

XVII.—ANOTHER DISUSED GRAVEYARD: 'THE QUICKS BURING PLAS IN SIDGATT,' NEWCASTLE.

BY MABERLY PHILLIPS.

[Read on the 28th November, 1888.]

AT the monthly meeting of our society in October, 1887, it was my privilege to read a paper upon 'Disused burial-grounds in the neighbourhood of Wooler.' I was then accorded so patient a hearing that I have been tempted to bring the matter again before you.

My investigations have led me to many interesting particulars regarding disused burying-grounds in or near Newcastle, the first of which I introduce to your notice this evening as 'The Quicks Buring Plas in Sidgatt.'

First, it may be well to identify the spot of this almost forgotten graveyard, then to trace its origin and history, and give what account the few records available permit of some of those that have from time to time become the tenants.

During the latter part of the seventeenth century, had any good townsman been desirous of wandering from St. Andrew's Church to 'Jesmund' he would have had to pass through the gloomy portals of the New Gate, and make his way along Sidgate. On his left he would soon pass the 'Blind Man's Lonnin,' where the town had recently spent 6s. for a new gate to be placed.

Doubtless the blind man would be basking in the sunshine that favoured the place in those days, and we trust the town officials were as considerate to this mendicant as they were to the one in Sandgate, for whom they provided a 'boule' in which to receive his offerings, as the following entries show:—'Paid for working 9 lb. of Danske iron in a great boule for the blind man in Sandgate 4d., for nails 2d., and hanging 4d.—10d. in all.'

Leaving our blind friend to the charity of the traveller, and passing eastward in the direction of the Swirle, a small runner that emptied itself into Sidgate, we should soon reach the burying-ground in question with its modest head-stones marking the resting places of the departed.

But time has wrought its changes. The Sidgate is now only known as Percy Street. The Swirle has vanished entirely, and the few, who in more modern days knew of the graveyard, have identified it, to use the glowing words of the local historians, as 'The Campus Martius of the young gentlemen belonging to the Percy Street Acadèmy.' To-day we must describe it as in St. Thomas's Street, occupying the site of Messrs. Slater's store houses and yard for hay, corn, etc., and the small garden to the north.

Now, for a moment, let me take you to another part of the town.

Should one of my audience look into the vestibule of the Unitarian church in New Bridge Street, he will be faced by a stone painted black with gilded letters, bearing the inscription:—

'PARENTIS VENERANDI | GUIELMI DURANT. A.M. | ECCLESIE
CHRISTI | D.V. HAC IN URBE | PASTORIS VIGILANTISSIMI | OFFICIJ
PIETATIS ERGO | FUNERI SUBIACENTI | SEPULCHRALE HOCCE MAR-
MOR | LU. MÆ. POSUIT | IOANNES DURANT F. | IOSH. CAP.
ULT. | VER. 29. 30. 32. 33 | 1681.'

The Rev. E. H. Adamson has kindly favoured me with the following translation:—'Over the remains lying underneath of a venerated parent, William Durant, A.M., by the Divine will a most vigilant pastor of the Church of Christ in this Town—his son, John Durant, lamenting and grieving, out of dutiful regard and filial piety hath placed this tomb-stone.' The texts from the last chapter of Joshua refer to the burial in private ground of Joshua, Joseph, and Eleazar the priest.

As my investigations have led me to believe that this stone was (if I may be pardoned the expression) the foundation stone of the 'Quicks' burying-ground, we must take it into our consideration first.

William Durant, to whose memory it was erected, was a man who played no unimportant part in the history of our town, prior to, during, and subsequent to the eventful period known as the Commonwealth.

In 1645 Durant was appointed Lecturer at St. Nicholas's by the Common Council, in 1646 he was settled as Morning Lecturer at All Saints'. In 1652, on July 30th, 'The Common Council ordered that upon Monday after the Judges coming to this towne, Mr. Durant be desired to preach before them.'

In 1653 he was one of those who met at Alderman George Dawson's house, when one Ramsay, who had assumed the *name* of Joseph Ben Israel and the *character* of a converted Jewish Rabbi, was examined as to his sincerity. The meeting led to the publication of a tract, entitled 'A False Jew or a Wonderful Discovery of a Scot, Baptized at London for a Christian, Circumcised at Rome to act a Jew, re-baptized at Hexham for a believer but found out at Newcastle to be a cheat.'

In 1656 the Afternoon Lectureship of All Saints' fell to Durant's lot.

In 1658 Durant was acting as one of the Commissioners for examining the ministers, interesting evidence of which has been kindly furnished to me by my friend Mr. Horatio A. Adamson of North Shields, in the following extracts from the records of Tyne-mouth parish:—

'165 $\frac{3}{4}$ 3 Jany. We the churchwardens of the Parish of Tynemouth doe humbly present this Bearer Mr. Jo Vaye Minister to be examined by you whether he is fitt to receive a Call by this *prsh* to be their minister he having spent some tyme and paines and is *generly* liked by ye said *prsh*.

Ordered—That a Cesse be laid on for the discharge of Mr Vayes lodging and diett till such tyme as he is sattled minister of this *prsh* and have his means and Mr Blachiston Mr Taylor and Edward Hodgson is ordered to provide the place where the s^d. Mr Vaye shall reside for his lodging and diett.

7th Jany. Att ye meetng of the 24 the 3^d of Ja: Mr Ralph ffenwick Mr. Jo Blachiston Edward Hodgson Mr Rich^d Walter and Will Taylor accoredg un to an order made Ja: 3rd. inst fu going along to the comm^{rs}. to Newcastle with Mr. John Vaye to be examin^o the *pties* above mentioned doe return the accompt to ye 24 of the business as followeth.

That they havng heard Mr Hammond Mr Weld and Mr. Durant examine the said party in several matters touching the history of ye Bible and other things relating to the ministere all functions, found him very weak and ignorant and altogether unfitt to preach or exercise in the worke of ye minestery.

Whereupon the 24 doe order that notwithstanding the former call given unto Mr. Vady the 13 of Decemb^r. last past by ye said 24 att Preston likewise an other order made the 3rd of January concerning the maintenance of ye said Mr. Vady both w^h. orders the said 24 doe this day make null and void, and doe hereby disclaime and discharge the said Mr Vaye, not holding it fitt to have anything further to doe with him. Doe desire Mr. Blackiston Edward Hodgson and William Taylor to give notice to the Home that Mr Vady shall be noe longer there upon the *prsh* account but till Munday next.'

In the year 1662, as Durant could not comply with the requirements of the Act of Uniformity, he left the pale of the Established Church, and threw in his lot with the Nonconformists.

Our next record of Durant is in 1669, when upon July 22nd,

'Before Ralph Jenison Mayor of N'castle Cuthbert Nicholson Cordwainer (and public informer) saith that upon Sunday last there was assembled at the house of William Durant in Pilgrim Streete a great multitude of people consisting to the number of 150 persons or thereabouts, under the pretence of religious worship and service, for he heard them sing psalms, And after singing was done he did see and heare the said William Durant pray amongst the said people. And Robert Fryrer one of the sergeants att mace being with the churchwardens of the same parish did in the name of M^r Mayor discharge them there unlawfully assembled and upon that they dispersed themselves.'

And again upon August 4th Durant was charged by the same informer with being at 'a meeting and conventicle held at the house of M^r Richard Gilpin in the White Freers.'

In 1672, when King Charles the II. granted his licenses of indulgence to tender consciences, Durant applied on April 16th for permission to be 'an Independent Teacher in a Roome of the Trinity House called the chappell,'¹ but this was refused. He, however, upon May 13th, obtained a license to be a Congregational preacher.

In 1681 death put an end to his chequered career, but standing excommunicated at the time, his perplexed family knew not what to do with his remains, so buried him in the garden of his house in Pilgrim Street. The house is generally supposed to have stood at the corner of High Friar Street.

Shortly after his death, his son, Dr. John Durant, erected a tablet to his memory.

Brand, the historian, informs us that

'He found the inscription on a flat grave-stone, under a staircase, in one of the stables of the late Sir Walter Blackett's house in Pilgrim Street. The stable appears to have been built over it. The place was long known among the servants by the name of "The Dead Man's Hole." The grave-stone was presented by M^r George Anderson, during the ministry of M^r Turner, to the church worshipping in Hanover-square. In the ministry of the Rev^d George Harris, the congregation erected a church in New Bridge Street; and the stone was then removed from the chapel-yard in Hanover Square, and incorporated in the walls of the new structure, in the vestibule.'

In two short years, Dr. John Durant himself, who so recently had raised a stone to his father's memory, joined the great majority, and

¹ See p. 63.

as history informs us that he was interred in the burying-ground at the Sidgate, we are pretty safe in fixing the date of the opening of the ground in question as between 1681 when William Durant died and was buried in his garden, and 1683 when his son, Dr. John Durant, was laid in Sidgate.

My own opinion is that John Durant was the first interred there.

The only attempt that I have found among local accounts to fix the ownership of this ground ascribes it to the Hudsons of Whitley. However, that may have been in later times, I am able to show a much earlier proprietorship.

Under the year 1688 I came upon the name of James Durant in the index to the wills at Durham. On perusing the will I was agreeably surprised to find several particulars which throw much light upon the matter we are considering. The will ran:—

‘In the name of God Amen. I James Durant of the County & Town of Newcastle upon Tyne North^d being sick in body, but of sound & disposing mind & memory, make this my last will & testament in manner & form following (that is to say) Imprimus I give & devise unto my sister Jane Durant, all that my close or parcel of ground situate near a Street called Sidgate without the walls but within the liberties of Newcastle upon Tyne the aforesaid, which I lately purchased of my late Mother Jane Durant & which is now used for a burial place & now in the possession of me the said James Durant, to have and to hold the said close or parcel of ground unto my said sister Jane Durant, for & during her natural life & after her death & decease then the same to revert & come to my Nephew George Durant & his heirs for ever.’

He further leaves £15 to his apprentice Paul Hudspeth, and his household goods to his brother-in-law, Henry Shaw of Gateshead, merchant, and finally constitutes the said Henry Shaw his sole executor. The will is dated September 8th, 1688.

From the will I think we may fairly assume that after the death of William Durant his wife Jane, feeling the cruel position she was placed in at her husband's death, had either purchased a piece of ground or appropriated some that she already owned as a burial-place for her family and friends. Mrs. Durant was the sister of Sir James Clavering.

The mortality in the Durant family about this time is remarkable. Jane Durant, widow of William, must have passed away, and would probably be buried in Sidgate.

Benezer Durant was another son of William. The books of the Merchants' Company show that on September 1st, 1664, he was apprenticed to Sir James Clavering (his uncle), Merchant Adventurer and Mercer. He evidently prospered, for in 1676 his younger brother James (whose will we have been considering) was set over to him to work out his apprenticeship. In 1680 Benezer's wife died, as the following entry from St. Nicholas's shows:—

'Decr 10 Mary wife of Benezer Durant Merch^t (who dyed excommunicated) was buried contrary to act of Parliament for burying in Woollen, her husband paying the penalty by that act required' (which was £5).

Whether this is simply a record regarding the 'burial in woollen,' or whether it means that Mary was buried in St. Nicholas's, is difficult to determine.

The lesser excommunication removed a person from participation in the sacraments, but the greater excommunication, called the anathema, expelled him from the church and deprived him of Christian burial. Mrs. Durant may have incurred the lesser excommunication only, and, therefore, was not denied burial at St. Nicholas's; but, in this very year, we read that 'Ambrose Barnes (the celebrated Puritan Alderman) and fifty others have not been at church for the last 12 months, or have come when prayers were nearly done. Excommunicated 3 times.'

Benezer Durant evidently married again and died before 1685, as we find from an entry at Durham, May 17th:—

'Bond of this date between Jane Durant of Newcastle Widow G. A. Mathew of same Cork Cutter and John Bolton of same Yeoman. Conditioned that the above Jane Durant administers the Goods of Benezer Durant Merchant her late husband late of the chapelry of All Saints N^cCastle.'

He would probably be buried at Sidgate, as we do not find his death recorded in any of the parish registers.

In 1686 St. Nicholas's register has the entry of the death of 'Jane Durant, Widdow' (Benezer's second wife), which a further record from the Will Office at Durham proves:—

'May 28, 1688. Bond of this date between Richard Wall of Newcastle Chemist John Trotter of the same place Merchant & John Pickles of same Notary Public. Conditioned that the above Richard Wall administers the goods that belong unto Benezer Durant late of N^cCastle deceased (not now administered by Jane Durant late Wife & relict and administratrix).'

Once again St. Nicholas's register favours us with an entry, September 17th, 1688—'Died James Durant Merchant.' As he had lately purchased the Sidgate burial-ground and died possessed of the same it seems strange that he was not buried within its walls.

Having, I hope, established the origin of the burying-ground and its early ownership, it will be as well now to give the dates and names in chronological order of those that I have been able to trace from various sources as resting within its walls.

1683, John Durant, M.D., commemorated by a table monument of blue stone. Beneath his arms (a cross crosslet), surmounted by the crest of a griffin passant with expanded wings, is the inscription:—

'Mors Christi est vita mea. Johannes Durant M.D. obiit—2 Anno 1683 ætatis 35.

Vixi dum vobis, volui dum christe volebas.—Christe Mihi spes es vita corona salus.'

Which our lamented member, the late Mr. James Clephan, has rendered in his usual happy style:

'Willing I lived whilst thou wouldst have me stay
Thou, Christ, my hope, life, crown, eternal day!'

Henry Hudson, senior, of Newbiggen, gent., made his will 22nd Nov., 1700, and after an elaborate religious confession, says:—'And my body I would have buried beside my wife and daughter in Sidgate within the liberties of the town of Newcastle.' That this request was carried out I shall be able to prove directly.

By the kindness of the Rev. J. M. Lister, vicar of St. Andrew's, Newcastle, I have been permitted free access to the registers of that church, and there from a tangle of entries announcing that 'one had rip open her belle with a pair of sissors,' that another 'stab his selph with a dager'; of a third 'she hang herself with her own garter,' all of whom were buried 'a back of the church'; of numerous pitmen that had worked in the coal mines at 'Jesmunt' and had been killed by the fall of stone or timber, and of 'Men of Mark' who had been laid in places of honour in the choir and the aisles, I rescued the following, which shows that the will of Henry Hudson had been duly complied with:—

'Henry Hutson who lived In Newbegin Buried In the *Quicks* Buring Plas In Sidgatt The Twenty Second day of January 1704.'

From the same registers I also get the three next records:—

'Mr Brown Buried in Sidgatt the Sixth day of february 1707.'

Who this gentleman was we cannot say, the family of that name being a large one even two centuries ago. The prefix 'Mr.' assures us that he was a Brown of some note.

1708 'Elizabeth Coulson Buried in Sidgatt in the Quigs Buring plas near the Swrile November 1 1708.'

She may have been one of the Coulsons of Jesmond. In 1665 William Coulson of Jesmond was imprisoned for words spoken against the King.

1708 'Henry Shaw buried the 21 day of November 1708 in Sidgatt near the Swrile in the Quigs Buring plas.'

This time we are fortunate, and I think may fairly assume that this Henry Shaw was the merchant of Gateshead, who in 1688, as brother-in-law of James Durant, was left his household goods and appointed sole executor to his will.

Before we pass on to the next entry, let us drop a word of thanks to the quaint quill-man of St. Andrew's register, Robert Dawson, weaver, who was chosen parish clerk by Mr. John March, vicar of Newcastle, May, 1687. Many of his entries are most amusing in their detail. The birth of his own child is recorded in the following manner:—

'Isabella daughter of Robert Dawson Clerk of S' Andrews and Isabella His Wife was Born The Twelfth day of December In the Morning Be Twixt five and six aclock And was Baptised The Twenty sixt day of December 1700.'

He also records many of the events of the day, amongst others I noted that 'Mr. John ffenwick of Rock Stabd Mr fardinando foster Esq Parliament Man for Northumberland the Twenty second day of August 1701 Be Twixt The White Cross and The Thorntree; and that 'Mr John ffenwick of Rock was hanged The 25 day of September 1701 for Stabin Mr fardinando foster, of Bambro a parliament man.'

At first I was puzzled to account for the derivation of the term 'Quicks' and 'Quigs,' but when I find that the same scribe spells Whickham 'Quikam,' I think that a strong Northumbrian 'burr' and a little phonetic spelling would easily convert 'Whigs' into 'Quigs' or 'Quicks.'

1715. On the 27th June, 1712, Enoch Hudson of Brunton made his will. After a strong confession of faith he says:—

‘And my body to the earth to be decently interred at the discretion of my Exor. herein after named soe as the funeral charges exceed not the sum of Fifty pounds.’

The executor, Henry Hudson, saw fit to bury him in Sidgate, where he was commemorated by a head-stone, inscribed, ‘Enoch Hudson de Brunton generosus, obiit Sep. 12th, 1715.’

He left his brother Henry, Scot’s House, to his wife a dwelling house in Brunton for the remainder of a lease had from Sir Arthur Hazelrigge Bt., to his brother his iron chest, pistols, holsters, best saddle, and silver hilted sword. His wife was Ruth Hutchinson. They left four daughters, Ruth, Sarah, Mary, and Hannah; they all had considerable portions. Mary married John Dove of Cullercoats.

1736. On an upright stone:—

‘Here lies the body of the Rev^d M^r Robert Marr late pastor of the Garth Heads Meeting House.’

I have not seen any date given of the death of Mr. Marr, but his will is at Durham, and is dated Oct. 19th, 1736. He dies possessed of some little worldly property, and leaves to his brothers, Alexander and Thomas, and his sister Catherine,

‘The sum of Eighty four pounds lawful money of Great Britain the full value thereof in Guineas being now as will be found on search in my custody.’

He further leaves to his relatives his interest in sundry bonds of obligation for 1,400 Scottish Marks. Taking the value of a mark at 1s. 1½d. gives about £78.

1759. On a head-stone:—

‘Here lies the body of John Fife, who departed this life the 20th of Sep^r 1759 Aged 44 Years. Isabella the Wife of John Fife departed this life September the 9th. 1767 Aged 44 years.

1765. On an upright stone:—

Here lies the Rev^d M^r George Ogilvie *leat* Min^r in Silver St. who departed this life Ye 21 April 1765 Aged 57.

The *Newcastle Journal* of April 27th gives the following:—

‘Died Sunday April 2^d The Rev^d George Ogilvie Dissenting Minister in Silver Street a gentleman greatly respected as a pious, charitable and friendly Man.’

Mr. Ogilvie would appear, however, to have been a man of some little eccentricity, if the stories I have heard of him be correct. One was that on a Sunday afternoon if his hearers were drowsy he would order the 'Snuff Mill to be ca'd roond the east or wast galleries' as required.

From Ogilvie's will, which I found at Durham, dated March 1, 1765, I gather that some little time prior to his death he came into a goodly property. He says 'My Cousin John Ogilvie of Edmonton died some years ago without a Will good in Law I have proved my Propinquity to him as Heir at Law so that both his estates at Edmonton became mine. I entered on Possession of the Estate at Edmonton but from various causes found very little good from it So sold it to William Snell Merchant for £800.' The other estate he quotes as being at Stock Newington in the Manor of Lady Abney, and for which his cousin paid £1,460.

From the estate £30 is to be paid to the trustees of the college of New Jersey in America to be laid out in educating young Indians to propagate the gospel among the Indians. Also thirty pounds to the trustees of the congregation in Silver Street, the interest of which is to be paid annually to the school master, but if there be no school master then the said sum shall be annually paid at the discretion of the said trustees to the poor families that may belong to the congregation.

He appoints Dr. Andrew Wilson, physician, sole executor.

At present I have not been able to trace the fate of this latter bequest.

1770. On an upright stone:—

'Here lies the remains of William Leighton bootmaker, who departed this life Aug^t 1. 1770 Aged 66 Years. Also the remains of Margaret his Wife also Alexander and Ralph two of his children.'

1770. On a head-stone:—

'To the memory of Andrew Donaldson Inn Keeper who departed this life Feb 1 1770 Aged 79.'

1783. On a head-stone:—

'The burial place of John Morton and his family. Alice his daughter died May 1778 in the third year of her Age. John his son died April 14th 1783, in the 10 Year of his Age.'

Of this stone and family more anon.

1784. My next entry records the death of another Silver Street minister. A newspaper informs us that the Rev. James Shield, on the 18th Feb., 1765, received a call to the Silver Street chapel from Adderston (another account says from Cotherstone) as assistant and successor to the Rev. George Ogilvie, the then minister of the congregation, but that Mr. Shield does not appear to have acted as minister until Mr. Ogilvie's death. The *Newcastle Journal* of July, 1765, adds that 'A few days ago the Rev^d Mr Shield entered upon the office of the ministry at the Dissenting Meeting House in Silver St in room of the Rev^d Mr Ogilvie Dec ;' and the *Newcastle Chronicle* of May 22nd, 1784, has the following:—'On Thursday the body of the Rev. Mr. Shield formerly Dissenting minister of this town was interred in the burying-ground in Percy St. having been drowned at Sea the preceding day between Sunderland and the mouth of the harbour.'

Prior to the next entry a great change comes in the management of the ground, so that for the moment I will break from my chronological record.

In the *Newcastle Courant* of June 14th, 1786, the following advertisement appeared :—

'DISSENTERS' BURIAL-GROUND.

'The dissenters' Burial Ground in Sidgate having lately been purchased, levelled & enclosed with a good wall: Notice is hereby given that the Proprietors are ready to treat for the disposal of burying places to any person desirous of purchasing: & they wish to give the preference to those whose families have been accustomed to bury there. For particulars apply to Mr. John Fife in the Castle Garth or to Mr. Thomas Walker House Carpenter at the White Cross, Newcastle where plans may be seen.'

Here, then, is a clear ownership by 'proprietors,' with Mr. John Fife of the Castle Garth, and Mr. Thomas Walker of the White Cross, as custodians. Let us try to identify these two gentlemen.

In the *Newcastle Directory* for 1787, the year following the advertisement, John Fife, staymaker, Castle Yard, is the only one of that name given, and he is repeated in the directories of 1790 and 1801. I am told he was the grandfather of Sir John Fife. A gentleman who came to the town about 1820 informs me that he remembers seeing the sign above the establishment.

I have quoted a stone to the memory of a John Fife in 1759 and of Isabella Fife, 1767, and from the register of the Castle Garth Chapel, now in the custody of the churchwardens of St. Nicholas, to which I have kindly been allowed access, there is no doubt that more than one family of that name was connected with the place as far back as 1740.

I have gathered that John Fife was in an extensive way of business, and travelled the country with pack horses. As a lad he stayed often at Romaldkirk, and at the village named he married, on May 31st, 1762, Miss Sarah Bailes.

The other custodian is Mr. Thomas Walker, house carpenter, at the White Cross.

House carpenters were anciently called 'wrights.' The house carpenters and joiners originally formed one company, though they soon separated.

After the separation a schedule of work was arranged in which both could join, and one thing was 'the making of chists for corpses, and all other chists not pinned with wood.' In 1685 'the Joyners Company ordered y^t from henceforth no brother of ye company of Joyners shall Keep or sett up a Coffin or other sign at 2 places, but onely either at ye house or shopp of such brother upon payment of 6^d & 8^d fine to be p^d by every brother soe offending.'

It is possible that Walker's profession may have led to the position he held as one of the custodians of the burying-ground, and that the trade sign of a coffin may have 'mensed the door cheek' of his establishment at the White Cross.

The Directory enables us to trace the following :—

1787. 'John & Thomas Walker Millwrights Pump & beck makers above the White Cross.'

1790. 'John & Thomas Walker Millwrights Pump & beck makers above the White Cross.'

1810. 'John & Tho^s. Walker Millwrights White Cross.'

1811. 'John Walker Millwright Percy Street.'

There is little doubt that the Walkers also must have been connected with the Castle Garth congregation, as there are the births and baptisms of several children of both a John and Thomas Walker between 1759 and 1769.

At the election in 1780, when Ridley, Bowes, and Delaval were the candidates, Thomas Walker, house carpenter, plumped for Delaval.

At this election the Rev. James Murray, author of the celebrated *Sermons to Asses*, proposed a test or pledge to the candidates, which Sir Matthew White Ridley refused to give. Bowes (the notorious Stoney) also declined, prefixing a capital D with a — to his refusal! Sir Thomas Delaval gave the pledge, but lost the election.

I now return to the Sidgate under its new management. How the burying-places 'went off' we cannot tell. I can only record three interments.

1785, May 26. Brand tells us that the wife of Dr. Hutton was interred here, and the *Newcastle Magazine* for May of this year has— 'Died at Jesmund, near this town M^{rs}. Hutton, wife of Charles Hutton, LL.D., F.R.S., and Professor of Mathematics in the Royal Military Academy at Woolwich.' Hutton himself survived his wife thirty-eight years. He was a self-made man of whom Newcastle may well be proud. Born within a stone's throw of where his wife was laid, his father was a collier, and at an early age Charles started as a hewer in Long Benton colliery, but a lameness in his arm from an accident rendered him unfit for the employment. He opened a school in Jesmond, then one in Newcastle, where he had success until 1773; when he was appointed to Woolwich. Hutton published 'A Plan of Newcastle and Gateshead' taken from an accurate survey and finished in 1770, which is the earliest map that I have found that shows the burying-ground.

1786. A head-stone records:—

'This stone is erected by the congregation of Wall Knowis in token of their regard to the memory of the Rev^d M^r. Alexander Gibson their late Minister, who departed this life on the 20th. day of April 1786 aged 44 years.'

'O Death where is thy sting

O Grave where is thy victory'

1790. A head-stone gives:—

'The burial Place of Robert Mitchell Linendraper Newcastle and his family. Here lies seven of his children who died in infancy. On the 23rd day of December 1790 Jannet Mitchell aged seventy years She was forty five years the faithful & affectionate wife of the above Robert Mitchell'

Mitchell's place of business was at the foot of the Side. I have been told that some of the family were in the town until very recently.

This is the last entry that I can record, though I doubt not many more interments were made.

But the great burying-place for Nonconformists at this time was 'The Ballast Hills,' where an enormous number were interred.

In 1794 they are recorded as 550. In 1802 the whole interments for the town are quoted as 1,139. These were divided as follows :—St. Nicholas's, 81; All Saints', 152; St. John's, 138; St. Andrew's, 94; the Friends' Burial Ground, 2; in all 467, while the balance, 672, fell to the Ballast Hills.

During the ten years from 1794 to 1804 no less than 6,178 interments were made at this ground. It was the property of the Corporation—most scandalously mismanaged and kept in a disgraceful state. Upon a petition of the inhabitants of that district in 1785 the Common Council allowed them at their own expense to enclose the ground. They commence their petition by saying that numbers of swine were daily observed working and grubbing among the graves, which may give some idea how matters stood.

I have shown the ownership of the ground in 1688, and have endeavoured to trace the same to the present day, but with very poor success. Hutton's plan that I have referred to, made in 1770, shows the burial-ground as extending right down to Percy Street. The school and adjoining house are not shown, but houses are marked on the plan a little to the east, and any casual observer will note a great difference in the date of the architecture of the present laundry (lately the school) and adjoining the public house and the houses a little to the east.

The next and only other plan that notes the burial-ground is Oliver's, taken in 1832, and that merely shows a piece of ground at the back of the school buildings, or what was known for many years as the high play yard and garden, now Slater's hay and straw yard and garden above.

Oliver's map of 1832 marks the school premises as No. 437, and the burying-ground as No. 438, and in the key giving the ownership names both as belonging to Miss Hutchinson, but I think this must be incorrect, as I find for a great number of years the site of the graveyard has been owned by the same persons that owned Villa de St. George, the adjoining property to the north.

Mackenzie, in his *History of Newcastle*, says:—‘When the late Mrs. Hudson sold this ground she reserved the part where some members of the Hudson family had been interred at the *further end* of the premises.’ This may have been in 1786 when the higher part was sold to the ‘proprietors,’ and future burials confined to it; the lower part that faced Percy Street was sold for building sites. At the present day the laundry premises are owned by Mrs. Browning (by inheritance from Miss Hutchinson) and what was the burying-ground and Villa de St. George are owned by Mrs. Carr (by inheritance from Mr. Johnson). I have tried to get access to the deeds of the property, thinking they might solve this interesting question, and for this purpose I called upon Mrs. Browning’s solicitors in Pilgrim Street, but they politely declined to give me any assistance without the consent of their client, whose name and address they as politely declined to give, alleging that their client was very old, and they would not trouble her.

Mrs. Carr’s solicitors reside in London, so that I could not interview them, but perhaps the publicity that will be given to this paper may lead to some friend furnishing the desired information. Messrs. Sanderson, who own the adjoining property, most kindly offered me every assistance, but though their deeds trace their property back to 1668, when a Mr. Thomas Dunn bequeathed to his Wife Margery Dunn a messuage in Sidgate, Newcastle, they give no particulars of any use to my subject.

The only information that I can gather is the following, which must be taken for what it is worth, though I have every reason to believe that it is substantially correct:—

It is to the effect that at the end of the last century or very early in the present some man in humble circumstances came into a great deal of property in Percy Street and the vicinity, that he married someone who kept an earthenware stall in the Bigg Market, and soon after died, leaving his widow all his property, that she ere long recovered from her sorrow and married one Thomas Greaves a watchmaker upon the Quayside (William Greaves, watchmaker, Quayside, may be found in the directory for 1778, and the same books for 1787, 1790, 1801, and 1817 each have Thomas Greaves, watchmaker, Quayside). Amongst the property that Greaves so owned was Villa de St. George,

and here for many years he resided. - Greaves was a man of somewhat eccentric habits, and is yet remembered by many of the old inhabitants of Percy Street.

I have interviewed perhaps the oldest now to be found. Born in Vine Lane at the very early part of the century he has known the spot from his earliest memory. 'Div aw know Tommy Greaves,' was his indignant reply, in an injured tone, to my question, 'div'nt aw remember the dowter being mawried to Johnson the baccy man!' Than followed an account how on a certain day the lads were all astir upon seeing a sedan chair taken up the narrow lane that led to Villa de St. George, into which Greaves got, and was conveyed by way of the Leazes and Gallowgate to St. Andrew's Church, the boys all following.

Mr. Johnson, the tobacconist, undoubtedly did marry into the family, but whether he married Greaves's own daughter or the daughter of his wife by her former husband I cannot find out; at any rate Johnson came into a great deal of property, and from him the present owner inherits what was the Quig's burying-place.

My 'oldest inhabitant' also informs me that he well remembers several head-stones standing in the burying-ground, and that a woman occasionally came from the vicinity of Prudhoe Street and gave the lads sundry coppers to climb over the walls and see if the head-stone of 'her man' was still standing, as she intended being buried beside him, but I fear her wish was never realized.

Such, then, is the very imperfect record that I can give of the 'Quicks burying-ground.' The question still remains unanswered—how has this grave-yard, with its deeply interesting historic associations, been allowed to drift from its original purpose?

If there is one spot of ground that should claim our tenderest regard it surely is 'God's acre.' After my last paper one of our members wrote to me and suggested that in future some of those grave-yards that I then named should be called 'The Lord's waste.' Certainly this one might be added to the number!

I have interviewed 'old boys' who attended the academy (one as far back as 1812), several of whom remember sundry head-stones which they used as targets for stone-throwing; others again, of more modern days, had little dreamt that when they indulged in 'Bed Stocks' and 'Spenny Wye' they were scampering over the graves of their grandfathers.

One informed me that he could not remember any head-stones, but often had strong suspicions of the very flat stones with which the pigsty was paved.

The historian Brand, writing in 1789, says stones were then standing to Enoch Hudson, Durant, Leighton, Marr, and Ogilvie. Thanks to the pen of our late member Mr. Thomas Bell, we have a record of the stones that he found there in 1830. He says, 'the following inscriptions remain (August, 1830) in the garden and ground attached to the school premises.' He gives full copies, of which I have already availed myself, so now need only repeat the names: Gibson, Mitchell, Donaldson, Fife, Morton, and Leighton, the last being the only stone that Brand mentions.

By whose neglect these stones have perished I know not, or how the property so recently (comparatively speaking) sold as burial sites has passed to private hands I cannot say.

I am glad to be able to state that one relic is yet left us. I have already said that a short while ago buildings were erected round the ground, the centre yard being cemented.

Visiting the spot a few months since with a friend who had been at school there many years before, we were longing to find some fragment of the old stones when we espied, facing us at the end of a horse-trough, a stone much defaced but still recording the burials of the Morton family. I subsequently questioned the builder who made the alterations to the premises and he assured me that this is the only stone that was found, and that it was exhumed from the vicinity of the pig-sty. The stone has been kindly placed at my disposal and is now awaiting some fitting resting place, where it may yet give silent testimony to the reality of the 'Quigs' burying-ground in the Sidgate.

The Mortons were evidently members of the Castle Garth congregation. Indeed, the evidence that we have points very strongly to the grave-yard having, in latter days, been owned and largely used by members of the Scotch church that met in the Castle Garth. Many of their descendants must still be in the town, from whom even yet, perhaps, more particulars may be forthcoming.

The stone that is left records the death of Alice Morton, buried May, 1778, in the third year of her age, and of John Morton, buried

April 14, 1783, in the tenth year of his age; these with the following entries from the registers referred to exactly tally:—

1775. 'Alice Daughter of John & Alice Morton was born August 13th. & Baptized Sep^r 17th.'

1773. 'John Son of John & Alley Morton born September 8th & Baptized Sep^r. 29.'

About six inches of the right hand side of the stone has been chiselled off purposely, while the face bears proofs of ill-usage.

The story that I tell speaks little for the veneration for their fathers of the good people of Newcastle, and makes us regret the graves had not been other than they were.

Had they marked the resting-place of some Ancient Briton, doubtless they would have been 'rifled,' but by canon as learned as any in the kingdom, who would have sifted every particle of earth and registered every grain of evidence that could have been obtained.

Had they been the graves of some intruding Roman, every fragment of stone would have been preserved and every abbreviated inscription extended and translated in an admirably learned manner; but being, gentlemen, *only* the graves of your grandfathers, they have vanished from our midst, no arm being raised to stay their flight, no pen lifted to record their history.