74, on the 25th day of September, 716, at the monastery of the Trine Martyrs, near Langres.

Such are the chief facts which history has preserved of the lives of the founders of the monastery of Jarrow.

Ceolfrid was succeeded by Huetbert, who, probably, was still abbot at the time of Bede's death in 735. Of Bede's life and his connection with the monastery of Jarrow, it is not necessary to say anything here. Huetbert had been trained in the discipline of the monastery from



Fig. 6.

his boyhood, and was thoroughly conversant with the various duties of the monastic life. He had also made a pilgrimage to Rome in the days of Pope Sergius, where, says Bede, "he had learned and copied everything which he thought useful or worthy to be brought away." He is said to have gained many privileges to the monastery. During the alterations at Jarrow Church in 1782-3, a fragment of an inscribed stone (Fig. 6), now preserved in the Castle of Newcastle, was found, which Brand conjectures—correctly, I have no doubt—to refer in

some way or other to the abbot Huetbert. The fragment of inscription is in three lines, and with three exceptions, the letters are Roman capitals. The letters in the first line are, BERLHTI, which, we can scarcely doubt, formed the latter part of abbot Huaetbercht's name.¹ In the second and third lines the letters are, EDVERI D ERVLEM.

Donemuth
 It is at this point, perhaps, that I should notice what I believe to be a series of errors into which our local historians have fallen in identifying Donemuth with Tynemouth. In doing so they have followed Tanner, who, in his *Notitia Monastica* says, "Tinmouth, olim Dunemuth or Donemade, founded by St. Oswald, the first Christian king of Northumberland, according to some; though others ascribe its foundation to Ecgfrid." Brand and others accept Tanner's decision, whilst the editor of *Monumenta Historica Britannica* seeks to locate Donemuth at Monkwearmouth. An examination of the various passages in the old chronicles in which Donemuth is mentioned, will, I have no doubt, lead us to the conclusion that neither Tynemouth nor Wearmouth is meant, but that Jarrow is the place intended. First I will quote the *Saxon Chronicle*. Under date Anno 794, we read: "And Æthelheard the ealdorman died on the Kalends of August; and the heathens ravaged among the Northumbrians, and plundered Ecgferth's monastery at Done mouth (and Ecgferðær mýnreþ æt ðone muðen beþearþon)." *Donemuthan*, or, as one MS. of the *Saxon Chronicle* reads, *Done-muthe*, must, one would think, be acknowledged to mean Jarrow, situated, as we know it is, at the mouth of the Don, and founded, as we know it was, by the liberality of Ecgfrid. The *Chronicle* proceeds, "And there [*i.e.*, at Done-muth] one of their leaders was slain, and also some of their ships were wrecked by a tempest; and many of them were there drowned, and some came on shore alive, and they were soon slain at the river's mouth." (*Mon. Hist. Brit.*, p. 338.) More explicit as to the engagement at Donemuth between the English and the Danes is Henry of Huntingdon. "Then, also," he says, "the heathens ravaged Northumbria, and pillaged Egfert's monastery at

¹ In the orthography of this name there are considerable variations. In the *Liber Vitae* of Durham we have perhaps the best authenticated form as Huaetbercht, and this spelling exactly agrees with that of the inscribed stone. We find also Hwaetberchtus, Huetbertus, and Huetberchtus (Anonymous *Vita Abbatum Wiremuth. et Girvensium*, Giles's *Bede*, Vol. VI., p. 426); Huaetberctus and Huetberchtus (Smith's *Bede*, pp. 301-2, 653); and Huetbertus (Giles's *Bede*, Vol. IV., pp. 394, 396; Vol. VI., p. 140).

Donemuth (et monasterium Egfert spoliaverunt apud Donemuth); but the bravest and most warlike of the English meeting them in battle, their leaders were slain, and they retreated to their ships. Pursuing their flight, some of their ships were wrecked by a storm, and many men were drowned; but some were taken alive, and beheaded on the beach." This passage occurs amongst Leland's extracts from Henry of Huntingdon (*Coll.* II., p. 297), where, however, Donemuth is incorrectly spelt Dunemuth. It is from Leland that Brand takes the passage, the statements of which, he acknowledges, "cannot be reconciled with the former history of this place [Tynemouth], unless we suppose it to have been destroyed, with other religious houses, in the time of that king [Ecgrid], by the barbarous Danes, and to have been restored by his pious munificence." (*Hist. Newcastle*, II., p. 69.) To this conjecture of Brand's, which, he calmly tells us, "seems by no means to want probability," it is sufficient to say in reply, that Ecgrid died in the year 685, and that the earliest invasion of England by the Danes took place 102 years afterwards, in 787. It is manifestly impossible, therefore, to accept Brand's explanation, which was accepted by Mr. Sidney Gibson without the slightest misgiving. (*Hist. Tynemouth*, Vol. I., p. 14.)

The account just quoted from Henry of Huntingdon bears a close resemblance to that given by Symeon of Durham in his *Historia Regum Anglorum*, who says:—"In the year 794, the aforesaid Pagans, ravaging the port of King Ecgrid, pillaged the monastery at the mouth of the river Don (monasterium ad ostium Doni amnis praedarunt)." Verbally identical is the statement of Roger de Hoveden, except that in some copies of his Chronicle the words "ad ostium" are omitted, and we simply read that the Pagans "pillaged the monastery of the river Don." "Portus Ecgridi" is the river-bay now known as Jarrow Slake. Leland describes the condition of this port in his day. "The bay of Ecgrid's port penetrates from the Tyne to Jarrow; it [formerly] penetrated further, even to Bilton, three thousand paces above Jarrow, where also small vessels formerly penetrated. A stream [the Don] enters this bay."¹ But if any doubt still remained that Donemuth is Jarrow, a passage from Symeon's *Hist. Dunelmensis Ecclesiae* would

¹ "Portus Ecfridi sinus qui à Tina ad Girwi penetrat. Penetrabat et interius usque ad Bilton, pene 3 pas. millibus super Girwi, quo antiquitus et naviculae pervenerunt. Fluviolus hunc sinum intrat." (*Coll.*, Vol. I., p. 328.)

finally decide the question. There, speaking of the proceedings of the Danes in 794, he says, "Whilst they were ravaging the port of King Egfrid, that is, Jarrow, they pillaged also the monastery at the mouth of the river Don."¹

One mistake leads to another. Brand's identification of Donemuth with Tynemouth, and his somewhat hasty acceptance of statements made by Roger of Wendover and Matthew of Westminster, have led him to fix the date of the defeat of the Danes at Donemuth in 832, and the event itself at Tynemouth. Let me quote Roger of Wendover. "In the year of our Lord 833, an army of infidel and piratical Danes, after being vanquished at Donemuth and put to flight, ravaged Scapeia." The statement of Matthew of Westminster is verbally the same. This might seem sufficient to justify Brand in accepting the year 832 or 833 as the period of the repulse of the Danes. Hence, in his account of Tynemouth, he says:—"A.D. 832, an army of pirates from the same barbarous nation [Denmark] made an attempt to land at this place, but were routed and driven back to their ships." (*History of Newcastle*, Vol. II., p. 70.) Mr. Sidney Gibson, following Brand, falls into both his mistakes. (*Tynemouth*, Vol. I., p. 15.) The truth of the matter dawns upon us so soon as we consult Henry of Huntingdon. He, under the date A.D. 832, says:—"In the thirty-third year of King Egbert's reign the Danes again made their appearance in England, thirty-eight years after they had been defeated and driven off at Donemuth. The first place they ravaged was Sepeige." To understand Roger of Wendover and Matthew of Westminster correctly, we must remember that they have abridged Henry of Huntingdon, and must insert a few words in their statement, as follows:—"In the year of our Lord 832, an army of infidel and piratical Danes, after being vanquished and put to flight [thirty-eight years before] at Donemuth, ravaged Scapeia."

From the period of the defeat of the Danes at Jarrow in 794, we have no record of the history of the monastery for more than seventy years. In 866 a large horde of Danes invaded England under the leadership of Hinguar and Hubba. According to Roger of Wendover several of the religious establishments of the north were destroyed by

¹ "Dum portum Egfridi regis, id est, Gyrvum vastantes, monasterium quoque ad ostium Doni annis deprædarentur (*Hist. Dunelm. Eccles.*, Editio Mag. Rotulorum, p. 51)."

the invaders—Jarrow, Wearmouth, and Tynemouth amongst the number.

Mr. Surtees was of opinion that from this time till 1074, eight years after the Conquest, the monastery of Jarrow remained a ruin. This can scarcely have been the case. When Egelwin, Bishop of Durham, and his companions fled from Durham to Lindisfarne with the body of St. Cuthbert in the year 1069, they stayed the first night in the church of St. Paul at Jarrow. "Et prima quidem nocte in ecclesia Sancti Pauli in Gyruum, . . . mansit." (Symeon's *Hist. Dunelm, Eccles.*, p. 100.) Such are the words of Symeon, in his *History of the Church of Durham*, and his statement is corroborated by the writer of the continuation of Symeon's *Historia Regum*, as well as by Roger de Hoveden. This fact alone is inconsistent with the theory that the place had been an untenanted ruin for more than two hundred years. But, later in the same year (1069), the church of Jarrow was destroyed by the army of the Conqueror. The continuator of Symeon, and Roger de Hoveden, relate that "the king's army, dispersing in all directions between the Tees and the Tyne, found nothing but deserted houses, and a dreary solitude on every side; the inhabitants having either sought safety in flight, or concealed themselves in the woods and among the precipices of the hills." And the same historians add:—"Then also the Church of St. Paul at Jarrow was destroyed by fire (ecclesia Sancti Pauli in Girvum flammis est consumpta)." In Bishop Cosins's abstract of the contents of the lost *Liber Ruber Ecclesiae Dunelmensis*, it is said that "Jarrow tunc combusta per Conquestorem." (*Historiae Dunelmensis Scriptorum Tres*, App. p. ccccxxiv.) Similar is the statement of the writer of the book of the Bishops of Lindisfarne, who says: "Tunc eccl. S. Pauli in Girwi igne consumpta est." (Leland's *Collectanea*, p. 381.) It does not seem to me that all this can be set aside by Mr. Surtees's supposition "that the fury of the Conqueror passed only over walls already fallen, where, perhaps, a few poor peasants were driven from their huts, raised amidst the ruins." (*History of Durham*, Vol. II., p. 70.)

A few years later Jarrow was again the scene of active monastic discipline. The events which led to this result are related by Symeon in his *History of the Church of Durham*, by the continuator of his

1069
St. Cuthbert

1069

Burnt

Historia Regum, and by Roger de Hoveden. Of the first and most reliable of these accounts the following is an abstract:—

Aladwin
Reinfridus

“In those times there was a presbyter, who was also prior in the monastery of Winchelcombe, in Mercia, in habit and behaviour a monk, named Aldwin. He had learned from history that the province of the Northumbrians had great number of monastic establishments. He was seized with a desire to visit these northern monasteries. Coming to the monastery at Evesham, he was joined by two companions, one of whom, then a deacon and afterwards a presbyter, was named Elfwiu, and the other, a man ignorant of letters, was named Reinfridus. The three monks travelled forward on foot, taking with them only a single ass, by which the necessary books and vestments for the celebration of Divine mysteries were carried. At first they settled at a place which is called Muncaster, that is, the city of monks, on the north bank of the Tyne, which place, though it pertains to the Bishopric of Durham, is yet under the jurisdiction of the Earl of Northumberland, on which account Bishop Walcher sent to them, requesting that they would come to him, and accept a place more under the jurisdiction of the church, in preference to remaining in subjection to secular authority. The monks accepted the invitation, and he received them with much honour and glory, and gave many thanks to God that, in this province and under his government, he was judged worthy to have, and receive to a permanent home, men of the monastic profession. He, therefore, gave to them the monastery of the Blessed Apostle Paul, built at Jarrow by Benedict, at one time abbot, of which only the walls, without any roof, were then standing, affording scarce any sign of the ancient grandeur of the place. Placing on the walls a roof of untrimmed beams and thatch, they began to celebrate the offices of Divine Service there, and made under those walls a little hut, where they slept and took their food. The fame of men who lived a life of poverty and self-denial for Christ's sake, and who had left behind the affluence and comfort of the monasteries which they had abandoned, soon spread abroad. Many, inflamed by their example, abandoned the world and adopted the monastic life. Of these converts few belonged to the province of Northumbria, but many were from the southern parts of England. Bishop Walcher, seeing the number of those who served God there daily increase, and the lamp of monastic conversation, for many years extinct in those parts, revive, he rejoiced exceedingly, and manifested towards them every pastoral solicitude and paternal kindness. For when he saw that they desired to re-edify the church and to restore the destroyed dwelling of monks, he gave to them the vill of Jarrow with its appurtenances, namely, Preston, Munkton, Hedworth, Hebburne, Westoe, and Harton, so that they might be able to accomplish their works and live without indigence.”¹

¹ “His temporibus quidam in provincia Merciorum presbyter, ac prior in monasterio quod in Wincelcumbe situm est, habitu et actione monachus, vocabulo Aldwinus, habitabat, qui voluntariam paupertatem et mundi contemptum cunctis seculi honoribus ac divitiis praetulerat. Didicerat ex historia Anglorum quod

On this interesting narrative, which I have liberally abridged in several parts, but, in those portions of greatest relevance to our present enquiry, have translated the words of Symeon as literally as I could, I have two remarks to make. First, the mediaeval history of this country affords us few more pleasing pictures than that of the three monks of Winchelcombe and Evesham journeying, often foot-sore and weary, towards these northern provinces. Second, the condition in which,

provincia Northanhymbrorum crebris quondam choris monachorum ac multis constipata fuerit agminibus sanctorum, qui in carne non secundum carnem viventes coelestem in terris conversationem ducere gaudebant. Quorum loca, videlicet monasteria, licet jam in solitudinem sciret redacta, desideravit invisere, ibique ad imitationem illorum pauperem vitam ducere. Perveniens ergo ad Eveshamense monasterium, desiderium suum quibusdam ex fratribus patefecit, e quibus duos mox in sui propositi societatem sibi adjunxit, quorum alter diaconus, postea presbyter, Elfwiis, alter ignarus litterarum vocabatur Reinfridus. Quibus abbas ipsorum non aliter abeundi licentiam dare voluit, nisi prius Aldwinum eis praeponeret, et curam animarum illorum ipsi commendaret. Perrexerunt itaque simul pedibus incedentes tres monachi, unum tantummodo secum ducentes asellum, quo libri necessarij et vestimenta sacerdotalia ad divinum celebrandum mysterium ferebantur. Et primo quidem super ripam Tini fluminis ad plagam septentrionalem, in loco qui dicitur Munecaestare, quod monachorum civitas appellatur, habitare coeperunt; qui locus, licet ad episcopatum Dunhelmensem pertineat, juris tamen Northanhymbrorum comitis habetur. Quapropter venerandus pontifex Walcherus ad illos mittens, rogavit ut ad se venirent et sub jure potius ecclesiae quam sub potestate secularium manendi locum acciperent. Quos advenientes multo cum honore et gaudio suscepit, magnasque Deo gratiarum actiones retulit, quod in hac provincia monachicae professionis viros ad habitandum suscipere, et sub suo regimine meruisset habere. Dedit ergo eis monasterium beati Pauli apostoli, a Benedicto quondam abbate constructum in Gyrvum, quodstantibus adhuc solis sine culmine parietibus vix aliquod antiquae nobilitatis servaverat signum. Quibus culmen de lignis informibus et foeno superponentes, divinae servitutis officia ibidem celebrare coeperunt; factaque sub ipsis parietibus casula, ubi dormirent et manducarent, religiosorum eleemosinis pauperem vitam sustentarunt. Ibi pariter in frigore ac fame et rerum omnium penuria pro Christo residentes debebant, qui in monasteriis quae reliquerant omnem rerum affluentiam habere poterant. Interea multi exemplo illorum provocati, saeculo abrenuntiantes, monachicum ab eis habitum susceperunt, et sub disciplinae regularis institutione Christo militare didicerunt. Quorum pauci de ipsa Northanhymbrorum provincia, plures vero de australibus Anglorum partibus fuerant, qui exemplo Abrahae de terra sua et de cognatione sua et de domo patrum suorum egredientes, terram repromissionis, id est, supernam patriam ingredi desiderabant, religiosae conversationis magistrum habentes Aldwinum. Erat namque mundi contemptor egregius, habitu et mente humillimus, patiens in adversis, modestus in prosperis, ingenio acutus, consilio providus, sermone gravis et actione, humilibus socius, contra contumaces justitiae zelo fervidus, semper coelestia desiderans, et secum quoscunque poterat illuc provocans. Igitur episcopus, videns numerum Deo ibidem servientium quotidie augeri, et jam per multa annorum volumina in illis partibus extinctam monachicae conversationis reviviscere suo tempore lucernam, gratias agens Deo vehementer exultavit, et pastorem illis sollicitudinem, et paternam cum omni affectu impendebat benignitatem. Cum enim eos ecclesiam ipsam reaedificare et destructa monachorum habitacula videret velle restaurare, dedit eis ipsam villam Gyrvum cum suis appenditiis, scilicet Preostun, Munecatun, Heathewurthe, Heabyrm, Wivestou, Heortedun, ut et opera perficere, et sine indigentia ipsi possent vivere. Taliter illi ex diversis locis Christo pastore congregante in unum ovile adducti, didicerunt quam bonum sit et quam jucundum habitare fratres in unum." (*Symeonis Hist. Dunelm Eccles.*, Ed. Mag. Rot., pp. 108-110.)

according to Symeon, Aldwin and his companions found the monastic ruins of Jarrow, will scarcely justify Mr. Surtees's opinion as to the length of time during which it had been deserted, especially when we remember the very different state in which the same monks found the ruined monastery at Wearmouth, which may have been, as Mr. Surtees believed, abandoned from the time of its destruction by the Danes in 866. There the space within the ruined buildings was covered with trees, besides an undergrowth of briars and thorns. Nothing of this kind is mentioned in connection with Jarrow, and we may conclude from this fact alone that its desertion was of a much more recent date.

Shortly after the settlement of Aldwin and his companions at Jarrow, Waltheof, Earl of Northumberland, in the presence of the Bishop and Synod of Durham, executed a deed by which he gave "to Aldwin the prior, and the brethren who are with him at Jarrow, the Church of St. Mary at Tynemouth, together with the body of St. Oswin, king and martyr, which rests in the said church, with all places and lands, and other things whatsoever, rightly pertaining to the same."¹ This deed is dateless, but, as it contains an allusion to Bishop Walcher's intention to remove the monks of Jarrow to Durham, was executed probably in one of the later years of his episcopate.

After a time Reinfrid went to Whitby and afterwards to York; at the former place he refounded the monastery of St. Hilda, and at the latter founded the abbey of St. Mary. Meantime Aldwin, in company with one Turgot, of whom Symeon's continuator and Roger de Hoveden give a long and probably not very reliable account, travelled northward to Melrose. Here they were subjected to a series of persecutions by King Malcolm. Shortly afterwards Bishop Walcher recalled them to Durham, and gave them the ruined monastery of Wearmouth, and afterwards the vill of Wearmouth, to which his successor added the neighbouring vill of Southwick.

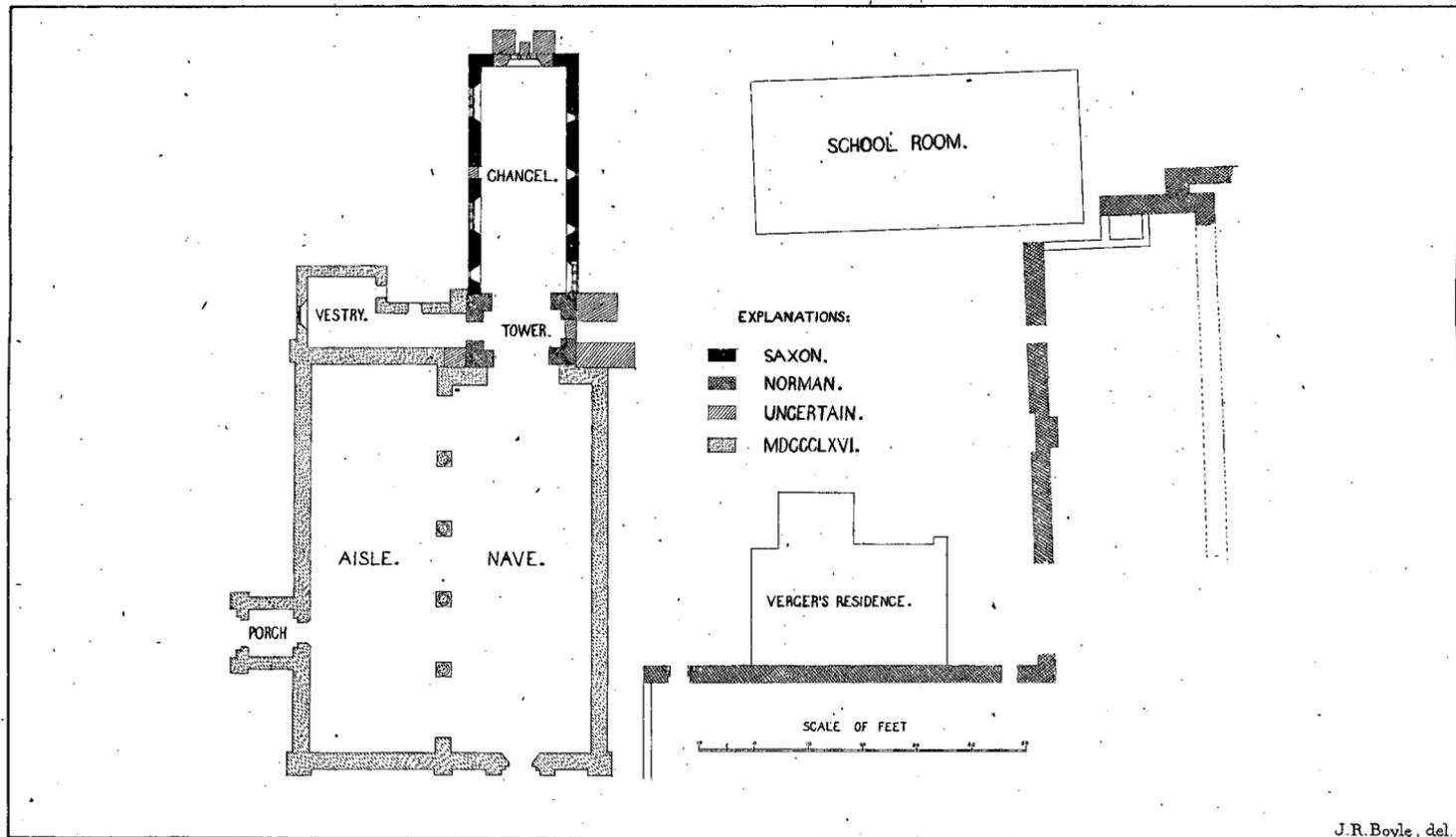
On the 14th of May, 1080, Bishop Walcher was murdered at the door of Gateshead Church. The monks of Jarrow sailed up the Tyne, and received into their little vessel the naked and mutilated body of their patron and friend. They conveyed his remains to their monastery, whence they were afterwards removed to Durham.

Three years later, the monks of Jarrow and Wearmouth, twenty-

¹ *Hist. Dunelm. Scrip. Tres*, App., p. xviii.

14 lines with

1686



Plan of the Church and Ruins of the Monastery of St. Paul, Jarrow.



three in number, were removed by William de Karileph, Bishop of Durham, to the monastery of St. Cuthbert in that city. From this time till the Dissolution, Jarrow remained a cell under Durham, inhabited only by a few monastics, and occasionally used as a retreat by the aged priors of St. Cuthbert's, after their resignation. 1083

At the Dissolution Jarrow was valued, according to Dugdale at £38 14s. 4d., or, according to Speed at £40 7s. 8d. per annum.

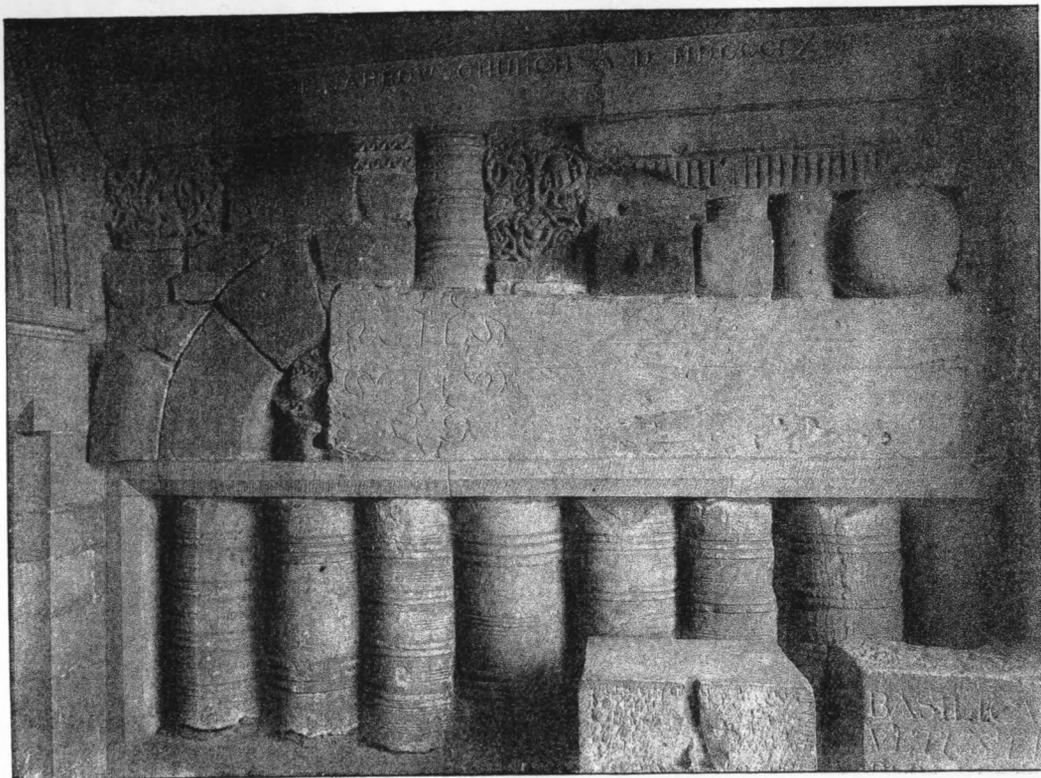
In drawing this historic sketch to a close, I wish to say that I have not attempted to give a complete history of the Monastery of Jarrow. Had this been my object, the materials within my reach would have extended my paper to many times its present length. I have endeavoured to confine myself to such matters as serve to illustrate the history of the edifice.

What remains now exist at Jarrow of the buildings erected in the days of Ceolfrid? First in importance and interest is the remarkable dedicatory inscription to which I have already referred. "Jarrow," says Canon Raine, "is perhaps the only church in the kingdom which can boast of such a record." Then at this point I ought to refer to the three fragments of one, or more probably of two Saxon crosses, found at the restoration of the church in 1866, and now preserved in the porch. The largest of these fragments, is evidently a portion of the shaft of a cross. It is covered on the side which is visible with interlaced work, the pattern on the lower portion differing from that on the higher, the former being much more simple. The two other fragments have, I think, formed parts of another cross. The sides exposed are covered with representations of intertwined branches, amongst which, in one fragment, a man is depicted as in conflict with some kind of quadruped, and in the other fragment two birds are seated. The identity of method and manner of sculpture in these two fragments can leave no room for doubt that they are parts of one cross and the work of one artist; though the difference, both of the nature of the stone and the style of workmanship, renders it extremely unlikely that they have ever belonged to the larger fragment of a shaft. Two other fragments of Saxon crosses have been walled by the Norman builders into the north-side of the tower. As belonging unquestionably to the buildings erected in the days of Ceolfrid, I must not omit to mention the baluster shafts, used as ?

19 building materials, not by the Norman builders in the days of Aldwin, but by vandals of the reign of George III. When the nave, erected in 1783, as Sir Gilbert Scott says, "in the most wretched and incongruous style," was taken down eighteen years ago, these balusters were found embedded in the walls. They are nineteen in number, and average 2 feet 3 inches in height, and 1 foot in diameter. They are now, along with other relics, in the porch, where their distinctive features are being rapidly destroyed by atmospheric action. In connection with these baluster shafts four other fragments demand our notice. These are stones, on which, over a plain moulding, long rows of balusters are sculptured on a miniature scale, as a sort of continuous ornament. On three of these fragments the miniature balusters are moulded after a pattern which, though differing considerably from any of the baluster shafts found at Jarrow, closely approximates to that of Saxon shafts existing elsewhere. On the fourth fragment the miniature shafts are perfectly plain.

Perhaps this is the most fitting opportunity to mention the remarkable Saxon inscribed stone which is figured, though very inaccurately, by Mr. Brand, and now preserved in the porch at Jarrow. Of the inscription Brand's reading is, I think, correct. "In hoc singulari anno vita reditur mundo." It is of course impossible to assign a special date to this stone, though it bears features which indicate that it is pre-Norman. The most interesting fact, however, in relation to this stone is one to which I believe no previous reference has been made. As the slab now exists the upper portion is wanting. Down the centre it bears a sculptured representation of the shaft of a cross. Another portion of the same cross exists on the edge of one of the Roman inscribed stones, mentioned by me at page 196, and there figured. (See also *Lapidarium Septentrionale*, p. 277.) In the Saxon building these two stones have been in juxtaposition. The one at Jarrow has been placed vertically in the wall with its face to the exterior, and the one bearing the fragment of Roman inscription has lain horizontally, but immediately above the other. The Saxon sculptor has worked his design on the face of his own stone and continued it upon the edge of the Roman stone.

From the interesting contents of the porch we must now transfer our attention to the chancel. I have described the Saxon remains,

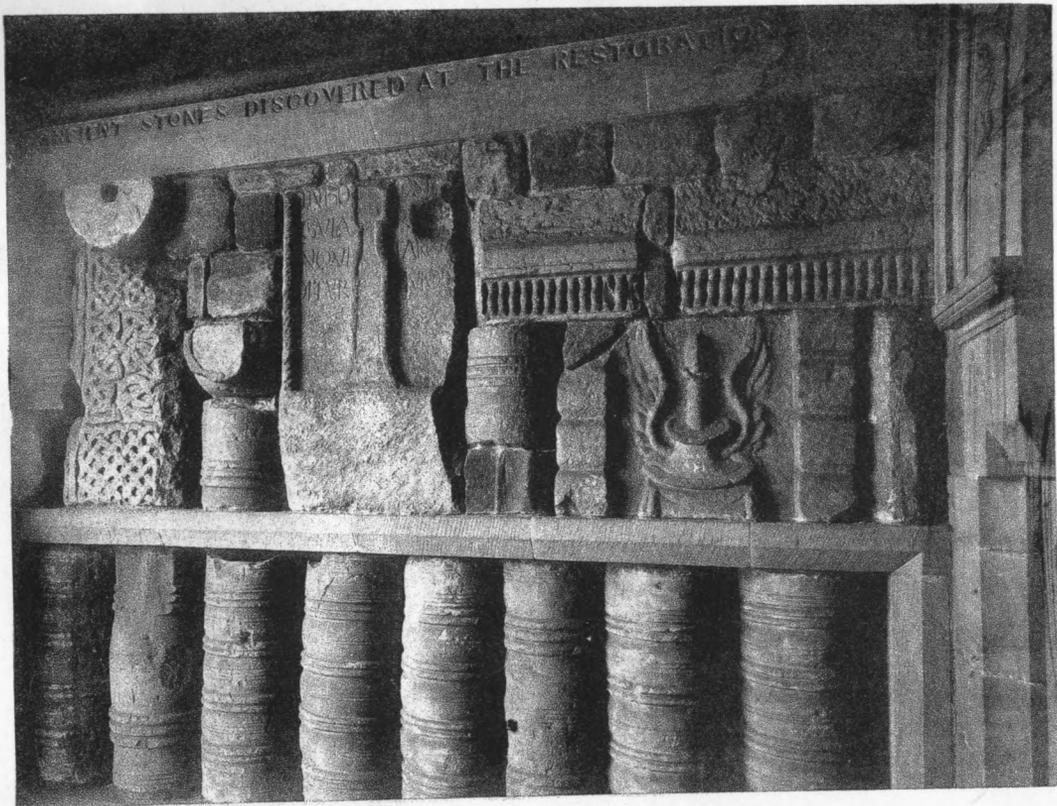


100 PHOTO. BRILLIANT & CO. LONDON.

SAXON BALUSTER SHAFTS AND SCULPTURED STONES, &C.,
West side of Porch, Jarrow Church.



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SAXON BALUSTER SHAFTS AND SCULPTURED STONES, &c..
East side of Porch, Jarrow Church.



which are unquestionable, before referring to those which are regarded by many competent archæologists as doubtful. I believe that portions of the present chancel, if not of Benedict Biscop's day, are at all events pre-Norman. This opinion, formed independently, I find is that of no less an authority than the late Sir Gilbert Scott. In his *Lectures on the Rise and Development of Medieval Architecture*, he says, "At Jarrow on the Tyne the chancel of the Saxon church remains." Mr. Matthew H. Bloxam goes still further. He says, "Rude single light windows, blocked up with masonry, appear in the south wall of the chancel of Jarrow Church, and are apparently of an age coeval with that of Venerable Bede." (*Principles of Gothic Ecclesiastical Architecture*, 9th edition, p. 61.) Again he says, "The south wall of the chancel of Jarrow Church, Durham, exhibits features of early Anglo-Saxon work in three semicircular headed windows, rudely constructed of stones without mouldings, now blocked up." (*Ibid.*, p. 77.) The Rev. Canon Greenwell also, after speaking of the lower part of the tower and the west end of the nave of Monkwearmouth Church as having been built by Benedict Biscop, adds, "The chancel at Jarrow was probably built at the same time." (*Durham Cathedral: An Address*, p. 14.) Lastly, Mr. Longstaffe says, "The chancel of Jarrow Church, . . . all authorities admit to be of Saxon date." (*Archæologia Æliana*, Vol. VIII., p. 285.) On the other hand the late Dr. Raine many years ago expressed an opinion that a Saxon date cannot be maintained for any portion of the present buildings. He said, at the same time, "The peculiar features of the chancel, upon which some zealous Saxonists rely, do not differ materially from other buildings of early but post-Conquest date, such as the base of Hatfield's great hall in Durham Castle, and the windows discovered during the reparations in 1847 of the Church of St. Mary in the South Bailey, Durham, a fabric most unquestionably not antecedent to the eleventh century." In consequence of reading this passage I visited the church referred to by Dr. Raine, and also examined the basement storey of Bishop Hatfield's hall. At the former I found two extremely plain windows, but neither of them resembling in the slightest degree the three windows on the south side of the chancel at Jarrow. One of these windows is a single pointed light, 12 inches high and 4 inches wide, pierced through a single slab of stone which measures

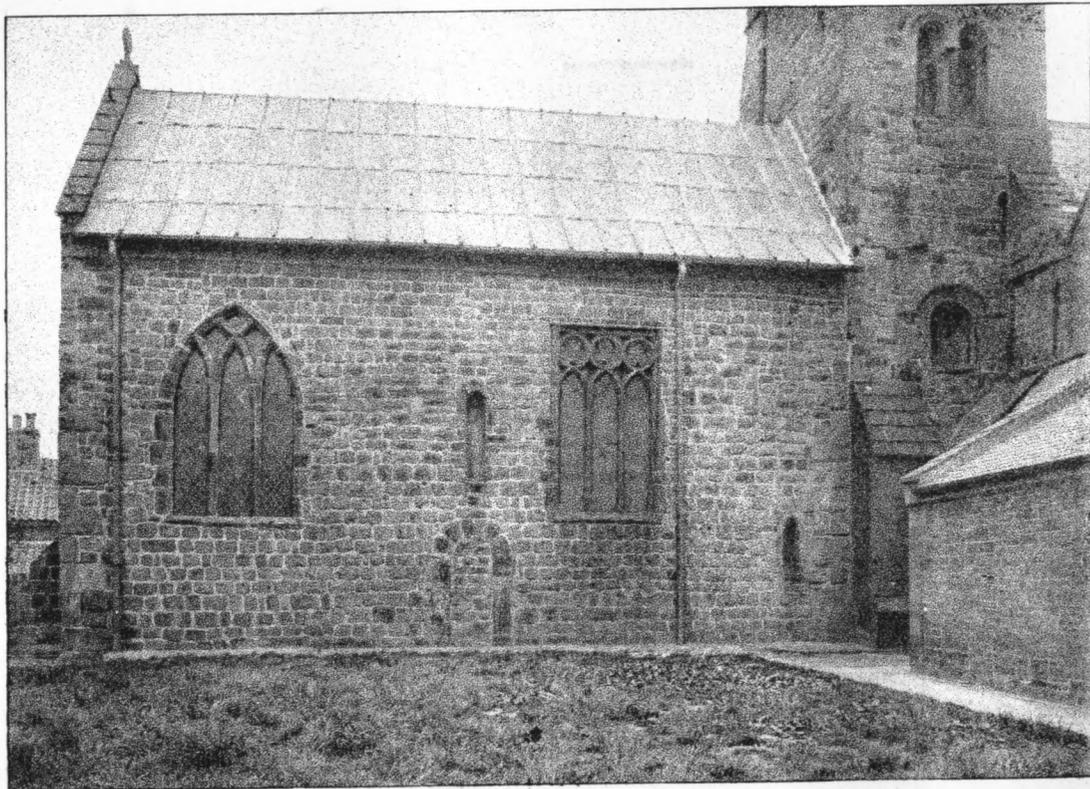
14 by 15 inches. This slab is inserted in the north wall of the vestry, and is in close juxtaposition with brick work of no very remote period. The other is a plain round-headed single light window on the north side of the nave. This window is 4 feet high and 1 foot 10 inches wide. But round neither of these windows could I find anything approximating to the remarkable masonry which surrounds the three windows at Jarrow. My examination of the basement of Bishop Hatfield's hall was equally unsuccessful. I found walls and arches of the plainest of late Norman work, but not a trace of anything akin to what I regard as the peculiar features of the chancel of Jarrow.

Dr. Raine further suggests, rather than distinctly asserts, that, inasmuch as Symeon of Durham speaks of the desire of Aldwin and his companions, "To rebuild the church itself, and the ruined monastic dwelling places (*ecclesiam ipsam reaedificare et destructa monachorum habitacula*)," and of the assistance Walcher afforded them for this purpose, we must necessarily believe that the existing ruins were completely taken down, and entirely new buildings erected. This does not seem to me at all conclusive. If Symeon had intended to convey this idea, I do not think *reaedifico* is the word he would have used. He might have used such a phrase as "*ecclesiam ipsam restruere*," but not "*reaedificare*," since we are told, "*aedificare* refers especially to the work of a carpenter, in the same manner as '*struere*' to that of a mason."¹ Riddle, *in voco*.

Windows, however, extremely like those at Jarrow, do exist in buildings which are generally acknowledged to be of pre-Conquest date, as, for instance, in the towers of Wyckham Church, Berkshire, and Caversfield Church, Buckinghamshire.

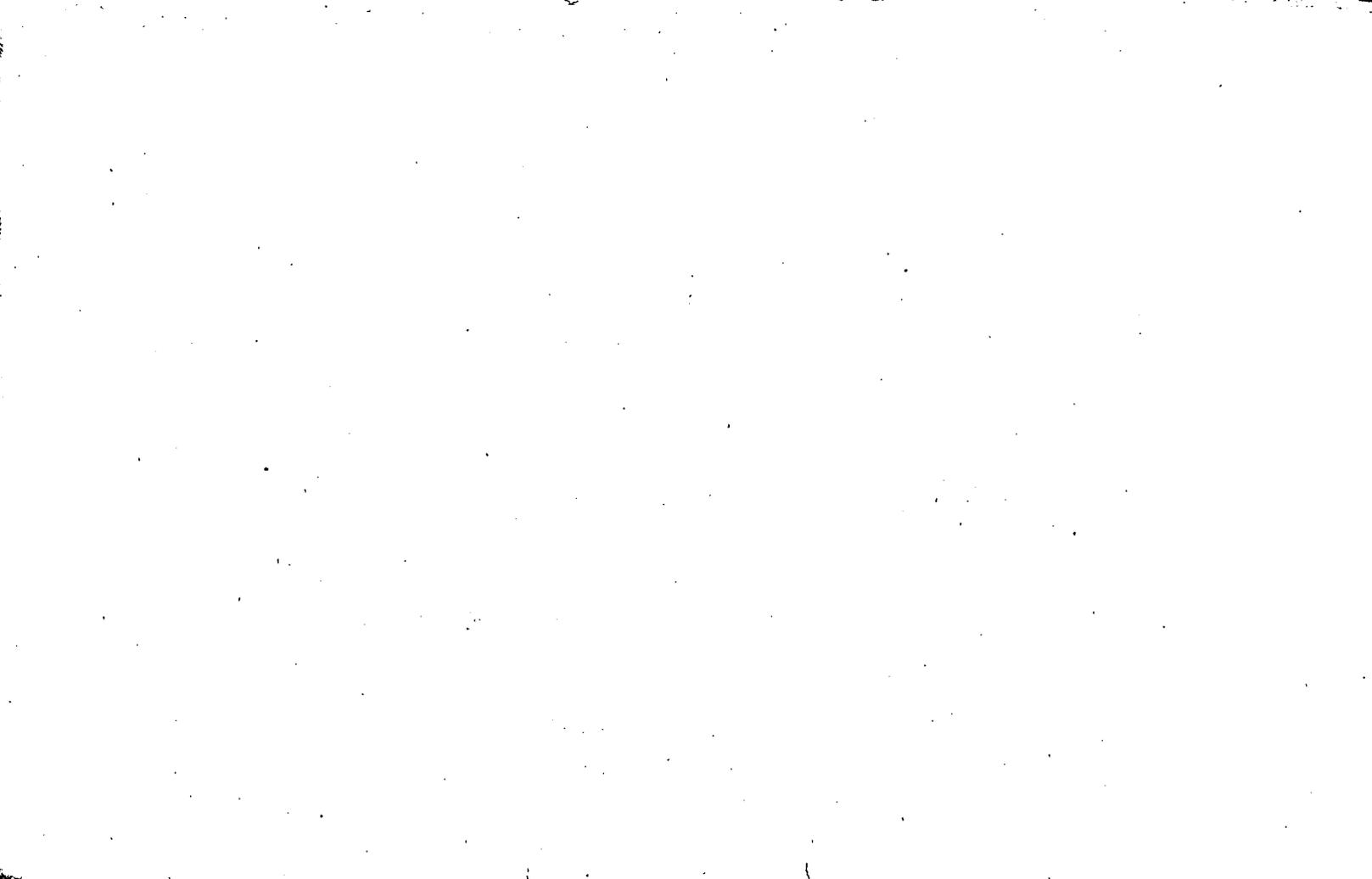
The windows in question at Jarrow have no external splay. The jambs are upright stones, with horizontal stones for imposts, and arches cut out of single stones. In two of the three windows the opening is further filled by the insertion of slabs five inches thick, through which the lights have been cut. In the third window no

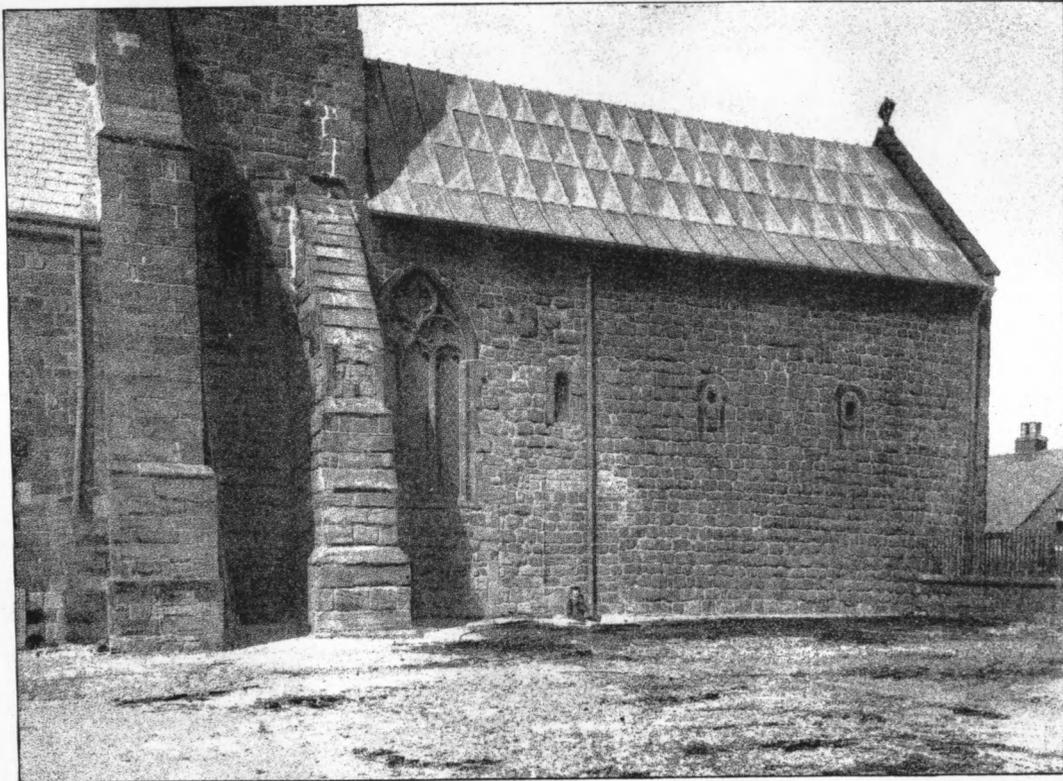
¹ Since writing the above I have met with the following definition in Du Cange:—"Reaedificamen, reparatio in aedificiis, novorum etiam aedificiorum exstructio;" and he gives the following extract from the will of Gennadius, Bishop of Astorga:—"Ecclesiam S. Petri, quam dudum restauraveram, miris Reaedificaminibus revolvens ampliavi." (*Glossarium*, Ed. 1734, Vol. V., Col. 1141.)



"188" PHOTO BY HAGUE & CO. LONDON.

NORTH SIDE OF CHANCEL,
Farrow Church.





"THE PHOTO" BY ALBION & CO. LONDON.

SOUTH SIDE OF CHANCEL.
Farrow Church.



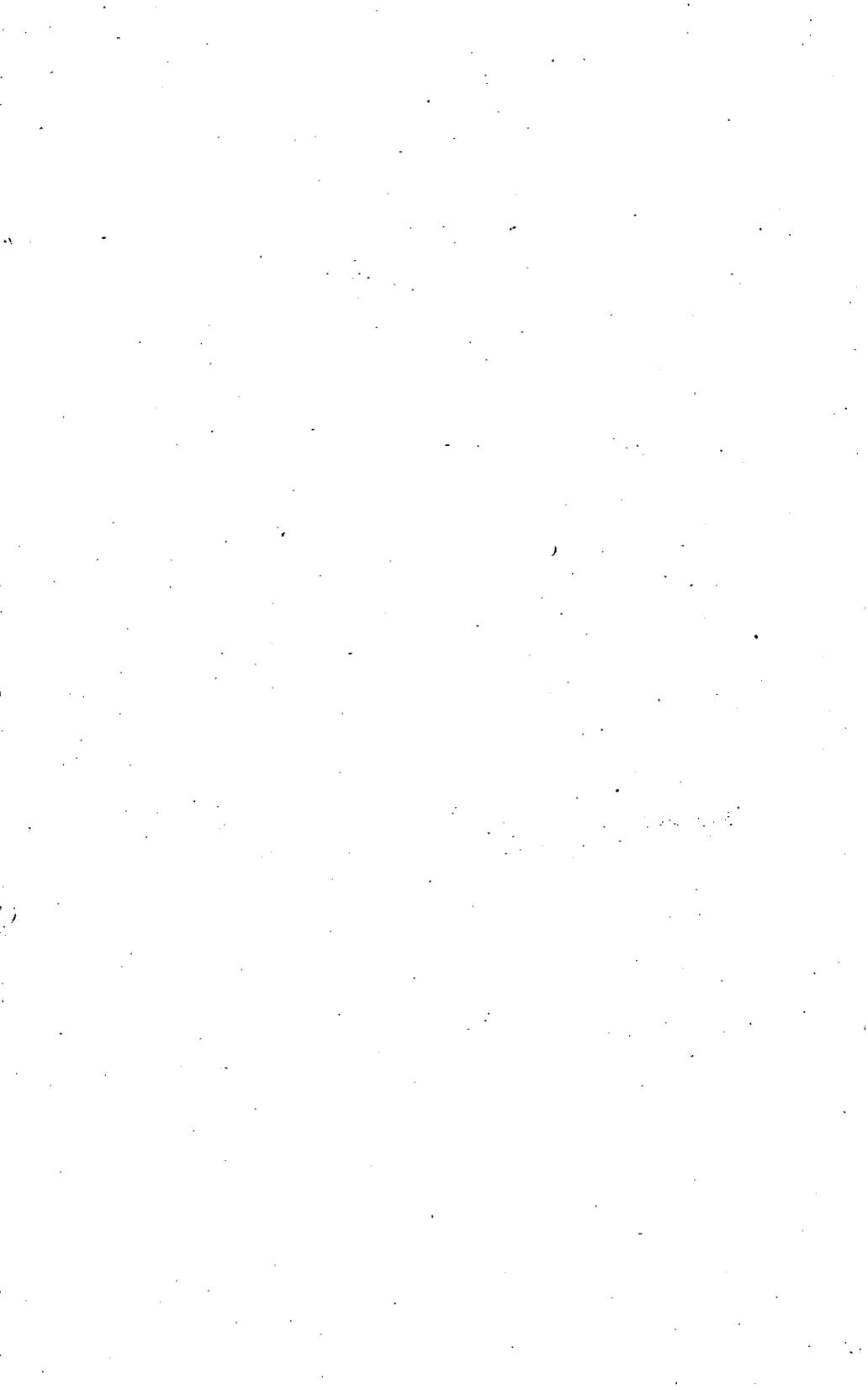
such slab now exists. Sir Gilbert Scott held that these slabs were inserted at an early date, though subsequent to that of the windows in their original form, and this, he fancied, was done as a means of defence. I am strongly inclined to think that the slabs are part of the original design. Certainly the reduction by a few inches of the size of an opening, 10 or 11 feet from the ground, originally not measuring more than 2 feet 3 inches in height by 1 foot 3 inches in breadth, would be of very little use as a means of defence. Probably the slab has been lost from the third of these windows. In one of those in which the slab remains the light resembles in form a small round-headed window, and is 11 inches high and 8 inches wide, whilst in the other the light is circular, having a diameter of only 7 inches. It is perhaps worth while to mention that the sill of this window was originally 16 inches higher than it is at present, and that then the light was invisible except to persons standing close to the opposite wall of the chancel.

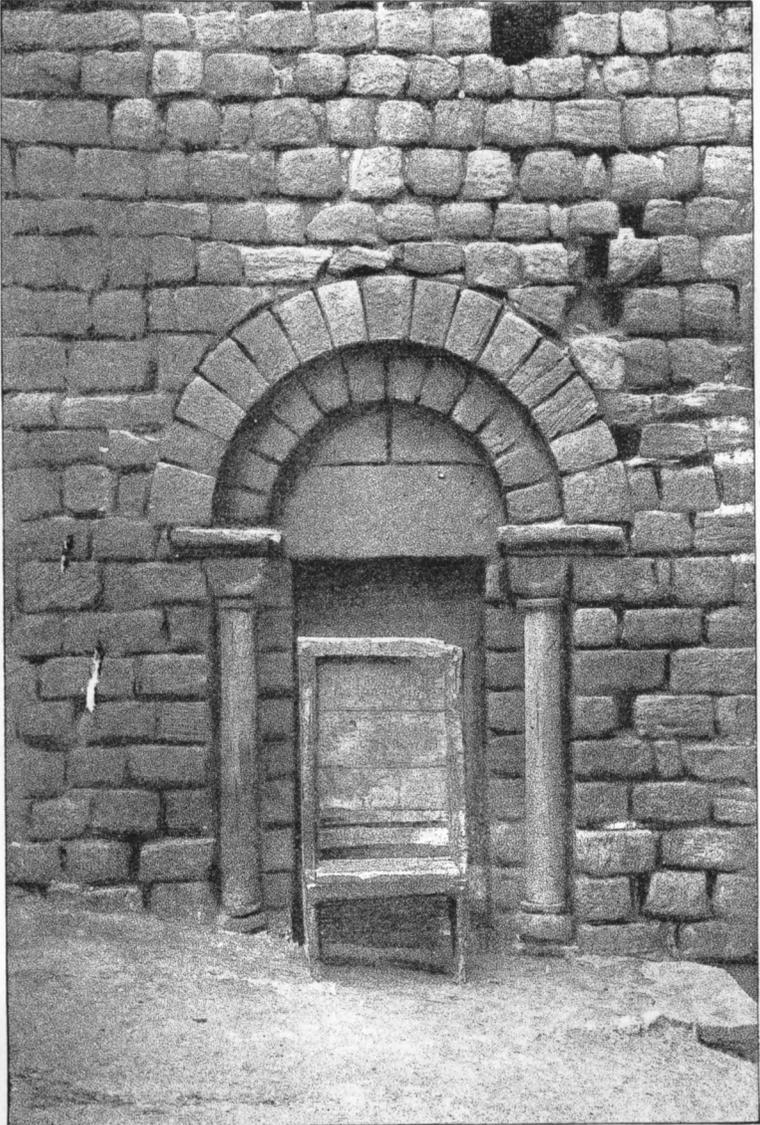
Beyond these windows this portion of the church possesses few ancient features on which I can pronounce an opinion with confidence. The walled up doorway in the middle of the north wall is probably as early as any part of the chancel, but I do not think this can be said for the long narrow single-light window over it, which, unlike the door beneath, and the windows in the south wall, has no upright stones for jambs. The remaining windows of the chancel, including the small one near the west end of the north wall, are, I need not say, insertions of the early part or middle of the fourteenth century. The disturbed condition of the masonry at the west end of the south wall is to be accounted for, first, by the insertion of the beautiful three-light decorated window; second, by the insertion at some period of a square headed doorway, a little to the east of that window, shown in Mr. Billing's engraving of the tower, but since walled up, and, third, by the former existence, beneath the same window, of an entrance to the chancel, to which I shall have again to refer.

The whole of the east wall of the chancel is, with the exception perhaps of some portions near the floor, of masonry of a very different character from that of the north and south walls. Sir Gilbert Scott mentions that "there are some signs of an apse having existed." As I find a break in the masonry on the inside of the east wall, at

precisely the same distance (2 feet 7 inches) from the north and south walls, I think it more than probable that Sir Gilbert's suggestion is correct.

The tower of Jarrow Church, and the whole of the monastic ruins belong to the early Norman period. They are in fact the work of Aldwin and his companions, between 1075 and 1083. The shape of the tower is unusual and remarkable. It measures at its base, from north to south, 21 feet $\frac{3}{4}$ inches, but from east to west only 13 feet. The east and west walls rise perpendicularly, but the north and south walls recede at the flooring of the fourth storey, in which the bells are hung. Mr. Sidney Gibson was of opinion that the tower originally stood at the west end of the nave, and, I suppose, that the lower storey formed a sort of portico to the church. The reason I mention this is, not that I think Mr. Gibson's theories as a rule need to be critically examined, but that I find, on this subject, his opinion is held at the present time by at least one highly and deservedly respected archæologist. A little careful thought will, I believe, lead us to see that it is an opinion which cannot possibly be maintained. The great width of the arches between the nave and chancel (11 feet 6 inches) forbids our believing that they were intended to be the inner and outer doors of a portico, and that this is the original width of these arches is apparent, not only from the ground plan of the piers on which the tower is built, but also from the very shape of the tower itself. On ascending to the first floor of the tower we find nothing especially worthy of attention except the three walled-up arches, one in the west wall and two in the east. Of the arch in the west wall, 8 feet 7 inches wide, and, to the centre, 8 feet high, no trace can be seen from the nave. It is not probable that there was ever an opening between the nave and this room, and the object of this semi-arch seems to have been to relieve the arch beneath, to some extent, of the weight of the superincumbent masonry. It has at some period been filled with masonry, apparently because the three centre stones have dropped a few inches from their original position. Both the arches on the east side of this chamber have originally passed quite through the wall. The larger arch, which is not quite in the middle, is 4 feet wide and 6 feet high. It has been built a little to the north for the accommodation of the smaller arch. This latter arch, 2 feet 8 inches wide and





"184 PHOTO" SPAGUE & CO. LONDON.

NORMAN DOORWAY
IN THE WEST WALL OF JARROW MONASTERY,
AND "BEDE'S CHAIR."

5 feet high, is between the former and the south wall. The larger of these two arches has been a simple opening into the chancel, rendering the chamber, out of which it looks, somewhat akin to a rood-loft. The smaller arch by its side has, I have no doubt, stood at the head of the stairway, by which, formerly this, and consequently the upper stories of the tower, have been reached. This staircase, though actually within the chancel, has probably been entered from the point outside, where, in the south wall, we see the masonry disturbed, and evidence of a former entrance beneath the decorated window.¹

On the north side of the same chamber there is a round-headed window, of which Mr. Billings gives a very inaccurate engraving. The face of the arch bears the square-billet moulding. We find this same moulding, treated in precisely the same manner, on the impost of a fire-place in the ruined wall which runs east and west on the south side of the church.

The next storey contains double-light windows on the north and south sides, and what appears to have been an angular-headed window, with a transom on the west.

The uppermost storey contains two double-light windows on the east and west sides, one double-light window on the south, and another on the north, all unglazed.

About the ruins of the monastery there is not much to be said. Conjecture as to position of refectory, dormitory, and cloister would be useless. So little remains that nothing can certainly be affirmed of the original purpose of these fragments. In these ruins, however, there are a few architectural features deserving of notice.

First, I must draw attention to the beautiful doorway, with its shafts, bases, capitals and imposts, all *in situ*. This is at the north end of the ruined wall which runs north and south. At the other end of the same wall is an angular-headed doorway. This I think must have been the door by which strangers and visitors entered. Close by there is an opening through the wall, evidently original, and probably intended to enable the porter to see any person who might

¹ One of the jambs of the doorway by which the ancient staircase of the tower was entered still remains. See the view of the south-side of the chancel. This jamb is of precisely the same character as those in the doorway on the north-side. The corresponding jamb was removed when the square-headed doorway, shown in Billings's view, was inserted.

knock for admission, before the door was opened. Questions might also be asked and answered through this same opening.

Over this doorway, the lower portion of a perpendicular window of two lights is still left. Sixty years ago the tracery of this window was entire, and not only so, but the entire gable, into which this window had been inserted, was, as shown in Mr. Surtees's and other views of that period, still standing. When, in 1728, the Messrs. Buck drew and engraved their view of Jarrow monastery, this portion still retained its roof, and seems even to have been occupied.

The fire-place to which I have before referred is in the south wall of the portion shown by Buck as still retaining its roof. In its original state it must have been a fine fire-place, with semicircular arch, resting upon imposts decorated with the square-billet moulding, beneath which were shafts with their bases and capitals. The back of the fire-place was not recessed at the floor, but was an inclined plane, as is evident from two or three stones still *in situ*. Fire-places constructed in this way were not unusual.

Here I must bring my paper to a close. Whilst I have been writing I have often been tempted to allude to various subjects which, as it is, I have passed over silently. The bells of Jarrow Church deserve notice, as also, but much more, do the four beautiful stall-ends which still adorn the chancel. I could not reconcile myself to pass these by unnoticed, were it not for the fact that the subject has been already treated, and treated admirably, in a paper on the works of Prior Castell, by Mr. Longstaffe.



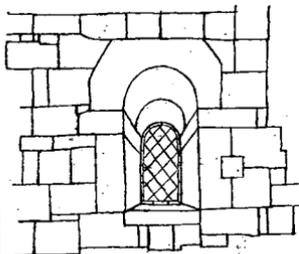
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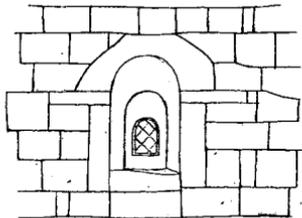
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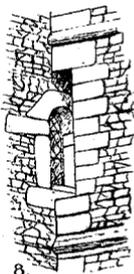
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External (1, 2, 3) & Internal Elevations of Windows at St Paul's Church, Jarrow.

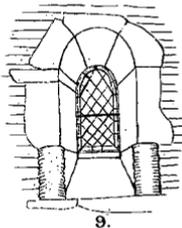


7.

Elevation of Window at St Andrew's, Bywell.



8.



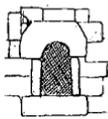
9.

Exterior (8) & Interior (9) of Window at St Peter's Monkwearmouth.

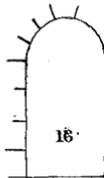


10.

External Elevation of Window at Ovingham.

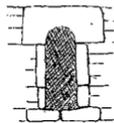


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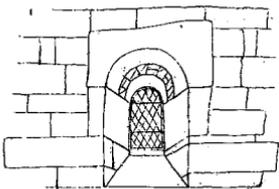


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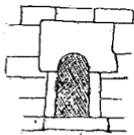
Outline of early Norman Window at Pittington, showing joints of Masonry as seen through the plaster



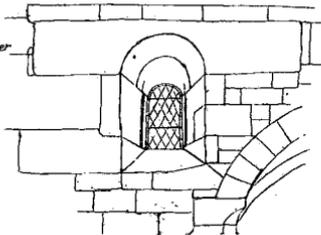
12.



13.



14.



15.

External (11, 12 & 14) & Internal (13 of 11 & 15 of 12) Elevations of Windows at Escombe.

0

10



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REMAINS OF NORMAN FIREPLACE,
Jarrow Monastery.

