

XXII.—THE DEDICATIONS OF THE ANCIENT CHURCHES AND CHAPELS IN THE DIOCESE OF NEWCASTLE.

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[Read on the 29th May, 1889.]

FROM the exceptionally important place that Northumberland occupies in the early history of English Christianity its ecclesiastical dedications might reasonably be expected to prove more suggestive and interesting than even those of Cornwall or Cuimberland.¹ A land whose soil was trodden by more than forty native saints must surely, you would say, have enshrined their hallowed memories in the names of many of its churches and chapels. We should expect to be able thus to identify to a great extent the scenes of their lives and labours, and especially to trace the several stages by which the work of conversion spread from the rude monastery of Lindisfarne and the splendid basilica of Hexham. Unfortunately instead of at once proceeding to derive from the study of these local dedications lessons that so powerfully appeal to our imaginations, we shall find ourselves doomed in the first place to spend a very considerable amount of time in dry research amid conflicting evidences in order to determine what these dedications actually are. It is not the object of the present essay to do more than critically gather into a convenient form the information that can be most readily procured, and thus to open the field for further inquiry. For similar reasons, although to be of any real service in illustrating the growth of the English Church an essay like the present should embrace the whole of the Great Northumberland that stretched from the Humber to the Forth, it has been found necessary to restrict it to the limits of the old archdeaconry of Northumberland and modern diocese of Newcastle.

By the middle of last century nearly every tradition of the names of the saints under whose invocation the churches of Northumberland had been placed seems to have utterly died out. Brown Willis,

¹ For an interesting paper on *The Dedications of the Parochial Churches and Chapels of the Modern Diocese of Carlisle*, by the Rev. Edmund Venables, see *Transactions of the Cumberland and Westmoreland Antiquarian and Archaeological Society*, vii. p. 118.

who had published his *Survey of Cathedrals and Parochiale Anglicanum* between 1727 and 1733, wrote in 1744 to Dr. Thomas Sharp, archdeacon of Northumberland, asking him for information on this subject. He received the following answer, dated Rothbury, April 17th :—

‘ I take the first opportunity I have after my Visitation (which ended yesterday) to let you know that after the most diligent Enquiry among all my clergy, I have only got you 4 Dedications: viz: Ilderton St. Michael, Shilbottle St. James, Long Horsley St. Helens, Alnham *probably* St. Michael.

‘ I was the more curious about this last, because being the first in this Deanry, you seemed more solicitous about it than ordinary: and yet this Dedication I have given you is only collected from something that the oldest Parishioners have said, viz: that formerly there was a Feast on the first Sunday after Michaelmas.

‘ All the Clergy, who could give me no Account at present, promise that if they can fish out any Thing with tolerable Probability they will communicate it to me. But indeed I despair of getting further Light by this way of Enquiry: having before, at your Request, done all that could be done by this method.

‘ I am most heartily, your most humble servant

‘ THO: SHARP.’²

Now as it happens that Ilderton was in the deanery of Bamburgh, while Shilbottle and Alnham were in that of Alnwick, and Long Horsley in that of Morpeth, this total forgetfulness of the patron saints of the churches by the parish clergy, applies at any rate to three out of the six rural deaneries into which the archdeaconry was then divided. Nor were Dr. Sharp’s further endeavours more successful, for he writes from Durham on the 28th of September following :—

‘ As to Dedications I am sorry this is so barren therein: it may however be acceptable to add to the Parish of Ovingham com: Northumberland the chapel within Pruddow Castle, which I find dedicated to Thomas the Martyr * * * * * At Elsdon I was pleased to find the Curate there surprized to hear that Church dedicated to St. Cuthbert, who readily from thence did date the Fair at Bellingham upon St. Cuthbert’s Day in Harvest; and a good Proof of its being in Elsdon Parish.’

Again he writes from Durham on the 11th June, 1750:—

‘ Of the Dedications of Churches I never was able to get any better Account than that I formerly sent you. But if I have any opportunity of adding any Thing to that Account, I shall readily apprise you of it.’

Brown Willis had fortunately a more able correspondent in the person of his cousin Dr. Martin Benson, nominated a prebendary

² Cole MSS., XL. fo. 39, in Brit. Mus.

of Durham in 1724, and made bishop of Gloucester in 1734, and he was able to insert among the manuscript notes in his *Survey of Durham* a fairly full list of the dedications of that diocese 'added out of the Dean and Chapter's Register by Dr. Benson's kindness.'³ This list was subsequently copied and annotated by William Cole, Dr. Benson's successor in Browne Willis's family living of Bletchley in Buckinghamshire, but it appears already in Ecton's *Thesaurus Rerum Ecclesiasticarum* published in 1742, and being followed by Bacon in his edition of the *Liber Regis* in 1788 has ever since formed the chief authority for the church dedications in the present dioceses of Durham and Newcastle. Meanwhile, a similar list with certain variations was brought out about 1778 from the manuscripts of the Rev. Thomas Randal, master of the Grammar School at Durham and vicar of Ellingham.⁴

The general value of the dedications added by Bacon to the account of the livings in the *Liber Regis* may be gauged by the fact that canon Raine has, by a careful examination of mediæval wills, been able to make no fewer than two hundred and seventeen corrections or additions to them in Yorkshire alone.⁵ It would appear that if the name of a saint could be fished out, to borrow archdeacon Sharp's phrase, with tolerable probability in any parish, the church was at once put down as dedicated to him, as in the case of Alnham ascribed to St. Michael, simply because the oldest parishioners said that there was formerly a village feast on the first Sunday after Michaelmas. Considering that Henry VIII. in consequence of complaints at the loss of time caused by the village-feasts during harvest is said to have ordered them to be all held in future just after Michaelmas,⁶ an arrangement that was confirmed by cardinal Pole's specifying the first Sunday in October to be observed as the dedication festival of all the

³ Cole MSS., XXVII. fo. 236.

⁴ *The State of the Churches under the Archdeaconry of Northumberland*, by the Rev. Thos. Randal, often bound up with Hutchinson's *View of Northumberland*.

⁵ *Yorkshire Archaeological Transactions*, ii. p. 180.

⁶ Nicolson and Burn, *Hist. of Cumberland*, ii. p. 386. Similar changes had been made before the Reformation, e.g., in 1493; the feast of the dedication of the parish church of Kewstoke, in Somersetshire, was changed from the 9th of August to the Sunday next after the feast of St. Anne (26th July), 'ob temporis autumnalis qualitatem assiduasque parochianorum occupationes eo tempore pro messibus colligendis.'—*Reg. of Bishop Fox*, ed. by Edmund Chisholm Batten, privately printed, 1889, p. 59.

churches in England,⁷ it ought not to be wondered at if we should find several churches in Northumberland ascribed to St. Michael on apparently no better grounds than local reminiscences of this once universal practice. Originally no doubt the village feasts and fairs were held, in compliance with Gregory's instructions to Augustine, on the anniversary of the dedication of the church or on the festival of the patron-saints,⁸ but it was found inconvenient when these fell in the cold season of the year, and in that case they were gradually, sometimes with episcopal sanction, transferred to a holy day in summer. Indeed so slight is the connection between the fair-days and festivals of the parochial saints in Northumberland, that they are hardly identical in more than four instances—at Warkworth, Tynemouth, Bellingham, and Felton—where the fairs were held on the feasts of St. Lawrence (10th Aug.), and St. Oswin (20th Aug.), the Translation of St. Cuthbert (4th Sept.), and Michaelmas respectively. St. Bartholomew's Day (24th Aug.) was found to be a peculiarly suitable time at the end of harvest for a village holiday. We know that this was the fair-day at Blanchland and the feast-day at Benton,⁹ where the churches were dedicated to St. Mary and St. Andrew respectively. It would then be very unsafe to decide that Whelpington, Whittingham,¹⁰ and Newbiggen are dedicated to St. Bartholomew simply from fairs being held there on his feast. Yet this is what Bacon and his authorities appear to have done. They were led in the same way to ascribe Benton also to St. Bar-

⁷ Cardwell, *Docum. Annals*, i. 147, quoted by Canon Venables in *Transactions of Cumberland and Westmoreland Antiquarian Soc.*, vii. p. 133.

⁸ 'Ut die dedicationis vel natalitiis sanctorum martyrum, quorum illic reliquæ ponuntur, tabernacula sibi circa easdem ecclesias, quæ ex fanis commutatae sunt, de ramis arborum faciant, et religiosis conviviis solemnitatem celebrent.'—Bede *Hist.*, lib. i. c. xxx. It will be noticed that the feast of the patron-saints is only mentioned by Gregory as an alternative. It might of course happen that the church was consecrated on their festival, and it probably would be if this fell conveniently. The ceremony of laying the foundation might, too, be expected to take place on their festival if it was in the spring, and in some cases this may have affected the orientation of the building. A dedication feast was appointed on the consecration of Burnham church, in Somersetshire, in 1315.—*Reg. Droksford*, ed. by bp. Hobhouse. On the general subject, see bp. Kennett's *Par. Ant.* ii p. 302, and for the form of an order for change of dedication days Gibson, *Codex Juris Ecclesiastici Anglicani*, p. 1463.

⁹ On the 24th of August, 1745, notice was given 'that the diversions usually performed at Long Benton, on that day, would be on Monday, the 26th of August, to which would be added that of bull-baiting, and others entirely new.'—Sykes, *Local Records*, i. p. 170.

¹⁰ Whittingham Fair was originally held on St. Cuthbert's day, the 4th of September, and was only altered to St. Bartholomew's day at the end of the eighteenth century.—Bailey, *Agricultural Survey of Northumberland*, p. 152 n.

tholomew, and the chapel of St. Nicholas at Cramlington to St. Luke. The false ascription of the church of St. Andrew at Heddon-on-the-Wall to St. Philip and St. James (1st May) by Randal; and his doubtful ascriptions of the chapels of Rock and Whittonstall to them, probably had their origin in some May Day festivities at those places.

Simonburn is perhaps the grossest case of the loose way in which ecclesiastical dedications are determined. Bacon had no hesitation in putting it down to St. Simon from the mere name; but unfortunately this was originally 'Symundesburn' from some early owner called Symund, probably an Anglicised form of Sigismund. It has escaped from this Scylla only to fall into the more fatal Charybdis of being categorically ascribed to St. Mungo of Glasgow, simply and solely because a well near the village—not one of those near the church but on the opposite side of the burn—is called Muggers' Well.¹¹ Nor is it an altogether satisfactory guarantee that Kyloe church is dedicated to St. Nicholas, that that name was marked against it on a chart hung up in a public house at Bamburgh¹² some twenty years ago. With what caution local traditions, generally manufactured in the last century, should be received appears from the case of the ruined chapel at Tilmouth. Any reader of *Marmion* would be ready to swear that it was dedicated to St. Cuthbert, but the story of the stone boat was a fabrication of the Rev. R. Lamb, vicar of Norham, and far from having the slightest connection with St. Cuthbert, the chapel was under the patronage of St. Catherine.¹³

Of course it is not to be denied that in some cases the indirect evidence afforded by the date of the principal village festival, the dedica-

¹¹ The number of holy wells in Northumberland is very considerable, and it is much to be wished that they were kept in a better state for the use of wayfarers. Civilization is in this respect now much behind what it was in Northumberland in the days of king Edwin. It would add much to the interest of these wells if their authentic names were simply carved on the stone. The Muggers' Well at Simonburn may be St. Mungo's Well; but we are neither vouchsafed any proof of it, nor told who are the saints commemorated according to this theory in Coppie's Well at Gunnerton, and Coley's Well and Pricky's Well at Colwell, in the same neighbourhood.

¹² F. R. Wilson, *Churches in the Archdeaconry of Lindisfarne*, p. 199. The chart in question is not now forthcoming, nor can any dedication of Kyloe church be found on the old Admiralty charts at Bamburgh castle. A St. Nicholas's Rock is marked to the east of Holy Island on Greenwood's Map of Northumberland, 1827.

¹³ Scott, *Marmion*, Canto II. xiv.; Raine, *North Durham*, pp. 264, 325.

tion of the church bell, or the dedication of a neighbouring well does appear sufficiently strong to warrant the presumption of the church being under the invocation of the particular saint in question. When all three point to the same saint the evidence amounts very nearly to proof, but at Ovingham, which was a cell of the monastery of St. Andrew at Hexham, and had its fair on his festival (30th Nov.) and where the larger bell bears the name of that saint, while there is also a St. Andrew's Well at Ovington in the parish, the church is said, why it does not appear, to be St. Mary's. At Newburn too where the ancient bell is inscribed to St. Margaret, and the hopping is held about the feast of St. Margaret of Antioch (20th July) we fortunately now possess documentary evidence of the church being St. Michael's.¹⁴ Without direct mediaeval testimony it can in no case be right to definitely state that any church or chapel is dedicated to this or that saint, and still less can it be so to draw any lessons in ecclesiastical history from dedications that rest on no such solid basis.

Considering the small bowl with the Christian monogram repeated round its rim, that was found in the Tyne near Corbridge in 1736,¹⁵ is the only trace we have of Roman Christianity in Northumberland,¹⁶ it would be rash to assume any direct connection between the Empress Helena and the churches there dedicated to her. These dedications are more probably the result of the great veneration in which the cross was held by the English in early times, as shown both in the numerous representations of it in stone and in the metrical versions of the legend of its Invention.¹⁷ This cult of St. Helen was evidently of ancient origin, as the churches and chapels built in her honour at Corbridge, Bywell, and Edlingham disappeared before the Reformation, while the church of Longhorsley, one of the very few, as archdeacon Sharp tells us, that retained the memory of its patron saint, lies singularly remote from the mediaeval village. There is a St. Helen's Well at Cornhill, formerly credited with medicinal properties, and another on

¹⁴ It appears that on account of Newburn hopping being held so near St. James's day (25th July) the church was at one time set down to that apostle, whose figure was placed in the east window in 1827.—Lewis, *Topographical Dictionary of England*, iii. p. 365.

¹⁵ Bruce, *Lapidarium Septentrionale*, p. 342.

¹⁶ Hodgson casts doubt on the Christian character even of this monogram.—*Hist. of Northd.* II. iii. pp. 178, 246.

¹⁷ Cf. 'Elene, or the Recovery of the Cross,' and 'The Holy Rood,' in *The Poetry of the Codex Vercellensis*, by J. M. Kemble, Ælfric Society, 1844.

the Till near Twizell Bridge. This latter is mentioned by Sir Walter Scott in describing the march of the Scottish army to Flodden—

‘ Many a chief of birth and rank,
Saint Helen! at thy fountain drank.’¹⁸

No church in Northumberland is dedicated to St. Ninian the great missionary to the Southern Picts at the end of the fourth century: nor, what is still more remarkable, to his greater master St. Martin. At Wooler, however, a very large fair was held on St. Ninian’s day (16th Sept.) and a well near Whittingham still bears his name.

The Apostle of Ireland was honoured in the triple dedication of the little nunnery of Lambley on the South Tyne to ‘ God, St. Mary, and St. Patrick.’ It is also somewhat remarkable that St. Patrick’s Day (17th March) should have been chosen for the fair at Alnwick for which bishop Bek obtained a charter from Edward I. in 1297,¹⁹ and especially so that presentments were made in the archdeacon’s court against persons working there on that day even after the Restoration.²⁰ It is difficult to assign a reason for this veneration of St. Patrick in Northumberland, but we may remember that the name of the great earl Cospatric or Gospatric means ‘ the son of Patrick,’ just as that of Gilmichael, the persecutor of the monks of St. Cuthbert who lived about the same time, means ‘ servant of Michael.’ The names Cospatric and Patrick continued among the earl’s descendants who were earls of Dunbar and owned the barony of Beanley in Northumberland.

St. Columba, from whose monastery at Iona the Northumbrian church immediately sprang, might seem at first sight to have been entirely forgotten among its dedications, but there was a church of St. Comb, as Columba was called in the vernacular, on Holy Island, with a churchyard,²¹ a fact that may point to the site of the pristine Celtic monastery being different from that of the subsequent basilica and priory.

The dedication of the parish church of Bamburgh to St. Aidan,

¹⁸ Scott, *Marmion*, Canto VI. xix.

¹⁹ Tate, *History of Alnwick*, i. p. 149.

²⁰ *Ibid.* ii. p. 131.

²¹ Raine, *North Durham*, p. 114, where an item for ‘ fencing the churchyard of St. Columb ’ occurs in a roll of 1395-6. Crofts in St. Colmes or Colomes are mentioned in a survey of Holy Island in 3 Eliz. (*ibid.* p. 26); and the name occurs again as St. Comb’s in a survey of 1602 (*ibid.* p. 154 n.). The monks had a ‘ box of St. Cuthbert and St. Columb ’ in the priory church for the offerings of the faithful (*ibid.* p. 113).

the first bishop of Lindisfarne, is one of those known as proprietary dedications. These dedications in which churches were called after the names of the saints who founded them²² were especially common in Celtic countries. Bede tells us that St. Aidan had a church and chamber in the king's town at Bamburgh near the rock-city, and that he often used to stay there and make excursions to preach in the neighbouring country, as he did also at other of the king's towns.²³ One of these other towns would appear to be Haltwhistle. A rather obscure passage in Leland's *Itinerary* has preserved the traditionary connection of St. Aidan with that district,²⁴ and the name of Eden's Lawn attached to the part of Haltwhistle immediately west of the church seems to be a re-translation of the Celtic Llan Aidan.²⁵

Aidan's royal interpreter, St. Oswald, may also possibly have built the church that occupied the highest portion of the castle-rock at Bamburgh, and in which his right arm was treasured up for some centuries, for though Bede tells us it was dedicated to St. Peter, the name of St. Oswald appears to be exclusively applied to it, or to the chapel that succeeded it, in Henry the First's grant of the churches of

²² 'The naming a church by the name of a saint or martyr was far from dedicating it to that saint or martyr, though it served for a memorial of him among the living, and so far was an honour to his memory, though dedicated only to God and his service. And this is further evident from this consideration that churches were sometimes named from their founders, who certainly did not intend to dedicate churches to themselves. Thus Sirmond has observed three churches in Carthage to be so denominated from the founders, Basilica Fausti, Florentii, and Leontii, &c., &c.'—Bingham, *Christian Antiquities*, bk. VIII. c. ix.

²³ Bede *Hist.* lib. iii. c. xvii.

²⁴ 'In *Sowthe Tynedale*, as in that is be syd Hexhamshire except and yet as a Parte of *Sowthe* or *Sowthwest Tyndale*, is but one Paroche Church, and that is caulld Haultewesel. There be bisyde *aliquot sacella*, where of one is not far from *Willington*, and it is caulld *White Chapel*. There lyethe one of the Holy Aydans, and other Holy Men in the Churche Yarde by the Chapel.'—Leland, *Itinerary*, vol. VII. pt. I. fo. 74. There is little doubt that White Chapel on the north bank of the Tyne between Haltwhistle and Haydon Bridge, not far from Beltingham, is the place meant. As to the corrupt state of Leland's text, see *Arch. Ael.* N.S., XIV. p. 26 nn.

²⁵ There is no doubt that a Celtic wave passed over the valley of the South Tyne after it had been conquered and colonized by the English. This is illustrated by the change of names undergone by the Roman station of MAGNA, probably turned into Magdenceaster or Maiden Castle, by the English, and then translated by the Celts into *Caercoerwyn* or Caervoran. AMBOGLANNA too instead of being called Oswaldesburh bears the Celticised name of Bird Oswald. St. Aidan's Well at Bamburgh had been corrupted into 'Edynwell,' *temp.* Ric. II. Cole says, 'Hautwizzle St. Aidan q. Holy Cross q.—St. Aidan as I judge,' and in this opinion he was followed by Hodgson, *Hist. North.*, II. iii. p. 123. The idea that Haltwhistle church was dedicated to the Holy Cross had its origin in the erroneous notion that the fair day generally followed the feast of the dedication. Lanercost, just over the Cumbrian border, seems also a Celtic name reminding one of those of the Welsh churches beginning with *Llanerch*.

St. Aidan and St. Oswald at Bamburgh to the Austin canons of Nostell. In the early part of the eighth century the monks of Hexham built a church that still retains the name of St. Oswald on the spot where he planted his wooden cross in the great battle with Cadwalla.

There seems nothing but the name to connect Oswald's sister, St. Ebba, the abbess of Coldingham, with the little chapel at Ebbsnook, near Beadnell, the foundations of which were laid bare in 1853.²⁶ The Invention of St. Oswin at Tynemouth in 1060 seems to have been part of a political agitation directed against the Danish earl Tosti. There had, it is said, been previously a church of St. Mary there.

St. Finan, the second bishop of Northumberland (A.D. 652-661), is recorded to have built a larger church 'in the island of Lindisfarne,' after the Scottish fashion, not of stone, but of hewn oak covered with reed thatch.²⁷ This church, which would probably be at first known as St. Finan's, was, in A.D. 687, dedicated by archbishop Theodore to St. Peter the Apostle.

In A.D. 665 king Oswi received as a present from pope Vitalian certain relics of the blessed apostles Peter and Paul, and of the holy martyrs, Lawrence, John, and Paul, and Gregory and Pancras;²⁸ and it is very probable that churches would then be erected in their honour. If it was about this time that the royal town on Yevinger Bell, the scene of the missionary labours of Paulinus and Edwin, was abandoned, and a new town built instead of it at the place bearing the Celtic name of Melmin, there would be much appropriateness in dedicating the church there to St. Gregory; and this is the present dedication of the church of Kirknewton in Glendale, though there appears to be an unfortunate lack of evidence to support it.²⁹

The ancient church of Warkworth is dedicated to St. Laurence, who also appears to have been the titular saint of the principal church of Berwick-upon-Tweed, though we find the church of the Holy

²⁶ These foundations were again laid bare on the occasion of the visit of the British Association on Thursday, Sept. 19, 1889.—ED. There certainly was a chapel of St. Ebb at Ebbescnoll, a place of a very similar name near Coldingham.

²⁷ Bede *Hist.*, lib. iii. ccxvii. xxv.

²⁸ *Ibid.*, lib. iii. c. xxix. Among the relics preserved at Durham was 'a vial of crystal, containing a rib of St. Laurence and other bones of the same, with (some of the) coals (which burnt him).—Raine, *St. Cuthbert*, p. 122.

²⁹ King Edwin's head was placed in St. Peter's Church at York 'in the porch of St. Gregory the Pope, from whose disciples he had received the word of life.'—Bede *Hist.*, lib. ii. c. xx.

Trinity there re-consecrated by David Benham, bishop of St. Andrew's (A.D. 1233-1255), in consequence of the effusion of blood in it by a certain clerk of Berwick.³⁰ The chapel of St. Lawrence of Byker, the interesting remains of which near the Tyne seem to be in the Early-Pointed style,³¹ is stated by the Royal Commissioners in 1546 to have belonged to a hospital founded by the ancestors of the late earl of Northumberland.³²

It is much to be regretted that St. Boisil of Melrose, the teacher of St. Cuthbert, who died just as he had finished the instruction of his pupil in St. John's Gospel, should have been allowed to be forgotten at Tweedmouth, the church of which was dedicated to him,³³ though it is now falsely ascribed to St. Bartholomew, the patron saint of the neighbouring hospital at Spittal.³⁴

Coming now to St. Cuthbert himself, the most famous of all the saints of Northumberland, we find ourselves placed in a singular dilemma through the zeal of prior Wessington (A.D. 1416-1446), who compiled a list of the churches and chapels dedicated to St. Cuthbert in the northern counties, which he placed above the choir door of his church of Durham.³⁵ The part of this list relating to Northumberland contains only the names of Norham, Bedlington, Carham, Elsdon, Haydon Bridge, and Beltingham, the last possibly an error for Bellingham, where both the church and well of St. Cuthbert are mentioned by Reginald of Durham in the twelfth century.³⁶ Be this as it may, Wessington's list is probably not exhaustive as regards Northumberland any more than as regards Cumberland and Yorkshire, where he seems to have overlooked Bewcastle and Marske.³⁷

³⁰ Raine, *North Durham*, App. p. iii, Num. DCXLIII.

³¹ *Proc. Soc. Antiq. Newcastle*, ii. 15.

³² Welford, *Newcastle and Gateshead*, 16th cent., p. 236.

³³ Raine, *North Durham*, p. 73.

³⁴ The new church at Spittal, which might well have been called St. Bartholomew's, is entered in the Diocesan Calendar as St. John the Evangelist's. To make matters even worse the church of Tweedmouth is now in danger of being assigned to St. Bartholomew of *Farne*, although it was in existence before 1145, while St. Bartholomew could not have begun his sojourn on the island before 1149 and died forty-two years later.

³⁵ Raine, *St. Cuthbert*, p. 44 n.

³⁶ Canon Greenwell has kindly referred to the original document in the Treasury at Durham, and there is no doubt that Wessington wrote Beltingham. For a translation of Reginald's legend see Charlton's *North Tynedale and its Four Graynes*, p. 10.

³⁷ Sanderson, *Antiquities of Durham*, p. 131, adds Bewcastle and also Dufton in Westmoreland. Raine's addition of Marske is supported by the authority of Roger Gale (d. 1744).

He mentions neither the chapel of St. Cuthbert-in-the-Sea at Holy Island nor that on Farne Island, nor the 'Calse Kyrk' near Bockenfield. It cannot then be regarded as proof of a church not being dedicated to St. Cuthbert that its name does not appear in Wessington's list. Nor should too much credence be attached to his story of the numerous churches and chapels dedicated to St. Cuthbert in the 'west country,' having been built at the end of the ninth century by the monks who fled with his body from the Danes.³⁸ Symeon and Reginald of Durham would assuredly not have forgotten this in their minute account of these wanderings had it been the case. It tends to raise the character of St. Cuthbert much higher, and to explain more clearly how he came to occupy the foremost place among all the missionary saints of the North in the affections of the people, if we regard most of these churches as having been of his own foundation.³⁹

Although St. Cuthbert's great contemporary St. Wilfrid is only commemorated in the dedications of the church of Kirkharle, and the ruined church of Guyzance on the Coquet, yet his influence may be traced in the numerous dedications to St. Andrew scattered over South Northumberland. St. Gregory was abbot of the monastery of St. Andrew, which he had founded at Rome, when his interest in the English nation was first awakened by seeing the fair-haired boys in the slave market; and St. Augustine was prior of that monastery at the time he set out on his mission to Kent.⁴⁰ It was therefore natural that Wilfrid should resort to a monastery so intimately connected with the conversion of England on his visit to Rome in A.D. 653, and it was in St. Andrew's church there that he prayed, through the merits of that apostle, for especial powers in reading and teaching the gospel.⁴¹ After his successful labours in this respect, he dedicated his splendid monastery at Hexham in A.D. 674 to the apostle he had

³⁸ 'In partibus occidentalibus ubi dicti Episcopus et Abbas rabiem Danorum declinantes aliquando quietem habebant, plures ecclesiæ et capellæ in honorem Sancti Cuthberti posterius sunt erectæ quorum nomina alibi sunt contenta.'—Wessington, *De Orig. Ord. Mon.* fo. 30. St. Cuthbert, we shall see, had been associated with the dedications of Norham and 'Cythlescester' previous to the Danish invasion.

³⁹ On St. Cuthbert's personal connection with Cumbria see Venables, *Church Dedications in Diocese of Carlisle* in the Cumberland Society's Transactions, vii. p. 129.

⁴⁰ Montalembert. *Moines d'Occident*, iii. p. 356.

⁴¹ 'In oratorio sancto Andreæ Apostolo dedicato.'—Eddius, *Vita S. Wilfridi*, v.

chosen as his patron; and we find ancient churches under the invocation of St. Andrew at Corbridge, Bywell, Heddon-on-the-Wall, Newcastle, Long Benton, and Bothal, to which may probably be added Shotley, Ovingham, and Bolam.⁴²

St. John of Beverley, who filled the See of Hexham A.D. 685-706,⁴³ is recorded to have been in the habit of retiring for prayer and reading with a few friends, especially in Lent, to a retired village surrounded by a thin wood and an earthwork on the north bank of the Tyne about a mile and a half from Hexham church.

In this village there was Bede tells us in his time a *coemiterium* dedicated to St. Michael,⁴⁴ who is said to have appeared in a vision to the exiled Wilfrid as he lay fever-stricken at Meaux, and to have announced to him that his life was, through the intercession of the Virgin, to be prolonged for four years longer.⁴⁵ Wilfrid was told by St. Michael that he had already built monasteries in honour of St. Peter and St. Andrew, but not one dedicated to St. Mary; he was now to make up for this and dedicate a monastery in honour of her through whose intercession his life had been spared.⁴⁶ He is said consequently

⁴² Wilfrid's especial devotion to St. Andrew was marked by his building in his honour another monastery, that of Oundle, where he died.—Eddius, lxii. A very curious metrical legend of St. Andrew, probably originally written in the 8th century, though now only extant in the West Saxon dialect of the 10th, was printed by Kemble in Aelfric Soc. Publ. 1844; see also Professor Stephen's notes on the Bound Man-Devil at Kirkby Stephen in Cumb. Antiq. Trans. vii p. 305.

⁴³ Bede, *Hist.* v. 2, 3. There is considerable difficulty in understanding the changes and counterchanges of dioceses and bishops after Wilfrid's deposition in 678. The monastery of Hexham was restored to Wilfrid in 687, but he was again driven into exile in 691 and became bishop of Hexham in 706 when St. John succeeded Bosa at York. Dr. Osber's *Wilfrid der Aeltere Bischof von York*, Karlsruhe, 1881, affords valuable aid in some respects, but in others adds to the confusion by its inaccuracies.

⁴⁴ 'Mansio quædam secretior, nemore raro et vallo circumdata, non longe ab Hagustaldensi ecclesia, id est unius ferre milliarii et dimidii spatio interfuerit Tino amne separata, habens coemiterium Sancti Michaelis archangeli.'—Bede, *Hist.* v. 2. This village was at one time supposed to have been Warden, the church of which was consequently ascribed to St. Michael, but as John of Hexham in his account of the Scottish invasion of 1138 mentions both Waredun, a village outside the early territory of the church of Hexham, and the oratory of St. Michael on the north side of the Tyne, it shows they could not be the same place. It is not certain, however, that St. John Lee derives the prefix distinguishing it from Lee two miles and a half south of Hexham from St. John of Beverley. Richard of Hexham says that a holy well there was frequented by countless crowds both of sick and healthy persons on the eve and day of St. John the Baptist.—Hodgson, *Hist. of Northumberland*, II. iii. p. 404 n.

⁴⁵ St. John of Beverley, it should also be remembered, had a vision in the church of St. Michael at York.—*Historians of the Church of York and its Archbishops*, Rolls Series, i. p. 533.

⁴⁶ 'Jam enim memento, quod in honorem Sancti Petri et Andreæ Apostolorum

to have built the church of St. Mary at Hexham after his restoration to that bishopric, while he commemorated his vision of the archangel by the church at St. John Lee,⁴⁷ and gave expression to his gratitude to the Roman See in a church of St. Peter. All three churches were however completed by St. Acca.⁴⁸ Wilfrid's great church of St. Andrew at Hexham contained altars of St. Mary, St. Michael, St. John the Baptist, and many other saints, as well as a porch of St. Peter.⁴⁹

Two instances of joint dedications occur in Northumberland a little after Wilfrid's time. A chapel in honour of St. Cuthbert and St. Oswald was erected at Cythlescester, near the Roman Wall, on the scene of the assassination of king Alfwold in 788,⁵⁰ and Egred, bishop of Lindisfarne (A.D. 830-845), placed the church he built at Norham under the patronage of St. Peter, St. Cuthbert, and St. Ceolwulf.⁵¹ The three monasteries of Tynemouth, Alnwick, and Brinkburn subsequently adopted as their respective joint patrons St. Mary and St. Oswin, St. Mary and St. James, and St. Peter and St. Paul.

The Danish invasions of Northumberland, terrible though they must have been, have added the name of no martyr to the calendar. The chapel of Chatton, served by the canons of Alnwick, was called

domos ædificasti: Sanctæ vero Mariæ semper Virgini intercedenti pro te nullam fecisti. Habes hoc emendare, et in honorem ejus domum dedicare.—Eddius, liv. The reference is clearly to the monasteries of St. Peter at Ripon and St. Andrew at Hexham, and we should have expected to find Wilfrid building a 'domus' of equal splendour in honour of St. Mary.

⁴⁷ Richard of Hexham, cap. iv.; Raine, *Hexham Priory*; Surtees Soc. Publ. 44, pp. 15, 18. Folcard, however, in his *Life of St. John of Beverley*, says that it was this saint who built the church of St. Michael.

⁴⁸ Richard of Hexham, cap. iv., Raine, *Hexham Priory*, i. p. 18. This, indeed, seems most probable, and would explain the term 'capella beati Johannis de Lega,' met with in 1310, to mean the chapel at Lee founded by St. John of Beverley though dedicated to St. Michael.

⁴⁹ Richard mentions generally the numerous porches with their several altars, while Symeon of Durham tells us that the altar of St. Michael was in the south porch and the porch of St. Peter in the east part of the church.

⁵⁰ The history of this period centres round Corbridge, where Aldulf was consecrated bishop in 786 and king Ethelred murdered in 796, and near the Wall, *juxta Murum*, in this neighbourhood we find the very ancient chapel of Halton (originally Hawelton or Haleweton), not far from the now nameless Roman station of HUNNUM, which may easily have been called 'Cythlescester.' There is no other chapel left along the course of the Wall which can be supposed to have been built on the scene of the murder of Alfwold, who was buried at Hexham; nor is it likely that the chapel mentioned by Richard, cap. xvii., would entirely disappear, especially as Alfwold seems never to have been forgotten at Hexham, where he was honoured with an elaborate tomb late in the thirteenth century.

⁵¹ Raine, *North Durham*, p. 261.

after St. Edmund the East Anglian king slain by the Danes in 870, who had also an altar in the chapel of Widdrington.⁵²

With the Norman conquest a certain number of foreign saints appear to have become popular in Northumberland. Duke William's fleet had been detained several days at the mouth of the Somme by contrary winds. He caused the shrine of St. Valery to be borne through the streets to the shore, and immediately the favourable breeze sprang up that wafted the ships across to Hastings.⁵³ There is nothing strange then if Gislebert Tison, after obtaining the great barony of Alnwick and considerable possessions in Yorkshire as his share in the enterprise, built a chapel in honour of St. Valery by the sea-shore at Alnmouth as a thank-offering for this timely raising of the wind. The principal fair at Alnwick in the twelfth century appears to have been held on St. Valery's day, as we find from a grant of wine by German Tison for the mass on that occasion,⁵⁴ nor was 'Walleres day,' as it was familiarly called, forgotten in the town there till the seventeenth century.⁵⁵

The foundation of the hospice of St. Leonard by Eustace de Vescei, near the spot where Malcolm of Scotland is said to have been slain on the north bank of the Aln, furnishes us with a clue to the date of similar dedications to this Gaulish saint, the patron of prisoners. The name of St. Giles first occurs in connection with the hospice founded by an archbishop of York at Hexham before king John's time. In the middle of the twelfth century we find St. Maurice installed as the titular saint of Ellingham, when Mabel de Greinville confirmed a grant to his church there by placing with great devotion a curved knife on his altar. St. Eloy or Eligius, the goldsmith-bishop of Noyon and patron of all workers in metals, first appears in the North in the fourteenth century with his chantries in the churches of St. Nicholas and St. Andrew at Newcastle.

There seems to be a want of evidence either to affirm or deny the tradition that the church of St. Nicholas at Newcastle was dedicated

⁵² *Proc. of Arch. Inst.*, Newcastle, 1852, ii. app. cxxvii.; Tate, *Hist. of Alnwick*, i. p. 138; Hodgson, *Hist. of Northd.* II. ii. p. 248.

⁵³ William of Malmesbury, *Chronicle*, Bohn, 1847, p. 273.

⁵⁴ *Newminster Cartulary*, Surt. Soc. Publ. p. 243.

⁵⁵ The Fellowship of Glovers at Alnwick ordained in 1599—'He that gives more nor 3^d for a singell shurline before Walleres day shall pay for every default xii^d.'—Tate, *Hist. of Alnwick*, ii. p. 335.

by St. Osmund, bishop of Salisbury, in 1091, during the exile of the bishop of Durham, William of St. Carilef.⁵⁶ If it were so, the diocese of Newcastle may be proud to trace the origin of its cathedral church to the compiler of the *Use of Sarum*, though there is nothing in the history of St. Nicholas to make him a suitable patron of Northumberland, placed as it was by St. Cuthbert and St. Wilfrid under the tutelage of St. Peter and St. Andrew.

Among the relics held in especial veneration at Tynemouth at the time of the Reformation was a finger of St. Bartholomew,⁵⁷ to whom, at any rate, the ancient nunnery at Newcastle and the hospice near Tweedmouth were dedicated. The popularity of St. Bartholomew in England may be supposed to date from the time of the appearance of that apostle in a vision to Raher, the minstrel of Henry I., during a pilgrimage to Rome, and the consequent foundation of the priory and hospital of St. Bartholomew at Smithfield in 1113.⁵⁸

St. Thomas of Canterbury came to be considered the patron of England on the Borders, owing to the coincidence in time between the penance of Henry II. at his shrine, and the capture of William the Lion before the walls of Alnwick. The political side to his character also made him a favourite among the barons of Northumberland who opposed king John and supported Simon de Montfort. In addition to the chapel on Tyne Bridge, St. Thomas the Martyr had a chapel in Prudhoe village, a hospice at Bolton, and a chapel at Alnwick where a cup of his and the foot of earl Simon were the principal relics venerated at the abbey.⁵⁹

The victory of Halidon Hill, won on the vigil of St. Margaret of Antioch in 1333, seems in those days of chivalry to have been attributed to her intercession; and this dragon-slaying virgin very nearly came to occupy the place of honour finally assigned to St. George as patron saint of England.⁶⁰ There was a chantry of St. Margaret in Ford church, and one of St. Mary and St. Margaret in the parish church of Holy Island. It is, however, difficult to always distinguish the two

⁵⁶ Mackenzie, *Hist. of Newcastle*, p. 235. The authority given is an old book preserved in the vestry of the church.

⁵⁷ *Proc. of Arch. Inst.* 1852, ii. p. 279n.

⁵⁸ *Beauties of England and Wales*, X. prt. iii. p. 412.

⁵⁹ *Proc. of Arch. Inst.* 1852, ii. p. 279 n.

⁶⁰ Rot. Scot. 1333; Hodgson, *Hist. of Northd.* III. ii. p. 103.

St. Margarets. St. Margaret of Scotland was also held in great reverence on the English side of the Border.⁶¹

In bringing these desultory notes to a conclusion it is not out of place to again lay particular stress on the extreme caution that is necessary in accepting a parochial dedication as a matter of history. Dedications that are manifestly false ought surely to be officially corrected. St. Boisil should be reinstated at Tweedmouth, St. Mary at Framlington and Widdrington, St. Andrew at Long Benton and Heddon-on-the-Wall, St. Michael at St. John Lee, and St. Edmund at Chatton. The claims of St. Bartholomew to Spittal and St. Valery to Alnmouth are almost equally strong, as although churches on new sites have been erected at both places, the patrons assigned to them have been chosen on false pretences. In the vast number of cases which must always remain more or less doubtful it is better to say that a church is ascribed rather than dedicated to this or that saint. Here there is, of course, a much wider field for conjecture and controversy. The evidence for each case of hypothetical dedication requires to be fully gone into in detail; but there seems to be no reason why, for instance, Haltwhistle should not thus be ascribed to St. Aidan, in preference to the Holy Cross, and Halton to St. Cuthbert and St. Oswald. Nor can there be any great harm in tentatively applying the name of a saint who was honoured by a chantry or an altar to the whole of an otherwise patronless church, so long as it is done tentatively and not positively. Great credit is due to the ecclesiastical authorities at Hartburn and Knaresdale for their courage in declining to give their churches any dedications at all, rather than fictitious ones, like so many in Northumberland. Future research may possibly recover many more of our ancient dedications and modify not a few of the conclusions the writer has arrived at, the more so as he has unexpectedly been debarred from a personal examination of the earlier Episcopal Registers and original wills at Durham, the latter down to 1567 and between 1580 and 1586 have, however, been all read by canon Raine, who has kindly communicated several important extracts.

⁶¹ The cross of St. Margaret of Scotland was preserved at Durham (Raine, *St. Cuthbert*, pp. 91, 121), and was, with her girdle at Tynemouth, one of the 'superstitions' reported by the visitors of Henry VIII.—*Proc. of Arch. Inst.* 1852, ii. p. 279 n.

APPENDIX I.

DEDICATIONS AUTHENTICATED BY DIRECT EVIDENCE.

ALNMOUTH.—St. Valery.

Eustace fitz John in his foundation charter of Alnwick abbey, granted to it A.D. 1147, 'ecclesiam de Lesbury cum omnibus appendiciis suis, et nominatim cum capella de Houghton, et cum *capella de Sancto Walerico* . . . et capellam de Alnwick' (Tate, *Hist. of Alnwick*, ii. App. p. viii.), and as in the *Taxatio Ecclesiastica*, A.D. 1292, there is the entry 'Lessebury cum capell. de Alnewyk Houghton et Alnmouth,' the identification of the chapel of St. Valery with that of Alnmouth is complete. The use of 'capella de Sancto Walerico' where we should expect 'capella Sancti Walerici' seems to be a Gallicism.

The modern ascription of the chapel of Alnmouth to St. John the Baptist rests on the fact that Henry III. granted a charter to William de Vesci for a fair there on the feast of the Decollation of St. John the Baptist.

ALN Wick ABBEY.—St. Mary and St. James the Apostle.

William de Vesci granted the church of Chatton 'Deo et ecclesie Sancte Mariæ de Alnwic et canonicis ordinis Præmonstratensis ibidem Deo servientibus,' and this is the usual phrase in subsequent documents; but Randal gives the entry of the presentation of Thomas Wynfelde to the vicarage of Lesbury in 1531 from bishop Tunstall's Register, in which Roger Acton styles himself 'Abbas Dei patientia Monasterii B. Marie V. et S. Jacobi Apostoli de Alnewicke ordinis premonstratensis;' and as this document was given under the common seal of the abbey in the Chapter House there on the 11th. October, 1531 (Tunstall's *Register*, fo. 8 in Ep. Reg. Durham), there is little doubt that this was the full dedication. In the Durham Obituary Rolls, however, the House uniformly make their dedications to St. Mary.

There appears to have been a chapel of the Holy Trinity in the abbey, since Simon de Lucre gave to the canons (1216-1252) three oxgangs in Lucker 'ad sustentacionem Luminis ad missam cotidianam beate Mariæ in capella Sancte Trinitatis.'—Tate, *Hist. of Alnwick*, ii. App. p. xii. This can scarcely apply to the chapel of Lucker, in which the canons had no concern.

ALNWICK CHURCH.—St. Michael, with chantry of St. Mary.

John Wyndhill, rector of Arncliffe in Craven, in his will, dated 1431, orders a chaplain to celebrate mass for his soul for three years after his death in the chapel of St. Michael in Alnwick, and he also bequeaths one vestment of ruby silk and one great missal to the high altar of St. Michael of Alnwick.—*Test. Ebor.* ii. p. 32, Surt. Soc.

George Harbottell of Calleche [Cawledge] Park leaves, in 1576, his body 'to be buried in my parishe Church of Saincte Michael th' archangell at Alnwick.'—*Durham Wills*, i. p. 408, Surt. Soc.

Henry VI., on July 6th, 1448, gave a licence to Henry earl of Northumberland, William bishop of Norwich, Henry Percy, Lord Poynings, and John Lematon to found a chantry to the praise and glory of God, and in divine honour of the most blessed, glorious, and immaculate Virgin Mary, at the altar of the same Virgin, within the chapel of St. Michael of Alnwick.—Tate, *Hist. of Alnwick*, ii. p. 70, Pat. Roll. 26, Hen. VI. m. 28.

Bells.—There were three mediaeval bells in the tower. The largest, the *big bell*, was melted down and recast in 1764. On the second bell is inscribed the invocation to the patron saint of the church, MICHAEL ARCHANGELE VENI IN ADIVTORIO POPVLO DEI, and on the smallest AVE MARIA GRACIA PLENA, having reference probably to the chantry. (See *Proc.* iii. p. 79, for description of the bells.)

ALNWICK HOSPITAL.—St. Leonard.

Founded by Eustace de Vesci, 1184–1216.

'Eustachius . . . fundavit capellam sancti Leonardi pro Malcolmii Regis Scotiæ anima.'—*Chron. Mon. de Alnewyke*, Proc. Arch. Inst., 1852, ii. App. p. iv.

'Hospitale nostrum Sancti Leonardi juxta Alnewicum ex parte boreali aquæ de Alnewico.'—Charter of Henry earl of Northumberland, 1427, in Tate, *Hist. of Alnwick*, ii. App. p. xxii.

ALWINTON.—St. Michael.

By will dated 14th July 1582, John Rotherforth of Harbottle desires to be buried in the church 'of St. Michael th' Archangell, at Allenton.'—Extract from Will at Durham communicated by Canon Raine.

BAMBURGH.—St. Aidan.**BAMBURGH CASTLE.—St. Peter, afterwards St. Oswald.**

'Præterea confirmo donum quod feci predictæ ecclesiæ, et canonicis ejusdem loci [Nostell]; videlicet, ecclesias Sancti Oswaldi, et Aidani de Baenburch sicut Algarus presbiter unquam eas melius tenuit.'—Charter of Henry I. (1121–1129) in Dugdale, *Monasticon*, ed. Caley, vi. p. 92. 'Ecclesias Sancti Oswaldi et Sancti Aidani cum capellis suis de Baenburch.'—*Rot. Chart.* p. 215. Sidney Gibson wishes to make out that by the

church of St. Oswald that of Nostell itself was meant.—*Dilston Hall and a Visit to Bamburgh Castle*, p. 138 n.; but this view is not borne out by the context.

BEDLINGTON.—St. Cuthbert. (See *ante*, p. 326.)

BELLINGHAM.—St. Cuthbert.

‘Beati Cuthberti gloriosi Confessoris, cujus venerationi sollempni ecclesiola in eadem villula dedicata fuit.’—*Reginald. Dun.* Surt. Soc. Pub.

BELTINGHAM.—St. Cuthbert. (See *ante*, p. 326.)

BENTON.—St. Andrew, with chantry of St. Mary.

‘Dominus Edwardus, dei gratia, rex Angliæ illustris, domino Adæ de Benton’ licentiam dedit dandi et assignandi centum solidatas annui redditus cuidam capellano in ecclesia Sancti Andreae de Benton; divina singulis diebus celebranti.’—Bp. Kellawe’s Register, 13 Jan., 1312, Reg. Pal. Dun., Rolls Series, p. 1146.

BERWICK.—St. Laurence.

‘Ricardus dei gracia humilis minister ecclesie sancti andreae Universis filiis matris ecclesie salutem; Sciant tam posteri quam presentes nos concessisse et dedisse ecclesie beate marie de celchou ecclesiam sancti laurentii de berewic.’—Raine, *North Durham*, App. p. 83, fo. CCCCLIII.

‘Abbas et conventus de Kelcho quietam dederunt et concesserunt Ecclesie dunelmensi ecclesiam Sancti Laurentii de Berwic.’—Composition between the churches of Durham and Kelso, St. Luke’s Day, 1171.—*Ibid.* App. p. iii. No. DCXLIII.

BERWICK.—Holy Trinity, with altars of St. Mary and St. John the Baptist (*Rot. Scot.* 1337).

‘David Dei gracia Episcopus Sancti Andreae &c. Cum in parochiali ecclesia sancte trinitatis de berewic quedam violencia ad effusionem sanguinis, temporibus nostris a quodam Clerico scolari de berewic Cuidam alii sibi consocio esset illata nec in dicta Ecclesia celebrari possent officia divina nisi remedium episcopalis officii intervenisset Nos ad dictam ecclesiam accedentes Eidem beneficium reconciliacionis secundum jurâ Canonum impendimus, &c.’—Letter of David Benham, bishop of St. Andrew’s (1233–1255).—*Ibid.* App. p. 89, No. CCCCLXXX.

‘[Lego] corpus meum ad sepeliendum in cemeterio Ecclesie Sanctæ Trinitatis ex parte australi. Item lego summo altari Ecclesie Sanctæ Trinitatis pro decimis meis oblitis iij libras.’—Will of Thomas Ridell, senior Burgess of Berwick-on-Tweed, 1358.—*Durham Wills*, i. p. 28, Surt. Soc. Ex Visit. Com. Pal. Dunelm. 1615.

‘Ordinacio vicarie ecclesie S. Trinitatis de Berwick unite celle de Coldingham,’ 1368.—Hodgson, *Northumberland*, III. ii. p. 145.

BERWICK.—Chapel of St. Nicholas, with altar of St. Eleme (Elene?).

—*Rot. Scot. I.* p. 97; Scott, *Berwick-upon-Tweed*, p. 334.

‘Universis, &c. David Dei Gracia Episcopus Sancti Andree Salutem in Domino Noveritis quod Nos Capellam Sancti Nicholai de Berewic ad Matricem Ecclesiam Sancte Trinitatis ejusdem loci quam monachi Dunelmenses in proprios usus cum pertinenciis optinent pleno Jure pertinentem dedicaimus.’—Letter of David Benham, bishop of St. Andrew’s (1233–1255) in Raine, *North Durham*, App. p. 88, No. CCCCLXXVIII.

‘A statut made in the Church of Sent Nycollas.’—Laws of the Guild, 1281, Scott, *Berwick-upon-Tweed*, p. 334.

BERWICK.—St. Mary.

David I. of Scotland gave the church of St. Mary at Berwick to St. Cuthbert and his monks in exchange for the church at Melrose.—Scott, *Berwick-upon-Tweed*, p. 334.

BLANCHLAND.—St. Mary.

Dugdale, *Monasticon*, ed. Caley, vi. p. 886.

BOLTON.—Leper Hospital of St. Thomas the Martyr. Mention also occurs of the Royal Hospital of the Holy Trinity.

‘Deo et beatæ Mariæ et hospitali sancti Thomæ martyris de Bovelton in Northumberland.’—Carta Roberti de Roos de Fundatione, in Dugdale, *Monasticon*, ed. Caley, vi. p. 693.

‘Rector Hospitalis S. Thomæ de Bolton præsentatus ad eccl. de Syrestaen, 10 Hen. III.’—*Rot. Hugonis Wells episc. London.*

‘Hospitalis regium S. Trinitatis de Bolton super moram juxta Alnwick.’—*Rot. Pat. 3 Ed. III.*

BOTHAL.—St. Andrew, and a church of St. John, probably in the castle; also a ‘New Chapel of Our Lady.’

‘David Holgrave et Elene uxor ejus pro quodam capellano cantarie in ecclesia Sancti Johannis de Bothale.’—*Cal. Inq. p. m. 20 Ric. II. num. 123*; Hodgson, *Northumberland*, III. ii. p. 261. - -

‘David’ Holgrave pro cantaria in ecclesia Sancti Andr’ Bothale.’—*Cal. Inq. p. m. 22 Ric. II. num. 69*; Hodgson, *Northumberland*, III. ii. p. 262.

‘My body to be beryed the Chyrch of Saynt Androw befor the rudloyft.’—Will of Isabel Ogle of Bothal, 1540.—*Durham Wills*, i. p. 114, Surt. Soc.

‘My bodie to be buried in the chirche of Bothall dedicated in thonor of God and St. Andro the Apostle.’—Will of Robert Lord Ogle, 1543.—*Ibid.* i. p. 119.

BRINKBURN.—St. Peter and St. Paul (*Durham Obituary Rolls*, p. 33.)

BYWELL.—St. Andrew.

BYWELL.—St. Peter.

CARHAM.—St. Cuthbert. (See *ante*, p. 326.)

CHARLTON, NORTH.—St. Giles.

'Sciatis me concessisse et dedisse et hac mea carta confirmasse deo et Capelle sancti Egidii de Cherletun quingintas acras terre.'—Charter of Ralph fitz Main, Lord of North Charlton, in Hodgson, *Northumberland*, III. ii. p. 134 n.

Dr. Hunter says *South Chatton* was dedicated to St. Giles:—'Cherleton South, capella, St. Giles.'—Cole MS. xxvii. p. 238 B.M.

CHATTON.—St. Edmund.

'Est eciam ibidem quoddam molendinum aquaticum quod valet et reddit per annum. . . . viij*li*. et inde solvuntur annuatim cuidam capellano divina in capella Sancti Edmundi apud Chatton celebranti ex concessione facta jam diu per quendam dominum de Chattone iij*li*. per annum, —Inq. p.m. Hen. Percy, 1352, *Proc. of Arch. Inst.* 1852, ii. App. cxxvii.

CHILLINGHAM.—St. Peter.

'My body to be buryed within the church of Sent peter th' appostle in Chillangh'm.'—Will of Thomas Hebborne, Esq., 18 Apr., 16 Eliz. in *Wills and Inventories*, Surt. Soc. Publ. 2. p. 401.

CORBRIDGE.—St. Andrew.

'The Chirch of *Corbridge* is dedicate onto S. Andre.'—Leland, *Itinerary*, vol. v. p. 101 *ex inform.* Dr. Davel, vicar of Corbridge.

CRAMLINGTON.—St. Nicholas.

'Willelmus de Kiblesworth finem fecit per centum solidos pro pardonacione &c. acquirendo &c., quartam partem manerij de Cramlyngton cum pertinentiis et advocacionem medietatis capelle Sancti Nicholai ejusdem manerij in com' Northumbr.'—*Originalia*, 6 Ed. III. ro. 15, in Hodgson, *Northumberland*. III. ii. p. 308.

DILSTON.—St. Mary.

'My bodie to be buryed in my Chapple at Dilston, if I die in this Countie, which I will and desire, as my father did, who I hope is with God, be dedicated to th' service of God in honnour of our blessed Ladie the mother of God.'—Will of Sir Edward Radclyffe, 1657, in *Arch. Æl.* N.S. i. p. 206.

EDLINGHAM.—St. Helen; St. John the Baptist.

'Sciatis me dedisse &c. deo et sancto Cuthberto et monachis ejus de Dunelmo terram illam que est inter ecclesiam sancte Elene ab occidentali parte et murum in Edeluingeham unde contentio fuit inter me et Alexandrum clericum illorum.'—Charter of Waldere fitz Edward, *circa* 1200, in Hodgson, *Northumberland*. III., ii. p. 122 n.

'Lego . . . corpus meum ad sepeliendum in Ecclesiâ beati Johannis Baptistæ de Edlyngeham.'—Will of Sir William de Felton, 1358, Reg. Ep. Hatfield, f. 33 b. in *Wills and Inventories*, Surt. Soc. Publ. 2, p. 29.

ELLINGHAM.—St. Maurice.

'Mabilia de Greinvilla &c. me dedisse et concessisse deo et ecclesie sancti Mauricii de Ellingham totam terram Elfworldi &c. et omne nemus sancte Marie, &c., et ut hæc donacio rata et stabilis permaneant hac mea carta et sigillo roboravi et ad hoc confirmandum cultellum curvatum super altare sancti Mauricii cum magna devocione optuli.'—Charter of Mabel de Greinvill in Treasury of Durham, 4, 2, spal. K. 1 in Hodgson, *Northumberland*. III. ii. p. 129 n.

'Willelmus de Vesci &c. Sciatis me concessisse et mea carta confirmasse donationem et concessionem quas radulfus de Calgi fecit monachis de sancto Cuthberto de Ecclesia Sancti Mauriti de Elingham.'—*Ibid.* III. ii. p. 132 n.

ELSDON.—St. Cuthbert. (See *ante*, p. 326.)

FARNE.—Chapels of St. Cuthbert and St. Mary.

'Churches of Farne,' 1362-3; 'Chapel of St Cuthbert,' 1369-70.—Raine, *North Durham*, p. 345. 'Chapel of St. Mary,' 1451-2.—*Ibid.* p. 353.

FELTON.—St. Michael.

By will dated 14th Sept. 1549, Edward Heron desires to be buried in the church of St. Michael at Felton.—Extract from Will at Durham communicated by Canon Raine.

FRAMLINGTON.—St. Mary.

By will dated 2nd March 1572-3, William Maners of Framlington, gen. leaves his body 'to be buried within my parishe churche of Our Lady at Framlington.'—*Ibid.*

GUYZANCE.—St. Wilfrid.

'Confirmavimus ecclesiam Sancti Wilfridi de Gysnes, quam Richardus Tysone eisdem canonicis dedit.'—Foundation Charter of Alnwick Abbey in *Proc. of Arch. Inst.* 1852, ii. p. 273 n.

HAYDON.—St. Cuthbert. (See *ante*, p. 326.)

HEBBURN, (in Chillingham parish).—St. Mary.

'Nicholaus Hepburn in puram et perpetuam elemosinam dedit et concessit capelle S. Marie existenti in. [Chipburn] Hepburn et vicario de Chillyngham quinque rudas terre vulgariter nuncupatas the Chapell rude.'—Reg. III. Eccles. Dunelm, p. 4 in Hodgson, *Northumberland*. III. ii. p. 120.

HEDDON-ON-THE-WALL.—St. Andrew.

'Walterus de Bolebek, &c., me dedisse, &c. Deo et ecclesie S. Marie de Blancalanda, et canonicis ibidem Deo servientibus quicquid juris et patronatus ego et antecessores mei habuimus in ecclesia S. Andreae de Hedone.'—Dugdale, *Monasticon*, vi. p. 886.

HEXHAM.—St. Andrew; the form St. Mary and St. Andrew also occurs.

As to the churches of St. Mary and St. Peter, etc., see *ante*, p. 329.

HOLY ISLAND.—St. Mary, with chantry of St. Mary and St. Margaret.

‘Ecclesia beate Marie in villa de Halyeland,’ 1281.—Reg. Dec. et cap.

I. p. ii. fo. 20; Raine, *North Durham*, p. 147 n.

The chantry was founded in 1304. ‘Thomas Medelam of Ailmonth, gentleman, true patron of the Chantry of the Blessed Virgin and St. Margaret in the Parish Church of Holy Island, 1504.’—Notarial Act, 2, 1, Spec. L. 1 in Treasury, Durham; Raine, *North Durham*, p. 148 n.

HOLYSTONE.—St. Mary.—*Durham Obit. Rolls*, Surt. Soc. p. 33.

KIRKHARLE.—St. Wilfrid.

Licence to William de Herle to give 100s in land for a chaplain ‘in ecclesia Sancti Wilfridi de Kirke Herle in com. Northumb.’—Rot. Pat. 10. Ed. III. pt. 2 m. 36 4. July. 1336.

LAMBLEY.—St. Mary and St. Patrick.

‘Johannes dei gratia &c. Sciatis nos concessisse Deo et Sanctæ Mariæ et sancto Patricio, et sanctimonialibus de Lambeleya locum abbatiae de Lambeleya super Tinam, &c.’—Dugdale, *Monasticon*, i. p. 506; Hodgson, *Northumberland*. II. iii. p. 93 n. Probably the name of St. Mary is added as part of the general form of dedication of the period.

LESBURY.—St. Mary.

‘Sir Tho. Wynfelde confreer cap. Eccl. de Alnewicke Canonicus presentatus, &c., ad Eccl. paroch. de S. Marie de Lesburye, Oct. 11, 1531, p. res. Kendall canonicus est institutus.’—Tunstall’s *Register*, fo. 8 in Ep. Reg. Durham.

LOWICK.—St. John the Baptist.

Sir Alan de Heton among other crimes prevented the parish priest from collecting his oblations on the day of St. John the Baptist, *which is the principal day of Lowick*, but gathered and pocketed them himself.—Roll in loc. 7, Treasury of Durham, in Raine, *North Durham*, p. 214 n.

‘My bodye to be buried in the parrish church of Lowicke dedicate of Sainte John.’—Will of Janet Muschaunce 1. Dec. 3. Ed. VI., *Wills and Inventories*, Surt. Soc. Publ. i. p. 125.

MELDON.—St. John the Evangelist.

Roger Bertram gives to God and the church of St. Cuthbert and Robert de Stichell, bishop of Durham, certain lands ‘una cum advocacione ecclesie beati Johannis Evangeliste in Meledun.’—Charter of Roger Bertram, I. 2, Sp’al, in Treasury at Durham; Hodgson, *Northumberland*, III. ii. p. 50.

MORPETH.—Parish church of St. Mary; chapel of All Hallows at the bridge end with chantry of St. Mary, and chapel and chantry of St. Mary Magdalene.

Thomas de Heppiscotes, rector of Morpeth *circa* 1334, gives £100 to the abbot and convent of Newminster under the obligation of their finding a chaplain who should do divine service 'in ecclesia parochiali beate Marie de Morpath . . . vel capella omnium sanctorum ville de Morpath.'—Hodgson, *Northumberland*, II. ii. p. 391 n. III. ii. p. 57.

'The chantry priest of Our Lady's Chantry in All Hallows Chapel at the bridge end.'—Deed of 1505, *Ibid.* II. ii. p. 505.

'Roger Pantyl, chaplain, and keeper of the chantry of the bridge and chapel of the Blessed Mary Magdalene of Morpeth.'—Deed of 1402, *Ibid.* II. ii. p. 497.

NEWBURN.—St. Michael.

By will dated 25th March 1559, George Errington of Denton, gen. desires 'to be buryede in Sancte Myghel's churche in Nuberen so nye my father as can be.'—Extract from Will at Durham communicated by Canon Raine.

NEWCASTLE.—St. Nicholas, with chantries of St. John the Baptist and St. John the Apostle; of St. Katharine, founded by Alan de Durham; of St. Katharine, founded by Nicholas and John Elliker; of St. Peter and St. Paul; of St. Thomas the Martyr; of Our Lady with altar of St. Mary, in the south transept, hence called St. Mary's Porch; of St. Margaret; of St. Cuthbert; of St. Loy; and of Our Lady, founded by Robert Carr *temp.* Henry VII.

NEWCASTLE.—All Saints, with chantries of St. Thomas the Martyr; of Our Lady; of St. John the Evangelist; of St. Peter; of St. Katharine; of St. Loy; and of St. John the Baptist and St. John the Evangelist; also an altar of the Holy Trinity.

NEWCASTLE.—St. Andrew, with chantries of St. Mary; of the Holy Trinity; and of St. Thomas the Martyr.

NEWCASTLE.—St. John the Baptist, with chantries of St. Thomas the Martyr; of Our Lady; and of the Holy Trinity.

NEWCASTLE.—Chapel of St. Thomas the Martyr, with chantries of St. Ann and of St. Mary.

NEWCASTLE.—Nunnery of St. Bartholomew.

NEWCASTLE.—Priory of St. Michael on the Wall Knoll, 'Ord. S. Trin. ad Redemp. Captiv. Terræ Sanctæ.'—*Durham Obituary Rolls*, Surt. Soc. p. 33.

NEWCASTLE.—Hospital of St. Mary; or of St. Mary and St. John the Evangelist—Reg. Ep. Langley.

NEWCASTLE.—Hospital of St. Mary Magdalene, founded by Henry I.

NEWCASTLE.—Maison Dieu of St. Catherine.

NEWCASTLE.—Chapel of St. James at the north end of the Barras Bridge.

NEWMINSTER ABBEY.—St. Mary.

The bond of the abbot and convent given to Thomas de Heppescotes, in connection with his chantry at Morpeth, mentions also the *altar* of St. Mary in their monastery.—Hodgson, *Northumberland*, III. ii. p. 57.

NORHAM.—St. Peter, St. Cuthbert and St. Ceolwulf (dedicated by bishop Egred 830-845.—Sym. Dunelm.), with chantries of St. Mary, 1292; St. Nicholas, 1344, and St. Cuthbert; also churches of St. Mary and St. Cuthbert (Raine, *North Durham*, p. 261), and a chapel of St. John in the Castle, 1348 (*Ibid.* p. 277).

OGLE.—St. Mary.

Bishop Hatfield gave a licence, 4 Jan. 1376, to Robert Ogle for the performance of divine service in an oratory in the chapel of the Blessed Virgin near the castle of Ogle.—Hatf. Reg.; Hodgson, *Northd.* II. i. p. 379.

PRUDHOE.—St. Mary; St. Thomas the Martyr.

Gilbert de Umframvill has permission to give lands in Prudhow to a chaplain to celebrate mass in the chapel of St. Mary, in the castle of Prudhow, and his successors for ever.—Inq. ad quod Damn. 28 Ed. i. num. 86; *Proc. Arch. Inst.* 1852, ii. p. 248 n.

Wallis in his *History of Northumberland* mentions the ruined chapel of St. Mary 'at the foot of the hill.'

'Dominus Lodovicus Turner capellanus cantariæ Sancti Thomæ de Prodhooe.'—Visitation 1501, *Eccles. Proc. of Bishop Barnes*, Surt. Soc. 22, App. xxi. Archdeacon Sharp says this chapel was in the castle.—See above, p. 318. Clarkson's survey, 1567, proves it to have been in the village.

SEATON DELAVAL.—St. Mary.

'My bodie to be buried in the chappell of our ladie at seaton dallavell.'—Will of Sir John Dallavell, 1571, in *Wills and Inventories*, Surt. Soc. Publ. 2, p. 375.

SPITTAL.—Leper Hospital of St. Bartholomew.

Inspeximus of Bishop Poore, 1234, confirmed by Bishop Kellawe in 1313.—*Reg.* fo. 235; Raine, *North Durham*, p. 246, App. p. 128.

SWINBURNE, WEST.—St. Mary.

Nicholaus filius Johannis de West Swynburne, fundabat cantariam ad altare beate Marie Virginis in capella beate Marie Virginis in West Swynburne, 1278.—Lansd. MS. 326, fo. 133; Hodgson, *Northumberland*, II. i. p. 213 n.

TILMOUTH.—St. Catherine.

Inq. p. m. Will. Ridell, 1325; Nicholas de Lessebury ordained deacon 1337 upon the title of the chantry of the chapel of St. Catherine of Tyllemuth.—Raine, *North Durham*, p. 324 n.

TWEEDMOUTH.—St. Boisil.

‘Carta mabilie filie Eustachii de uno tofto juxta ecclesiam sancti Boisilii de tuedmuth.’—Durham Treasury, iij. j. Special. T. viij.; Raine, *North Durham*, App. p. 120 DOLXXXIX.

TYNEMOUTH.—St. Mary and St. Oswin, with altar of St. Alban and St. Amphibalus.—Gibson, *Tynemouth*, i. p. 122.

WARKWORTH.—St. Laurence.

Benedict. Petroburg. in Surt. Soc. Publ. 2, pp. 168-169; ‘le mustier Saint-Laurenz.’—Fantosme, l. 1706-1709, *Ibid.* p. 79.

WARKWORTH.—Chapel of St. Mary Magdalene.

‘Carta Roberti filii rogeri de donacione Capelle marie magdalene extra villam de Werkeword.’—Raine, *North Durham*, App. p. 142 DCLXXXVII.

WARKWORTH HERMITAGE.—The Holy Trinity.

‘Myn armytage bilded in a rock of stone within my parke of Warkworth . . . in the honour of the blessed Trynete.’—Grant of Henry 6th earl of Northumberland to his chaplain George Lancaster, 1531, *Proc. of Arch. Inst.* 1852, ii. p. 227 n.

WIDDRINGTON.—St. Mary, with altars of St. Edmund and the Holy Trinity.

‘Altare sancti Edmundi in ecclesia de Wydrington.’—Deed of 1307, Hodgson, *Northumberland*, II. ii. pp. 221, 248.

‘Rogerus de Wyderyngton dat quinquaginta marcas pro licencia dandi decem marcatas redditus cum pertinentiis exeuntes de tenementis suis in Dririgge et Wyderyngton capellano cantarie altaris Sancte Trinitatis in capella beate Marie de Wyderyngton.’—*Originalia*, 45 Ed. iii. (1371) ro. 41; Hodgson, *Northumberland*, II. ii. p. 542, III. ii. p. 333.

WILLOWS CHAPEL.—St. Giles.

Randal, *State of the Churches*, p. 52; Hodgson, *Northumberland*, II. i. pp. 192 n. 207 n.

WOOLER.—Hospital of St. Mary Magdalene.

Inq. p. m. Philip Darcy, 2 Ric. II., num. 17.

APPENDIX II.

LIST OF DEDICATIONS IN THE ARCHDEACONRY OF NORTHUMB- BERLAND GIVEN IN BACON'S *LIBER REGIS*.

The dedications verified by the references in Appendix I. are printed in italics. The letter R indicates the dedication given by Randal.

<p>ALNHAM St. Michael.¹</p> <p>ALNMOUTH St. John Baptist <i>(St. Valery).</i>²</p> <p>ALNWICK St. Mary and St. Michael <i>(St.</i> <i>Michael, R.)</i>.</p> <p>ALSTON St. Austin.³</p> <p>ALWINTON <i>St. Michael.</i></p> <p>BAMBURGH <i>St. Aidan.</i></p> <p>BEDLINGTON <i>St. Cuthbert.</i></p> <p>BERWICK <i>Holy Trinity.</i></p>	<p>BEWICK Holy Trinity.</p> <p>BOLAM St. Andrew.⁴</p> <p>BOTHAL <i>St. Andrew.</i></p> <p>BYWELL <i>St. Andrew.</i></p> <p>BYWELL <i>St. Peter.</i>⁵</p> <p>CARHAM <i>St. Cuthbert.</i></p> <p>CHATTON Holy Cross <i>(St.</i> <i>Edmund).</i></p> <p>CHILLINGHAM <i>St. Peter.</i></p> <p>CHOLLERTON St. Giles.</p> <p>CORBRIDGE <i>St. Andrew.</i>⁶</p>
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¹ See *ante*, p. 318.

² Henry III. granted a fair at Alnmouth, on the feast of the Decollation of St. John the Baptist, to William de Vesci.—Hodgson, *Northd.* III. i. p. 127. Alnmouth appears at one time to have been called 'Newbiginge,' and this has led Canon Raine into the mistake of supposing 'Sanctum Walericum' to have been at Newbiggen, near Woodhorn.—*Priory of Hexham*, i. app. xiv.

³ Probably a mere play on the name. Hodgson actually says that it is dedicated to St. Augustine of *Canterbury*, 'to whom and his forty followers, when travelling on their missionary labours in those parts, a legendary tradition ascribes the expulsion of the fiends from Cross-feil'! The church was not appropriated to the Austin priory of Hexham till 1376. The offerings of wax at the Purification of the Blessed *Mary* constituted a considerable part of the endowment of the vicarage, and the old church had belonging to it a chapel or oratory called *Our Lady's Porch*.—Hodgson, *Northd.* II. iii. p. 36.

⁴ The ancient fair was held at Michaelmas.

⁵ 'Fuit capella S. Helenæ in parochia de Bywell, sed nulla est mentio cujus parochia sit, utrum S. Petri aut S. Andreae.'—*E* MS. Chr. Hunter, Randal, p. 31.

⁶ There was a chantry at the altar of St. Mary in the church of Corbridge in 1374.—Hodgson, *Northd.* III. ii. p. 335. Corbridge had also churches dedicated to St. Helen, St. Mary, and the Holy Trinity, the sites of which can be identified. For a curious account of St. Andrew's Well there, see Forster's *History of Corbridge*, 1881, p. 201. The ancient fair was held on St. John the Baptist's day.—Hodgson, *Northd.* III. i. p. 159.

CRAMLINGTON ...	St. Luke (<i>St. Nicholas, R.</i>) ⁷	ILDERTON ...	St. Michael. ¹²
EDLINGHAM ...	<i>St. John Baptist.</i>	INGHAM ...	St. Michael.
EGLINGHAM ...	St. Maurice.	KIRKHARLE...	St. Wilfrid.
ELLINGHAM...	<i>St. Maurice</i> (<i>St. Mary, R.</i>)	KIRKNEWTON ...	St. Gregory.
ELSDON ...	<i>St. Cuthbert.</i> ⁸	KIRKWHELPINGTON	St. Bartholomew ¹³
EMBLETON ...	St. Mary. ⁹	LESBURY ...	St. Mary.
FELTON ...	<i>St. Michael.</i> ¹⁰	LONG HORSLEY ...	St. Helen. ¹⁴
FORD ...	St. Michael.	LONG HOUGHTON ...	St. Peter.
HALTWHISTLE ...	Holy Cross (<i>St. Aidan — Cole and Hodgson.</i>)	MELDON ...	<i>St. John the Evangelist.</i>
HALISTON ...	<i>St. Mary.</i>	MORPETH ...	<i>St. Mary.</i>
HAYDON ...	<i>St. Cuthbert.</i> ¹¹	NETHERWITTON ...	St. Giles. ¹⁵
HEDDON-ON-THE-WALL	<i>St. Andrew</i> (<i>St. Philip and St. James, R.</i>)	NEWBIGGEN ...	St. Bartholomew ¹⁶
HEXHAM ...	<i>St. Andrew.</i>	NEWBURN ...	<i>St. Michael.</i> ¹⁷
HOLY ISLAND ...	St. John the Evangelist (<i>St. Mary.</i>)	NORHAM ...	<i>St. Cuthbert.</i>
		OVINGHAM ...	St. Mary. ¹⁸
		PONTELAND...	St. Mary. ¹⁹
		RENNINGTON ...	All Saints.
		ROCK ...	St. Philip and St. James.
		ROTHBURY ...	All Saints. ²⁰
		SHEEPWASH ...	Holy Sepulchre, ²¹

⁷ Cole was misled into supposing that Cramlington chapel was St. Luke's, owing to the fair being held on the feast of the Evangelist.—*Charter Roll*, 54 Hen. iii. m. 4, P.R.O.

⁸ The fair was held on the Assumption of the Virgin.—Hodgson, *Northd.* III. i. p. 151.

⁹ This dedication appears to rest on the fair-day, the Nativity of the Virgin.—*Ibid.* III. i. p. 189.

¹⁰ The fair was held at Michaelmas.—*Charter Roll*, 1 John, prt. 2, m. 9. P.R.O.; but the mediaeval bell is inscribed to St. Mary.

¹¹ Cole was almost ready to give this as St. Mary Magdalene, owing to the fair-day fallacy. 'Haydon cap: St Ma: Magd: Fair Day: but dd. to St. Cuthbert, says Dr. Hunter.'—Cole MS. xxvii. Brit. Mus.

¹² See *ante*, p. 318.

¹³ The fair was on St. Bartholomew's day.—Hodgson, *Northd.* III. i. p. 151;

Bells St. Mary and St. Michael.—*Ex. inform.* Mr. Blair.

¹⁴ See *ante*, p. 318.

¹⁵ The fair-day (1294) would point to St. Lawrence.—Hodgson, *Northd.* II. i. p. 315 n. The chantry at the altar of St. Nicholas in this chapel is mentioned in 1428; but Edward the sixth's charter to Morpeth school speaks of the chantry of St. Giles.—*Ibid.* II. i. pp. 320 n., 324 n.; II. ii. p. 510.

¹⁶ This rests on St. Bartholomew's fair.—*Ibid.* II. i. p. 151.

¹⁷ **Bell** inscribed to St. Margaret (See *Proc.* iii 191.)

¹⁸ **Bells**, St. Andrew and St. Catherine. (*Proc.* iii. 187-8.). The dedication to St. Mary possibly has arisen from the fact of their being a chantry of St. Mary in this parish, but at Prudhoe.

¹⁹ **Bell**, St. Mary. (See *Proc.* iv., 135)

²⁰ The ancient fair was on St. Matthew's day.

²¹ 'Shipwash. Ecclesia destructa. Shipwash dicata fuit Sco Sepulchro.'—*Ex. inform.* Dr. Hunter, Cole MS. xxvii. p. 238, B.M.

SHILBOTTLE ...	St. James. ²²	TYNEMOUTH ...	St. Oswin (<i>St. Mary and St. Oswin, R.</i>).
SHOTLEY ...	St. Andrew.	WALLSEND ...	Holy Cross.
SIMONBURN ...	St. Simon.	WARDEN ...	St. Michael.
STANNINGTON ...	St. Mary. ²³	WHITTINGHAM ...	St. Bartholomew.
TWEEDMOUTH ...	St. Bartholomew (<i>St. Boisil</i>).	WOODHORN ...	St. Mary.
		WOOLER ...	St. Mary.

To these Randal adds:—

BATES ISLAND ...	St. Mary.	HOWICK ...	St. Michael.
BELLINGHAM ...	<i>St. Cuthbert.</i>	TILMOUTH ...	St. Cuthbert (<i>St. Catherine</i>).
BELTINGHAM ...	<i>St. Cuthbert.</i>	WHITTONSTALL ...	St. Philip and St. James.
CORNHILL ...	St. Helen.		
EARSDON ...	St. Alban.		

We subsequently meet with:—

STAMFORDHAM ...	St. Mary. ²⁴	WHALTON ...	St. Mary (St. Mary Magdalene, Hodgson) ²⁵
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²² See *ante*, p. 318.²³ Roger de Merlay (1239-1266) founded a chantry 'ad altare beate Marie in Ecclesia de Stanington.'—Hodgson, *Northd.* III. ii. p. 73.²⁴ 'The altar of the Blessed Virgin in the parish church of Stamfordham' is mentioned in a deed of 1426 relating to Eachwick.—*Newminster Cartulary*, Surt. Soc. 66, p. 190.²⁵ 'Eligo corpori meo sepulturam infra Ecclesiam parochialem de Whalton, videlicet in porticu Beatæ Mariæ.'—Will of Sir Robert Ogill, 1410, in Reg. Ep. Langley, fo. 33; *Wills and Inventories*, Surt. Soc. 2, p. 47.