

An Itinerary of Nottingham.

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*Being information as to the history of the Streets, Buildings, etc.,
of the City, collected from many sources by*

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HIGH Pavement has one of the most dignified histories of any street in Nottingham, for it was here during the XVII. and XVIII. centuries that some of the great Nottingham families had their residences. Its name is of interest and the word "Pavement" contains a pretty strong criticism of the condition of the roadways in ancient Nottingham. Weekday Cross was the old Market Place and as it would have to bear a tremendous amount of traffic in ancient days it is quite possible that it was paved with stones. This Pavement would be analogous to the area round about where Queen Victoria's statue now stands in the great Market Place and which is still referred to by some of our older friends as "The Stones." Gradually the stone pavement would be extended from Weekday Cross along the lines of High Pavement and of Middle Pavement and Low Pavement and so the name of High Pavement would arise.

Towards the close of the XVIII. century, that is to say about the year 1799, an attempt was made to alter the name of the street and a portion between Short Hill and St. Mary's Gate was called "St. Mary's Church Side." This was not a very successful venture and it seems to have been abandoned about 1815.

It is a narrow thoroughfare even nowadays, particularly the portion south of St. Mary's Church, and in ancient days it was very much narrower. There was a house at the south-east corner of St. Mary's Churchyard which belonged to the Duke of Kingston and which must have been terribly in the way of traffic coming up Hollowstone, at any rate he gave it to the town and it was pulled down in 1740. But it was not the only impediment to traffic, for about 1681 a row of houses was built along the south side of St. Mary's Churchyard which was not pulled down until 1792. These houses projected more than half-way across the modern roadway and the very narrow trackway which was left, albeit there were no footpaths, must have rendered the circulation of traffic extremely difficult, particularly when we remember that from the middle of the XVIII. century onward this was the main coach route into Nottingham.

Very little is known about these vanished houses. They were pulled down and a small slice was taken off the churchyard and the whole was thrown into the roadway, thus widening it to its present dimensions. The churchyard was held up by the great riveting wall which we now see, but in cutting off the slice of the burial ground many interments were disturbed, and the old histories and accounts of Nottingham tell very ghoulisn stories of what was seen and done during the operations.

On the south side of the road are a series of rather curious buildings now used as warehouses, they have been knocked about and altered in all sorts of ways, but they still retain in their staircases, their roofs and various other details, memories of their past, and are of considerable interest to the antiquary. In par-

ticular, the doorway of No. 34, with its rustication and its mask marking the keystone is particularly nice. It is rather unfortunate that it is so heavily disfigured by signs and name-plates.

Commerce Square, which leads off High Pavement, is a particularly dull-looking place nowadays, but it had its moment in 1149. It was during the terrible times of the reign of King Stephen, the country was in a turmoil, families were divided against themselves and the country full of rapine and bloodshed. Nottingham Castle was held by the younger Peveril on behalf of King Stephen and was attacked by the Earl of Gloucester in command of a rabble acting on behalf of the Empress Matilda. He could not capture the Castle, but he succeeded in overrunning the town, and he subjected it to looting of a terrible description. His followers captured townfolk and subjected them to all manner of indignities and tortures to make them disclose where their treasures were hidden. One such prisoner was Sweyn, who was by profession a moneyer, for in those days Nottingham possessed a mint which worked under royal license. In order to save his life, and the lives of those near and dear to him, Sweyn promised to show his tormentors where his treasure was hidden and so he led them to his house which was situated somewhere at the top of Long Stairs just about where Commerce Square now stands. Leading them through the ground floor storey he took them into a rock-hewn basement underneath his house which was pitch dark, and in this basement he declared they would find his stock of money. Eagerly they began to search and poke about in the darkness and while they were so engaged Sweyn managed to elude their vigilance and escape from their clutches.

He shut the door behind him and held his tormentors prisoners. In order to make assurance doubly sure, he set fire to his house and so consumed the robbers. But the remedy proved worse than the disease. The fire spread throughout the town of Nottingham, and so much damage was done that when Henry II. succeeded to the throne he was fain to assist the townsfolk in re-building their town and in constructing a great wall of defence round their homes in order to prevent a repetition of the disaster. Exhibited in the Castle Museum are a number of coins which show evidence of fire and whose provenance shows that they have been through this terrible fire of Nottingham.

A little bit farther westward stands a large house, next door to the Shire Hall, now occupied by certain departments of the County Council. In itself, beyond being a fine house of a hundred years or so of age, it is nothing particular, but it stands upon a site which was previously occupied by the House of the Trinity Guild. The Trinity Chapel in St. Mary's Church was situated in the North Transept, and very little is known about the activities of the Guild itself, but the house which stood on this site would probably be used as a residence for the priest or priests who were engaged by the Guild to conduct their services, and it would also form a sort of club-room for the members of the Guild. At the Great Pillage in 1547, when nearly all the Guilds were suppressed and their enormous wealth, both of artistic treasures and material possessions were confiscated by the crown and to a large extent squandered, the possessions of this Guild were granted by the advisors of Edward VI. to the Nottingham Corporation for the upkeep of the Hethbeth Bridge, and are consequently part and parcel of the modern Bridge Estate.

St. Mary's Churchyard, surrounded as it is nowadays by high warehouses and left isolated in the midst of industrialism, is a grim and rather dispiriting place, but nevertheless it is a place which is full of interest and memories, being the heart and centre of the religious life of mediæval Nottingham. The eye of faith can readily visualise it as it must have appeared down to 1792, for up to that time it was surrounded, not by great warehouses but by the magnificent mansions and gardens of the opulent citizens of Nottingham and of the different houses of the great county families who used Nottingham as a sort of metropolis to which to resort for relaxation and amusement when boredom overtook them in their country estates. Down to the close of the XVIII. century the north side of St. Mary's Churchyard was quite open and was entered by stiles, and I think that the whole appearance must have been very similar to that which is presented to-day by the great churchyard of Southwell Minster.

Archaeologists tell us that the site upon which St. Mary's Church and Churchyard stand has been used for religious purposes since time immemorial, and that upon it probably stood pagan temples and Saxon churches. If this is true, they have left no marks whatever and the only knowledge that we have of a church here before the Conquest is an indirect one. We know that in 930, during the reign of Athelstan, there was a Witenagemot, or council of wise men, held in Nottingham which was attended by an archbishop and sixteen bishops, so it is likely that with all these clergy present there would be some sort of church. The architecture of the time was very uncouth, and such a church if it had existed would be either a rough stone structure or more likely a wooden construction

re-inforced with daub and the whole thatched, rather than roofed, but all this is purely supposition and we will leave the ancient church on one side for a moment and consider some of the memories associated with the present building and its surroundings.

St. Mary's Churchyard was not always the carefully preserved enclosure that we now value. In ancient days churchyards were used for all sorts of purposes which we should regard as very strange. Merry-making and church ales were held within its borders, and no doubt archery would be practiced there on Sundays and Holy Days. I have never yet come across any marks of arrows in the older portions of St. Mary's, but it is no uncommon thing to discover stones which have been rubbed down in sharpening arrow tips still remaining in the walls of ancient churches. This use for profane purposes of St. Mary's Churchyard was carried to excess and eventually roused the indignation of the Mickleton Jury, a body which was charged with the general oversight of the decorum and well-being of the mediæval town, and we find that on October 12th, 1629, they prosecuted a certain Anne Hind for "wilfully putting her swine into the churchyard, whereof she deserves great punishment." She was fined sixpence. The present palings round St. Mary's Churchyard were erected in 1807, and it is interesting to remember that the lamp-holders at the south-east and north-west entrances are the only two remains that we have of the old public lighting system of Nottingham. We have several examples of private lamp-holders, but these are the only public ones that are left. The iron circle in each of them would carry a globular vessel of thick glass which would be filled with whale oil upon which a wick would float, whose

light would, I suppose, do something to dispel darkness and gloom of ancient Nottingham.

There are about six hundred memorials still existing in St. Mary's Churchyard, the oldest of which dates back as far as 1704. The churchyard was closed for burials, except in vaults, in 1856 and the last interment was in 1889. There is only one cross in the whole of the churchyard, which is rather a curious comment upon the classic tastes of our forefathers, and although there are a number of interesting memorials their beauties pale before the fine head-stones which may be studied in St. Nicholas' Churchyard. There are a few Swithland slate head-stones which can be readily distinguished by the roughness of their backs and the beauty of their lettering. These tomb-stones were made at Swithland, in Leicestershire, from slate obtained in the local quarries and they were wrought in the bad weather of winter, when out-door work was impossible by the quarrymen of the district. In a humble way they appear to have formed a regular school of craftsmen who maintained to a certain extent the high artistic traditions of the Nottingham School of Alabaster Carvers or the York School of Masons in early days, and really some of these head-stones are artistic triumphs, if one takes the trouble to attune one's mind to the curious classical outlook of contemporary taste.

A glance at the churchyard brings home the fact that there are a good many table tombs, and still more great heavy slab tombs within its borders. These, to our mind, are ugly and unsightly, but at the time they were erected they were intensely practical. We have seen something of the mental misery brought about by the action of the body-snatchers, or resurrection men, and these tombs are the answer which

the relatives of the deceased gave to these gentry. Of course the safest way to protect a body was to bury it inside the church, and so we get a vast number of interments in our churches during the XVIII. and early XIX. centuries, a horribly unhygienic custom. But still there were many for whom no room could be found within the safe and consecrated walls, and so to preserve them from disturbance brick vaults were constructed, closed either with heavy stone slabs or with table tombs which could not be moved without considerable noise, which noise would defeat the intentions of the thieves.

A close survey of the epitaphs in the churchyard does not display any outstanding feature of great interest, unless perhaps it is the fact that there are a good many military tombs which reflect the time when Nottingham was a garrison town with its barracks on the upper side of Nottingham Park. But one can glean quite a lot of Nottingham's past and of its life during the Georgian days by noting the names and professions of some of the deceased. A unique tombstone will be found close to the north-west door, in very rough letters commemorating the "Daughters of William and Elizabeth Sefton," who died in 1704. Sefton was a manufacturer of earthen pipes, and this tombstone is earthenware. He seems to have roughed out a tombstone in the clay which he used for his trade, impressed the lettering as well as he could, and baked the whole thing into terra-cotta in his own oven. I have never come across a similar tombstone elsewhere.

Mrs. Waterhill, who died in 1775 and was buried near the south door, must have been an extraordinary lady. She was a widow and died at the age of 79 in her house upon High Pavement. During her life

she had held extraordinary views with regard to the observance of the Sabbath, which she maintained ought to be observed on the Saturday after the Jewish custom, to which end she used to put on her best clothes and attend services in St. Mary's Church on Saturday, and devoted the whole of that day to deeds of good. However, to be on the right side, she used to go to church again on Sunday, but in order to mark the difference, on Sundays she only came in her second best clothes and spent the rest of the day in ordinary domestic occupations. I know nothing of Mr. Waterhill, but apparently his treatment of his wife caused her to dislike men for according to her own arrangement her funeral was carried out as far as possible by women. Six unfortunate ladies dressed in white struggled with her coffin and bore it from her house to her grave, and as far as possible the whole of her obsequies were carried out by women, and at the conclusion of the ceremony a merry peal of seven bells, one for each day of the week, was rung from the tower of St. Mary's Church.

Almost opposite the south porch is a brass plate laid into a table-tomb with the inscription "Mary, wife of George Winterbottom, Poet, died April 10th, 1826, Aged 33." I have never been able to find out any of the works of this poet, and it seems an extraordinary thing to have thus commemorated his powers upon this tombstone.

Somewhere in the churchyard lies buried a lad of the age of seventeen called Lieutenant Brown, who was the last person killed in a duel in Nottingham. In 1807 he was here on recruiting duty and had a quarrel with another boy called Ensign Butler, who was attached to a rival recruiting party. What the

quarrel was about I do not know, but, judging from the age of the boys I should think that there was a petticoat mixed up with it. They met at a secluded place in the parish of Basford, and upon the word being given shots were fired and Brown fell fatally wounded. Butler and his seconds took to flight, and although the coroner's jury found them guilty of murder they were never apprehended. Brown was buried with full military honours in St. Mary's Churchyard, and the church was crammed with a sympathetic congregation who were addressed by the Rev. J. Middleton at an appropriate length upon the subject of the boy's death. One of the strangest of the many strange advertisements which were given in time past for new industries in Nottingham occurred in St. Mary's Churchyard in 1765 at the funeral of Alderman Fellows. At the time, efforts were being made to introduce a fabric made of the finest China silk, manufactured on a stocking-frame, and apparently this had hung fire. In order to give it a fillip, at the funeral of this great and important citizen, instead of providing the usual crepe scarves for the sixteen pall-bearers and principal mourners, scarves of the new material were distributed and thus attention was publicly called to the fabric. Although the scarves were pronounced to be particularly "neat" I do not know what effect the advertisement had upon the subsequent history of the industry.

A ghastly scene was witnessed in the churchyard in 1766. Two highwaymen, James Bromage and William Wainer, had been sentenced to death. They were brought from the Shire Hall to St. Mary's Church to hear the execution sermon, and after that grim ordeal was over they were taken into the churchyard

to see their own graves, and they were permitted to lie down in them to see if they would fit. They then proceeded to walk to the place of execution by St. Andrew's Church, and in a few hours they were brought back and buried in the graves which they themselves had "tried on."

At the east end of the church will be found a few remains which have been discovered from time to time during the alterations of the church and the churchyard. They are difficult to understand and to piece together, and include architectural debris and one or two stone coffins of the usual type. There is nothing very particular about these coffins, and beyond the fact that a small silver cross, which is still preserved in the vestry, was found in one of them there is little to record. Coffin burial, although a very ancient custom, fell into disuse in England during the middle ages, and it was only the very important dead who were buried in stone coffins and even they had not a permanent tenure, for after a certain time their remains were generally removed and the coffin was used for somebody else. One constantly comes across the word "coffin" in accounts of mediæval churches, but that is often a reference to the bier.

At the entrance to the churchyard is a very beautiful modern memorial cross, erected to the memory of the men who fell during the Great War, and in addition to its artistic interest it displays the coat of arms of the city and the county. The county coat of arms is quite modern and is made up quarterly of an oak tree, a wheat sheaf, a hosiery machine, and a pick-axe typifying Sherwood Forest, Agriculture, Hosiery and Lace Manufacture and the Coal Industry. The City Coat of Arms is of far greater antiquity and interest.

The crest which surmounts it is taken from an old town seal of the time of King John, and together with the supporters was only added when the town was made into a city in 1897. The motto " Vivit post funera virtus " has no heraldic authority whatever. It is a stock funeral phrase which can be found upon many tombstones throughout England, and it was added about 1720 quite unofficially ; but the coat of arms, the ragged cross and three crowns is of extreme importance and, probably, age. In the reign of Richard II. Parliament enacted that every Clothing Town should adopt a coat of arms and should attach that coat of arms to every piece of cloth produced and offered for sale under the auspices of the local clothing guild. It was in fact a trade mark, which would act as a guarantee of the quality of the cloth. Although we have no reference to the present Nottingham coat of arms earlier than 1640, I think we shall be right in assuming that it is the same as the one which would be originally adopted by the important Clothing Guild of Nottingham in Richard II.'s time. It reads, " Rouge issuant from the base a ragged cross coupé vert between two ducal coronets in chief or, the lower limb of the cross enfiled with a like coronet." That is to say, upon a red shield there is a green ragged cross issuing from the base of the shield and cut off its other three extremities. There are two golden coronets in the upper part of the shield, and the lower limb of the cross is encircled by a similar coronet.

This is a herald's way of displaying one of two interesting facts. The green ragged cross refers, of course, to our Lord's Cross, and the three golden crowns may refer either to the three nails which held our Lord upon the Cross and which were looked upon as

so Holy as to be only represented by crowns, or else they may refer to the three Magi who sought and found our Lord directly after His birth. The genesis of this coat of arms is very peculiar and beautiful. The most likely explanation is this : The Nottingham coat of arms is identical with the Colchester arms, except that the Colchester cross does not issue from the base of the shield, but is cut off at its lower limb. Colchester was represented to be the birth-place of the Empress Helena, and according to the belief of the mediæval world it was the Empress Helena who had the good fortune to discover the hiding-place of the True Cross and the Nails. Further than this, she was privileged to discover the burial-place of the Magi. The men of Colchester were extremely proud of this connection between their town and the lady, and so it is easy to understand why they should adopt something in their coat of arms to typify their connection with her discoveries, which were regarded as of the utmost importance during the middle ages. The connection between Nottingham and Colchester is exceedingly difficult and remote ; but Nottingham men, if one enters into the mentality of the times, would be equally anxious to be associated with so precious a discovery. It was believed that Colchester was founded by a semi-mythical personage called Coilus, the " Old King Cole " of our nursery rhymes, and it was also believed that Nottingham owed its foundation to this same personage. Our forefathers may have seized upon this very slender thread connecting them with the Empress Helena, and slightly varying the Colchester arms they attempted to participate in any kudos brought by the Empress Helena's discoveries.

I do not wish to enter into a minute architectural or historic description of the fabric of St. Mary's Church, that is far too great a subject to be treated in a mere itinerary, and it has already received such ample attention from antiquaries and authors that it is unnecessary to re-write what has already been said. It will suffice to call attention to a few of the curious and out-of-the-way peculiarities and incidents associated with the church. There is, as we have seen, slender evidence that there was a church on the site before the Conquest, and certainly this is a very likely fact. Undoubtedly a church existed here during the Norman times, but it, together with its immediate successor, has almost completely disappeared. The present church was commenced somewhere about 1376, and was completed a hundred years or so later; and the tower was erected during the reign of King Henry VII. The difference in design and in craftsmanship between the chancel and the rest of the building is completely accounted for by the fact that the living was impropriated by Peveril in the first decade of the XII. century to his new Cluniac Priory of Lenton. Under such impropriation the monks would become responsible for the repairs to the chancel, while the nave would remain in the hands of the parishioners. Of course, the monks would not have anything like as deep an interest in the fabric of the chancel, which they never used, as would the parishioners in their portion which they were entering and using many times a day, and consequently they would not be prepared to expend very great sums upon its beautification.

The church has always been of very great importance, and must have been frequented for all sorts of curious purposes in times past. This is shown by

the curious fact that it was made one of the three depositories of the Standard Forest Foot. This ancient measure is now lost, but its duplicate at Edwinstowe Church carved in stone above the south door of the chancel is of great interest. The Forest Foot was of eighteen inches and was employed in measuring forest land, but the stone at Edwinstowe is only about fourteen inches long.

Mr. Hood, in his history of St. Mary's Church, gives a very curious instance of the free use to which the nave of the church was put in times back, for he records how in 1504 "a breakfast was eaten in the chapel in the south side of the church of St. Mary at the meeting of Mr. Mayor and his brethren and of Master Pierrepont, Master Byron, etc." Surely a strange use to which to put a church. One of the strangest scenes which has occurred in St. Mary's Church took place in 1649 when George Fox, founder of the great Quaker Society, commenced his ministry here. He records in his diary how as he was descending the hill into Nottingham he saw a great "Steeple House," as he called St. Mary's, and was moved to go and attend the service which was proceeding. He did not agree with the doctrines that were being preached, and without more ado he interrupted the service and corrected the preacher. This led to his imprisonment—and to a great deal more, for his interference converted the sheriff, whose name was Reckless, to his view and led to the formation of the important body of Friends which still exists in Nottingham. I think that these interruptions of services were not so uncommon in times past as we often think. During the stormy days before, during and after the Reformation, when the old ideals and the old awe had been abandoned

and nothing had yet been discovered to take their place, many people took upon themselves to express their opinions in no measured terms, and to correct the various ministers of the church. Thus we find that in 1523, a quarter of a century before George Fox's interference, the Rev. Richard Taverner, who was then Vicar of St. Mary's, had found it necessary to bring an action against a shoemaker called Robert Taylor for "obstructing the Divine Offices about to be celebrated and using malicious words against the vicar." There were all sorts of chantry chapels and altars in the church, and probably most of them were served by separate priests, and the various guilds continued their own particular mass or service with very great freedom and what we should regard as lack of decorum, so that by degrees the whole church became a sort of public resort for the town, and gradually the sacred character of the building became forgotten, so much so that by the end of the XVIII. century the western end of the nave was used as a storehouse for the one and only fire engine of the town, while in 1611 to escape the visitation of the plague the Free School was transferred to the chancel of the church.

Modern tendencies are against pew rents, and it is hard to find a church throughout the length and breadth of England which still retains its old official family pews. Perhaps the modern idea is right, although it appears to have led to the complete break-up of family worship in parish churches, but our forefathers carried it to a far greater length than even its most ardent advocate would be prepared to go nowadays. For instance, the whole of the north transept of St. Mary's Church was granted in 1632 to the Plumtree family as a place in which "to hear divine service,

to pray and to bury in," and there still remain interesting monuments to the Plumtree family in that transept.

The present church is a typical church of the xv. century. Its chief feature is the wonderful amount of window space that it displays, and when these windows were filled with the beautiful mediæval glass which enriched them right down to Puritan times the whole church must have presented an exceedingly beautiful spectacle. It stands upon the almost highest point of the enclosure of old Nottingham and the top of the tower is some ten feet higher than the parapets of the present Castle. Upon entering it, one is at once struck by the difference in details of the craftsmanship between the nave and the chancel, the latter looking thin and poor when compared with the beautiful Perpendicular details of the nave and transepts.

Upon the dissolution of the monasteries Lenton Priory, together with all other priories, fell in lay hands and the ecclesiastical incomes which were derived from the impropriation of livings, instead of going to the upkeep and maintenance of abbeys, went to the enrichment of some Royal favourite. I do not wish to attempt to trace what happened to the endowments of Lenton Abbey, but it is interesting to remember that eventually the endowment of St. Mary's came into the hands of Earl Manvers, who was the last lay Rector.

The feeling of proprietorship in the nave of St. Mary's Church on the part of the parishioners led to all sorts of strange uses. As people were constantly in and out of the church, its sacred character became less and less awe-inspiring, for familiarity always breeds contempt, and the study of mediæval churches leads to the knowledge of all sorts of strange functions such

as Church Ales and Merry-makings which were held within sacred precincts.

In 1724 a very dramatic incident occurred in St. Mary's Church. Dr. Reynolds, the Archbishop of York, had conducted a confirmation service in the church and at its conclusion he retired to the vestry and called for pipes and ale. A messenger was sent to procure these, and on his return was met by the Rev. Mr. Disney, the Vicar, who refused to allow him to enter the church, saying that in his time St. Mary's Church should not be made into a tippling house to please the Archbishop or anybody else. Not only was the one and only fire engine in the town housed in the west end of the nave so late as the year 1770, but the vestry was used as a suitable place in which to elect the Mayor. After the strange custom of burying the mace in Rosemary had been performed, right down to almost modern times, while in 1805 a really violent election took place upon the appointment of a new Sexton. One would hardly have thought that the office of Sexton could have been dragged into the political arena, but such was the case, for John Johnson, son of the late Sexton, was supported by Tory parishioners and Thomas Clarkson by the Whigs. Both sides had flags and bands of music, and polling was continued during six days, eventually Mr. Clarkson was returned by a very substantial majority.

There is one use to which St. Mary's Church was put, and I cannot help wishing that it could be revived nowadays. In 1789 there was a three days' musical festival in aid of the hospital, and in 1809 another similar festival was held, at which Handel's "Te Deum," "The Messiah," and Haydn's "Creation," were performed, and £500 was raised for the hospital.

Some echo of the stirring times at the beginning of last century, when the Luddites were causing such havoc throughout the district, may be gleaned from the fact that a battalion of the West Middlesex Regiment attended service in St. Mary's Church one Sunday morning in 1812 under full arms and with fixed bayonets, for an attempted rescue of prisoners confined in the Shire Hall was momentarily expected.

The relics and the tombs in St. Mary's Church are disappointing in that they have little or no national interest. But each one of the monuments has its story to tell, and although they are mostly of the XVII., XVIII. and early XIX. century the names inscribed upon them have considerable local interest and are very well worth studying. The stone bench, made to a large extent out of tomb-stones, which runs along the north wall of the nave is an interesting feature. In olden times folk attended services either standing up or kneeling on the floor, but this was found to be extremely fatiguing for aged people and for invalids, and so a bench, such as this, was provided along the walls of the church, and sometimes surrounding the piers, and this custom gave rise to the saying, "the weakest go to the wall."

Close to the door, very faintly painted upon one of the piers, will be seen the XVIII. century inscription "Pray remember the Poor," while not very far from it, on one of the piers, is a tiny little cross which I think is probably a votive cross set up to commemorate some vow, although the usual explanation of it is that it is a consecration cross. The windows and the glass are of interest, the latter although modern being on the whole good, and the names which the windows commemorate are all of great interest to Nottingham

people, while in the vestry are collected a few curios which have been discovered in various parts of the church, amongst which will be seen exceedingly fine specimens of the Lion and Unicorn which have been moved hither and thither throughout the church for many years, at one time even being placed within the Sanctuary. The use of the Royal Arms in churches is not generally understood. Although one comes across the Royal Arms before the Reformation in windows and elsewhere they are not very general, but when Henry VIII. assumed the headship of the church it gradually became the custom to place the Royal Arms in some conspicuous place in the church to signify this headship. Of course, this was all swept away during the Commonwealth, but after the Restoration, sometime during the reign of Charles II., it was made compulsory to display the Royal Arms in a church, and so emphasise both the Protestant nature of the worship and the loyalty of the worshippers.

Deering makes the very important statement that in the year 1751 a few people met on Wednesday and Sunday evenings in the vestry for the education of sixteen poor children. This must have been one of the earliest Sunday Schools, and I am rather surprised that the fact is not more generally commented upon. Sunday schools, in their origin, were not entirely religious as they are nowadays, but while being mainly concerned with religion and morals, a good deal of the attention of the teachers was occupied with what we should call elementary education. The first official Sunday School was opened by Robert Raikes at Gloucester in 1780, and the movement soon spread throughout England, and in 1784 it had reached Nottingham, when a committee was set up, subscriptions were raised and professional

teachers engaged to open a Sunday School in the Exchange. The rules governing this institution are interesting, and emphasise that the children in addition to attending the school must be taken to church by the teacher and the first rule is rather amusing, reading thus: "that no children shall be received or continue unless he or she come to school with clean linen, washed hands and face and hair combed."

St. Mary's Gate, which runs by the western side of St. Mary's Churchyard, has a good deal of interest. The site now occupied by a warehouse at the junction of St. Mary's Gate and High Pavement is an extremely historical one, for on it until the middle of last century stood an old half-timbered house which was called "The Old Angel," and which represented the house of one Ralph Bugge, who was an extremely important man during the XIII. century. He accumulated a fortune by the exercise of the trade of wool-merchanting and he purchased land at Willoughby-on-the-Wolds, and settled down in that charming village, changed his name from Bugge to Willoughby. But when a coat of arms was granted to him he adopted three water "bougets" as his device, thus punning upon his name and giving us some clue as to how it was pronounced in those far-off days. He was the founder of the great family of Willoughby, whose various branches have done so much in England and in whose hands was Wollaton Hall until a year or so ago.

Sometime about 1390 lived Peter Mason, who was an alabaster carver, and was said to have lived in "St. Mary's Street," Nottingham. As far as I know there never has been a St. Mary's Street in Nottingham, and I think that probably St. Mary's Gate is what is referred to. Peter Mason was one of a great band

of craftsmen who made Nottingham famous during the XIV. and XV. centuries. At Radcliffe-on-Soar and at Chellaston are quarries of alabaster, which became a very fashionable material from which to carve funeral effigies and votive tablets. The large effigies were mostly carved at Chellaston, for transport was difficult in those far-off days, but smaller objects were carved in Nottingham, and the Nottingham alabaster men became very celebrated for carving St. John's Heads and other small objects which would be used either as reredoses for altars or as panels for the enrichment of churches. It is a curious thing that our old churches in the city contain practically no specimens of their work. There are two fragments in St. Mary's Church and a portion of a tomb in the north transept, but beyond that, there is nothing, and one must go to such churches as Radcliffe-on-Soar, Willoughby, Wysall, and also to churches throughout England and even on the Continent to study the craftsmanship of this wonderful school of carvers.

Kaye's Walk, which runs along the north side of St. Mary's Churchyard, is quite a modern footway. In olden days the churchyard came up to the walls or to the fence of the gardens of Plumtree House and other mansions, and it was not until the early part of the XIX. century that Kaye's Walk was constructed. It is called after the Rev. Sir Richard Kaye, Bart., LL.D., who was Rector of Marylebone, Prebend of Southwell, Archdeacon of Nottingham and Prebend and Dean of Lincoln. He died in 1809 and was buried at Lincoln. In Captain Cook's "Journal," under the date, May 11th, 1778, occurs the following entry: "I bore up for the island—I left a bottle with a paper in it on which were inscribed the names of the ships

and the date of our discovery, and along with it I enclosed two silver twopenny pieces of his Majesty's coin of the date 1772. These, with many others, were furnished me by Rev. Dr. Kaye (now Dean of Lincoln), and as a mark of my esteem and regard for that gentleman, I named the island after him, 'Kaye's Island.' "

The house at the corner of Kaye's Walk and St. Mary's Gate stands upon the site of a previous edifice which has a little interest attached to it. In 1812 it was occupied by a certain Mr. Trentham, who was a hosier in an extensive way of business. The times were out of joint, machine wrecking was going on on every hand, and law and order were with difficulty being maintained. Returning home one evening about 9.45, he was opening his front door when he was shot at by some miscreants who were hiding amongst the tombstones of St. Mary's Churchyard. Fortunately, although they wounded him they did not kill him. They escaped, and though a reward of a hundred guineas was offered upon their prosecution, and five hundred guineas more upon their conviction, they were never discovered and nothing more was ever heard of them. After Mr. Trentham's death in 1820 the house was taken by Mr. Daft Smith Churchill, who, amongst other things, was one of the original directors of the General Cemetery, and who lost his life in the wreck of the ship "Forfarshire," off Farne Lighthouse in 1837, despite the gallant efforts of Grace Darling and her father to rescue the crew. His co-directors set up a great monument to him in the General Cemetery which can still be seen near the entrance from Derby Road. Upon his death the house came into the hands of his son, who pulled it all down and he took to Petermaritzburg, whither he migrated the beautiful fire-

place of his father's old house.

On the opposite side of St. Mary's Gate will be found the front of the old Theatre Royal with its comparatively modern coat of roughcast. It was built by a man called Whitely in 1760, partly on the site of an older theatre and partly on land purchased from Alderman Fellows. It was closed in 1867 and immediately re-opened as a music-hall. Whitely was the proprietor of a stock company which made the circuit of theatres in this neighbourhood, and during his tenancy of the theatre some very strenuous scenes were there enacted. For example, in 1763 one of his actors named Wheeler was arrested at the instance of a narrow-minded town official for playing the part of "Portius" in "Cato." Wheeler was dragged off to prison, but his friends attempted his rescue and a general fracas and unpleasantness ensued. Again, in 1812 the theatre had to be closed, temporarily, on account of the conduct of the officers from the barracks. In those days loyalty was at a discount, and it was the custom of the officers to go to the theatre and to call for the National Anthem, which they insisted upon being played and then proceeded to assault such members of the audience as did not uncover. The theatre was used as a sort of concert-hall as well as for the production of drama, and in the year 1772 a musical festival was held under the direction of a Mr. Wise, at which "The Messiah," "Judas Macabeus" and "Samson" were performed. But the greatest day in this old theatre must have been in 1861, when Edmund Kean and his wife appeared in "Hamlet" and "Louis XI." Presumably to commemorate this visit, the old inn whose licence has now disappeared, but which stands almost opposite Kaye's Walk, was called "The Kean's Head.'

Pilcher Gate owes its strange name to the Pilchers or fur dealers, who made it their quarter, and it is a road of great antiquity. It is much widened nowadays, when compared to what it must have been in the olden days, for about 1888 the front area was taken from the old house which stands at the north side at its juncture with St. Mary's Gate. This was the old town house of the family of Sherwin, and some of its stately architecture still remains to enliven what is otherwise a rather dreary street. At the lower end of Pilcher Gate, at its juncture with Fletcher Gate, stands an old public-house which, altered and restored, is called "The Windmill," which is interesting as being a resort of the notorious Charles Peace. The landlord quite recently pointed to "Charlie's Corner" as the place where the miscreant was wont to sit in his hours of relaxation.

At the lower end of St. Mary's Gate will be found, on its western side, an old chapel which was erected in the year 1801 by the Independents after they had been turned out of their chapel in Halifax Place. There is nothing very much of interest attached to it.

A disaster occurred in St. Mary's Gate in 1725 when the office of Mr. Morris, the Town Clerk, was destroyed by fire, in which conflagration many important documents belonging to the Corporation were lost, and it is interesting to remember that so late as 1825 there lived in St. Mary's Gate a man called Doubleday, who was the proprietor of Sedan Chairs which he let out for hire.

Halifax Place is a queer little street, which connects—by means of a passage at its further end, which is open at certain times—with High Pavement. This passage is of very considerable antiquity and represents a foot-path over somebody's garden. It is mentioned

as early as 1531, and the Trinity Guild—the site of whose house we noticed in High Pavement—paid annual acknowledgments for its use. Halifax Place was called “Halifax Lane” in 1435, but in 1744 Deering refers to it as “Jack Nutthall’s Lane;” who Jack Nutthall was I have been unable to learn. By 1800 the street is referred to once more as “Halifax Lane,” and about 1812 its name was once more changed this time to the modern “Halifax Place.”

William Halifax, who seems to be the man after whom the street is named, lived in a house upon the site of what was till recently the Judges’ Lodgings in High Pavement, and was a man of considerable eminence in the town. He was bailiff in 1423 and 1424. The office of bailiff was very high, being practically the same as a sheriff; sheriffs of Nottingham being first recorded in 1448 and 1449. Halifax continued his public career until he was made Mayor in 1431 and again in 1440.

The street is chiefly remarkable for its religious history, for this quiet little backwater has been a refuge for Dissenting bodies for very many years.

In 1761 there was erected a small chapel upon the site of the present Wesleyan schools by a number of seceders from the Presbyterian congregation worshipping in High Pavement. Through the intercessions of the Rev. George Walker these seceders returned to the fold and the chapel was let or sold to a party of Independents who occupied it till about 1800. It then came into the possession of a body of Calvinistic Methodists, the followers of George Whitfield, whose principal supporter was that extraordinary personage Lady Huntingdon, but after a time it came into the hands of the Wesleyan Methodists, with whom it still remains.

Of the Wesleyans there is more to say. When we were considering Hockley Chapel we saw something of the unfortunate split in the congregation, brought to a head by the attitude taken up by the Rev. Mr. Moon, in consequence of which the congregation was divided into two bodies; the followers of Mr. Moon, who were called the "Conference Party," were fewer in number than their opponents, who were called the "New Connection," and upon the division they found themselves without a place of worship. At first they met in a room in what we now call Heathcote Street, and subsequently at odd times in the original Methodist Chapel called the Octagon.

Through the exertions of the Rev. Mr. Tatham, who traversed the whole country in search of subscriptions, they were able to purchase ground and to build for themselves a chapel upon the site of the present Wesleyan Chapel in Halifax Place. Here they continued to worship until 1847 when the present chapel was built by Mr. Simpson, an architect of Leeds. It was in these premises that the commemoration of the Wesleyan centenary took place on October 25th, 1839. Services were conducted in both Halifax Place and Wesley Chapel, and in the schoolrooms under Halifax Place Chapel upwards of 1,100 persons sat down to tea in celebration of the event.

But the most extraordinary incident in connection with nonconformist methods of bygone times connected with Halifax Place occurred in 1770. A few years previous to that date a community had been formed which called itself the "New Connection of General Baptists;" what their particular shibboleth was does not concern us, but they were doing extremely badly, they had hired a room in Halifax Place in which to

conduct their religious services, and in spite of their utmost endeavours they were not attracting very much attention, and very few converts were joining them. And then occurred one of the most appalling incidents of religious development which it is possible to imagine. A man named Cooper Hall had been convicted of robbing the mail and received sentence of death. In the short interval betwixt sentence and execution two of these General Baptists managed to obtain access to the condemned man and exhorted him, apparently with good effect, to repent of his sins and prepare himself for his doom. They attended him to the scaffold and after the execution the corpse was conveyed to the neighbourhood of their preaching-room in Halifax Place and was placed on the head of a cask in the open air. Crowds came to see this ghastly sight and Mr. Tarratt, one of the two members who had attended Hall to the scaffold, standing upon another cask, proceeded to deliver a discourse which so much impressed the audience that from this moment the General Baptists in Nottingham dated the prosperity of their cause.

Returning to High Pavement, we find upon its southern side the Shire Hall, which is surely one of the most remarkable buildings in the whole of England ; it is, I believe, unique, and a portion of it is considered the smallest civil parish in the whole kingdom, having but two voters, the custodian and his wife, who have to go to Wilford to register their suffrages, for this tiny parish is incorporated in the County although its geographical situation is in the heart of the City. This curious anomaly represents an exceedingly interesting history. In 1446 Henry VI. made Nottingham into a County Corporate, and its official title to-day is the City and County of the City of Nottingham, but when

he conferred this privilege upon the ancient borough Henry VI. expressly excepted the Castle and "the king's house upon High Pavement," and this king's house stood upon the site of a portion of the present Shire Hall. It was used as a prison, though for how long a period it had been put to such use is uncertain. We know that there was a prison in Nottingham during the reign of King John, but the evidence seems to point to the fact that this prison was the old Town Hall which stood in Weekday Cross and which was swept away during the Railway alterations about 1900.

Up to 1532, that is till the reign of King Henry VIII., the felons' prison for the counties of Nottingham and Derbyshire were under one sheriff, for both these counties were in the hands of one sheriff until 1568, and this county prison appears to have been underneath the east end of the Shire Hall. The fact that King Henry VI. excepted the King's house from his grant of jurisdiction to Nottingham seems to point to the fact that other communities than Nottingham had some rights over it, and it may be that these rights were those of the felons. How long before that date this prison was used we cannot say. Deering even hazards the suggestion that it went back to the time of King Alfred, though I think his evidence for this is very slender. At any rate, it is of exceeding antiquity.

There is a well-known picture of the old Shire Hall as it appeared in the year 1750, which represents it to be a building with a gabled front at its east end facing north, and an arcade of three arches extending westward. It was a dreadfully decrepit structure, and we have a note that it was built in 1618. I think that probably it was repaired in that year, for the appearance of it in this picture seems to indicate a

much older origin than the xvii. century. At any rate, such as it was it was used for the local prison and the holding of courts up to that time. It proved quite inadequate for the use to which it was put, and some years before the Civil War John Bown, Sergeant-at-Law, gave to the county a house, adjacent to the west end of the old Shire Hall as a convenient place in which to hear *Nisi Prius* cases. But this was found to be inadequate, and shortly afterwards the house to the west of Bown's house was purchased from Julius Hutchinson with a view to increasing the accommodation. Alterations were made and the local business of the district was carried on as well as could be expected in these poor premises.

They appear to have been very badly cared for, and by degrees got into a very unsafe condition, so much so that in 1724, when Assizes were being held under Sir Littleton Bowis, a portion of the floor gave way and a serious accident was narrowly averted. This so impressed the judge that he inflicted a fine of £2,000 upon the county for not providing suitable accommodation for the judge and his business. But instead of paying this fine, the county authorities proceeded to argue its validity, and they continued their protest for more than forty years. However, eventually they decided, after much internal argument as to a suitable place to erect a new hall, to build offices and courts upon the site of the old one, and so a start was made with the present building, which was completed in 1770, to the plans of an architect called Gandon, of London, at a cost of £2,500. Upon the date-stone of the facade will be found the inscription: "This County Hall was erected in the year MDCCLXX., in the tenth year of the reign of his majesty George

III." Since that date many alterations and additions have been made to the fabric, but the old boundaries still exist and seem to wander about in the present building in a most extraordinary manner. For example, in the criminal court, while the prisoner at the bar stood in the county the judge sat in the city, for the ancient boundary passed between them. This was felt to be a ridiculous anomaly, and a few years ago the boundary was moved a little eastward so as to include the whole of the court.

There is very much of interest and a certain amount of beauty to be found inside this building. The Nisi Prius Court and the Criminal Court are both extremely fine apartments with beautiful decorations, and are said to be the finest courts in the circuit. In the criminal court would be placed, though it has mercifully now disappeared, that terrible engine of punishment so frequently used in the past called "The Brand." For certain offences, a criminal was condemned to "branding," which sentence was usually carried out then and there in the presence of the court. The victim's hand was extended palm uppermost and securely fastened with iron clamps and a red-hot iron bearing a suitable inscription was then pressed upon the fleshy part of the thumb, burning into the tissues and leaving a terrible and indelible wound.

The Grand Jury Room is a fine apartment, and in it is placed a bust of William Shirebrooke, who died in 1831. He appears to have been a model Chairman of Quarter Sessions and a thoroughly patriotic citizen; and the inscription on the pedestal on the bust describes him as "the true model of an ancient country gentleman." The bust was executed by Chantry in 1835, and is a really beautiful piece of sculpture. There

is much interesting and beautiful furniture scattered about in the various apartments of the building, perhaps the most striking of which is a magnificent mahogany dining table which has been brought here for preservation from the Judges' Lodgings.

Underneath the courts are an exceedingly interesting set of prisons. In addition to the one or two cells which are still used during the sitting of the courts, there is preserved a portion of the old debtors' prison. Part of the day-quarters and sleeping-quarters still remain and open into the courtyard, which has been largely built over in recent times. In olden days this courtyard was closed on its south face by a high palisade overlooking the Marsh precipice and commanding a magnificent view over three counties, which view must have been a very poor compensation for the miserable prisoners. It will not be without interest to reproduce a copy of the report on this prison which was published in 1808, and which has been kindly supplied to me by Mr. J. J. Bird.

Extract from an account of English prisons by
James Nield, Esquire, printed by John Nichols
& Son, Red Lion Passage, Fleet Street,
London, 1808.

Nottingham County Gaol.

"Gaoler John Holt, salary £140—Fees 13/4 and to the Turnkey 1/4 besides which the under Sheriff demands 4/- for his liberate garnish abolished.

Chaplain Dr. Wood (late Gill) Salary £50 duty. Prayers every Thursday, and prayers and sermon every Sunday, Christmas Day and Good Friday.

Surgeon Mr. Bigsby (late Partridge) salary for debtors and felons, etc., £30.

Number of debtors, March 19th - 1800, 7

Number of debtors, September 29th - 1805, 8

Remarks.—This gaol adjoins to and stands on the south side of the County or Shire Hall, it is situate on the cleivity of a hill. The entrance to it is down a passage from the street leading to the Turnkey's lodge and close to this is the debtors' courtyard 100 feet by 41 feet, with a flagged terrace and handsome palisade, commanding a view of three counties.

On the east side of the debtors' court is their day apartments or common mess room 17 feet by 10 feet with a glazed window, a fireplace and side oven and also three good-sized sleeping-rooms.

On the north side are three other sleeping-rooms, one of which near the bath was lately converted to this its proper use out of the keeper's stable now disused. The average size of these rooms is 22 feet 8 inches by 10 feet 0 inches. At present there is no place set aside for the Infirmary.

Women debtors have a room which is 20 feet square, has a flagged floor, arched roof, a fireplace and a large window that very improperly looks into the men's court.

To all the above-mentioned rooms the keeper supplies beds and bedding at 3/- per week for a single person, and 2/- each if two sleep together.

Over the mess room is a small chapel, 23 feet 0 inches by 20 feet 6 inches, which has four glazed windows. The sexes are separately placed and all attended divine service when I was there.

Those poor debtors who cannot afford to pay for a bed are most uncomfortably provided for in the county prison. Their descent is by twenty-eight steps, to three miserable sleeping-rooms called free wards.

The two largest about 12 feet by 9 feet have fireplaces, the third, which was formerly the condemned room or place assigned for convicts under sentence of death, is about 9 feet square with a wooden bedstead in it, and all have a small iron grated and glazed window. The debtors here confined are obliged to furnish their own beds, which yet necessity only in the extreme can induce, or rather compel them to occupy.

A considerable part of the debtors' courtyard on the north side is still occupied by a large dust-hole and dung-yard leading to the arcades under which is a capacious and convenient bath, with a copper to warm it when necessary, but they are seldom used. Two pumps and three cisterns supply the bath, the gaolers' house and the whole prison with soft water from the river Leen. It is sometimes muddy and at other times must be fetched from the bath.

There is a well sunk in the felons' old courtyard near the keeper's parlour, which, if a pump were put down, would supply the whole gaol with excellent spring water. The well was covered over in 1799, for which the only reason I could have assigned was that some prisoners then there had thrown improper things into it.

The arcades under the County Hall would afford some good room for workshops and comfortable free wards for the poor common side debtors, and adjoining to the Turnkey's lodge there is sufficient space for a small courtyard to accommodate the women debtors.

List of legacies and other donations to Nottingham County Gaol.

John Sherwin, Esquire, of Nottingham, £4 per annum now paid quarterly by John Longdon, Esquire, out of an estate at Bramcote purchased by Mr. Sherwin

of the descendants of Henry Handley, Esquire, the donor.

Samuel Smith, Esquire, M.P. for Leicester, pursuant to the will of Abel Collin, 4/- monthly for the prisoners for coal.

John Elliott, Esquire, of Nottingham, sends to all the prisoners beef, bread and ale at Christmas.

The Rev. Mr. Gill, Chaplain, sends a large piece of beef at Christmas.

Lady Warren sends twelve stones of beef at different times to debtors.

The High Sheriff, for the past three years, has sent five tons of coal and also bread, beef and ale to all the prisoners.

The Grand Jury at the Assizes make a collection for the criminal prisoners, to the amount of from £1 10s. to 40/-.

Here, as I have before noticed at Derby, Horsham, etc., a man goes round the county about Christmas and collects money at gentlemen's houses for the debtors.

In 1802 the collection amounted to £52 4s. 10d.

Paid to John Brandrath, the collector, being out twelve weeks and four days at two guineas per week :
£26 8s. 0d. Net amount £25 16s. 10d.

Distributed as follows :—

1802 December 26th, four debtors		
	£1 4 11 each,	£6 19 8
1803 January 17th, five debtors,		
	£1 15 4 each,	£8 16 8
1803 February 26th, six debtors,		
	£1 3 4 each,	£7 0 0
1803 March 3rd, seven debtors,		
	£0 6 6 each,	£2 5 0

1803 March 3rd, one debtor

£0 15 6	£0 15 6

	£25 16 10

The Surgeon has discretionary power to order the indulgencies of extra clothing, linen, food, wine, etc., for sick and infirm prisoners as he finds essentially necessary.

The act for preservation of health, and clauses against spirituous liquors are hung up in the debtors' mess room.

Some years since, the following singular incident happened with respect to this prison, which is vouched for by good authority.

On the 19th of *February*, 1787, two women (Mabel Morris and Elizabeth Morris) were committed to this gaol by virtue of a Bishop's writ and confined there till 25th *February*, 1799, when some repairs being wanted at the prison their doors were thrown open. They sent for a cart in which their goods were loaded in the daytime, and the women went out unmolested.

Applications were made to the Sheriff, to know if they were to be brought back to prison, but nothing was done, and at my last visit in September, 1805, they resided at Calverton, in this county.

The sanction for the confinement of a prisoner upon the above-mentioned process runs thus:—

' For as much as the Capital Royal power ought not to be wanting to the Holy Church in its complaint you are commanded to attach to the said — by his (or her) body according to the law and custom of England until he (or her) shall have made satisfaction to the Holy Church as well for the contempt as for the

injury by him (or her) done unto it.' One cannot help wishing, however, that the reformation or the revolution or any other adequate and legal interference had done away the power of such imprisonment.

I hereby beg leave to pay my respected acknowledgment to William Elliott Elliott, Esquire, of Gedling House, late High Sheriff of this County, who humanely accompanied me to the prisons hospital and workhouse. And also to the worthy magistrates in general, for the polite notice they were pleased to take on my suggestions relative to the state of the gaols of Nottingham and Southwell. James Neild, 1808."

Lower down than this debtors' prison there still remains an exercise yard closely walled in, and whose walls are covered with scratchings and initials wrought by hundreds of prisoners, and, perhaps the most gruesome of all, there are still preserved the gravestones of executed criminals bearing merely their initials and the date of their death.

To the east of this there is an entry to a dark underground cave which has all the appearance of one of the rock cellars so common in Nottingham, but which may have been used as a mediæval prison. Adjacent to this, mixed up in a great deal of almost unexplainable substructure, are two terrible cells which were used as free sleeping-quarters for impecunious debtors, but whose later history is as condemned holds. They are six or eight feet long by about four feet wide, and when the great iron-studded doors which close them are shut they are almost pitch dark, what little light and ventilation they get comes through a small hole about six inches diameter and heavily barred above the door.

Below this there are still other prisons hewn out

of the rock, but they are extremely difficult and unsafe of access, and their history is exceedingly obscure. There are countless stories of horrors which have occurred in these prisons, of which it is unnecessary to speak, for those who have once seen these dungeons can picture for themselves some of the miseries which they have witnessed. There is, however, one remarkable event which is well worth recording, for in the year 1537 Cicely Ridgeway was confined in Nottingham prison for refusing to plead guilty to the murder of her husband. Such was her determination that she remained for a period of forty days without any sustenance whatever. This was looked upon as a miracle, and she received her discharge.

It was outside the Shire Hall that the last public execution in Nottingham took place, and there still remain marks upon the façade which show where the gallows used to be temporarily erected. In olden times execution followed sentence with terrible swiftness. A criminal who was condemned was executed upon the following day, and the more merciful judges were wont to postpone the sentence until Saturday, for as Sunday was a "dies non" in the eyes of the law, a person condemned on Saturday was not executed until Monday, and so had one day longer in which to prepare for his doom. The history of Nottingham gallows is not without interest, although its beginning is very obscure the first mention being in 1496. By 1558 the site of the gallows was permanently fixed upon Gallows Hill, very near the site where the present lodge to the Church Cemetery stands, and to this point a long procession of wretched criminals was led to expiate their offences. However, by 1831 this gallows was abandoned and executions took place in front of the Shire Hall in the

full view of the public. The last public execution took place in 1861 and was that of Richard Darker, who paid the penalty for killing his mother at Fiskerton. After that time executions took place privately at the west end of the yard in the prison, which we have just considered.

It is an interesting commentary upon the ancient feeling towards the Jews to remember that there was a special gallows erected in what we call Shakespeare Street for the accommodation of Jewish malefactors, for public opinion would not tolerate the execution of Jews upon the Christian gallows.

Just opposite to the Shire Hall, upon the north side of High Pavement, stands a very fine brick building (No. 29). It is by far the best piece of brick workmanship in Nottingham, and has been said by competent judges to be the best piece of brick building in the whole of England. It was erected in 1820, and each of its facing bricks after being burned was carefully rubbed, trued on sand paper, and thickened to a gauge. The mortar was very carefully mixed and possibly passed through a sieve to prevent impurities, so that the whole structure is really a piece of consummate craftsmanship.

It is a curious thing that, although the Romans were adepts at brick-building, the custom of using bricks seems to have died out in England with the departure of the Roman authorities, except in a few isolated districts such as Essex where stone is almost non-existent. Brick-building remained in use on the continent, particularly in the Low Countries, all through the middle ages, and it was gradually re-introduced into England during the XIV. century. By the time of Charles I. bricks had become very general, and so

much inconvenience was caused by the variety of their size that an Act of Parliament was passed regulating their dimensions. In 1625 it was enacted that their length should be 9 inches, their breadth $4\frac{3}{4}$ inches and their thickness $2\frac{1}{4}$ inches; of course nowadays they are 9 inches by 3 inches by 4 inches.

The usual bond which is used nowadays is called the "Flemish Bond," and consists of a brick laid length ways called a "stretcher," alternating with one laid head ways which is called a "header," but from the XV. century to the end of the XVII. century there obtained in England another bond which is called the "English Bond," and which consists of one course of bricks being laid as "headers" and the next as "stretchers." Although this English bond was revived in the XVIII. century it is a very useful indication of the age of an ancient brick building. In 1850 this magnificent house was in the occupation of Mr. Booth Eddison, who was an eminent surgeon of this time, and it is now descended to use as a warehouse.

No. 23, which is now used as a branch of the County Offices, is a house with both history and internal beauty. For many years it was used as the Judge's Lodgings, and behind it is a really charming garden which forms an oasis of greenery which it is very difficult to see from anywhere else than the windows of the schoolrooms of Halifax Place Chapel. It is a XVII. century house which was greatly altered about 1833, about which time it was purchased from the Fellows family, who had removed thither from a smaller house a little to the west. Before their time it was occupied by Lady Hutchinson, the mother of Colonel Hutchinson. In 1656 this good lady was prosecuted at the Assizes for having music in her house

upon the Sabbath Day. We have another striking case of the terrible intolerance of the Puritan times given in "Bailey's Annals of Nottingham." Mr. Marmaduke Moore, Rector of Ordsall, "had been guilty of the damnable offence of playing cards upon three several times in his own house with his wife which would create scandal of religion drawing down the wrath of God upon this land." His estate was forfeited as if for treason, and he was for ever sequestered from his living. This occurred in 1652.

The entrance hall to this house is at present a veritable museum containing strange relics of the past, such as the javelins borne by the old javelin men, ancient carbines and so forth, and leading out of it are beautiful panelled rooms containing more than one secret cupboard, but the most striking relics of all are the battered remnants of two kettle-drums which hang upon the walls. These are the kettle-drums which beat the charge of the Duke of Kingston's Light Horse at the battle of Culloden, when "Bonny Prince Charlie" was defeated in 1746. Who the Duke of Kingston was we have seen when we were considering the residence of the Pierrepont family in Stoney Street, and the representative of this family was one of the principal movers in the raising of the regiment of horse in Nottingham and districts during the terrible times of 1745. They were equipped with skull caps and breast plates and they did exceedingly good service. By 1746 they had become the 15th regiment of Dragoons, or "Elliott's Light Horse," and they earned for themselves a bad name for their treatment of folk with whom they were called upon to deal. Dragoons were so called from the "dragon" or carbine which they carried, and a dragon was really a foot soldier who used a horse for con-

venience of transport, just as the mounted infantry which were of so much value during the Egyptian campaign at the close of last century.

The two houses numbered 17 and 19, High Pavement, have leaden rain water heads with the initials ^F S.M. and they date from 1731. The house was erected in that year by Samuel and Mary Fellows, the representative of a house of no small importance in Nottingham's history. The founder of the family was Samuel Fellows, who sometime about 1700 was apprenticed to one John Howitt, who was a frame-work knitter. He prospered in business, and afterwards became an Alderman and finally Mayor of Nottingham. His son, John Fellows, continued the business and followed in his father's civic footsteps, being afterwards an Alderman and three times Mayor of the town. John Fellows still further increased the business, which was situated in Broad Marsh, and moved from this old house to the County House, No. 23, High Pavement. In 1808 he established the bank in Bridlesmith Gate, which many of us remember as Hart Fellows Bank, but his celebrity was eclipsed by that of his son Sir Charles Fellows. Sir Charles Fellows was a great antiquary and traveller. Between 1839 and 1841 he travelled in Asia Minor and, having discovered many treasures, he, in conjunction with the Trustees of the British Museum, shipped them to England, and they may still be seen in London. He published books on his travels and researches, and also upon ancient coinage, and for these various services he was knighted by Queen Victoria. He was also much occupied with the careful restorations of Carisbrooke Castle.

Mr. George Fellows, who was for so long the

secretary of the Thoroton Society and whose writings are well known to local antiquaries, was the grand-nephew of Sir Charles Fellows, and it was under him that Messrs. Hart Fellows Bank was transferred to the great banking house of Lloyds.

The house is typical of the late XVIII. century construction with its crown glass windows, its tall narrow doorways surmounted by fan-lights and flanked by classic pilasters, and for a short time it was the residence of that strange character Henry Kirk White, the Nottingham poet, about whom everybody talks, but whose writings very few people read nowadays.

Almost opposite this old house are the modern buildings of the County Police Station, which occupy the site of the Castle Inn. This inn was probably a typical mediæval hostelry built round a great yard and having galleries which formed passages by which the bedrooms could be reached, just as they do at the New Inn at Gloucester nowadays, and a curious story is told of this inn illustrative of the sordid and strange manners which obtained in the time of King Charles I. When King Charles came to Nottingham to raise his standard at the commencement of the great war between the King and the Parliament in 1642, he found Nottingham Castle so ruinous that it could provide no accommodation for him, and so he took up his residence in Thurland Hall in what we now call Pelham Street. Prince Rupert, his dashing cavalry leader, quartered himself at this Castle Inn, and when he arrived at his quarters he called for a bottle of wine, the drawer or waiter brought it to him, and, in accordance with the custom of the times to guard against poison, he was instructed by the Prince to drink the first glass. This he refused to do and the Prince's suspicions were

immediately aroused, and drawing his sword he made a rush at the unfortunate man, who only escaped instant death by vaulting over the banisters of the gallery outside the room into the great yard below. The landlord came rushing up and succeeded in pacifying Prince Rupert by explaining to him that the man meant no disrespect or harm to the prince, but that he was a strict teetotaler, but that he, the landlord, would be happy, if the Prince so desired, to attend upon him and drink the first glass out of every bottle which was supplied for the Royal consumption.

This inn must have disappeared soon after this event, for the land upon which it stood, and which is now occupied by police offices, was left open as a garden or vista, from which a magnificent view over the whole of the Leicestershire hills could be obtained from the windows of Mr. Fellows' house upon High Pavement.

High Pavement Chapel, as we know it at present, was built in 1876, but its history as a place of worship goes back several hundred years, and behind the present building are some interesting remains of an old building. In 1651 the Rev. John Whitlock occupied the office of Vicar of St. Mary's. Of course, this office was not quite the same as it is nowadays, for in those days, during the ascendancy of the Puritan Party in England, another form of worship than that of the Established Church obtained. But at any rate Mr. Whitlock was the chief minister of the church, and appears to have been an exceedingly holy and acceptable minister. He was assisted in his work by Mr. William Reynolds, his bosom friend, who acted as lecturer, and they carried on very fine work in the church until after the Restoration. In 1662, for political reasons, an

Act of Parliament was introduced called the Act of Uniformity, which provided that all clergy should accept a declaration of certain forms of church government and of theology so that the whole religion of the land should be of a uniform character. In common with many other able and devout clergymen Mr. Whitlock and Mr. Reynolds found that they could not conscientiously conform to this Act, and so they became nonconformists and consequently were not allowed to continue their ministry in St. Mary's Church. The Rev. John Barratt, who was minister of St. Peter's Church, found himself in a similar plight, and as they were all three destitute of means of subsistence they were hospitably entertained by Sir John Musters at Colwick Hall. Their troubles were not at an end, for in 1666 a further Act of Parliament made it a penal offence for a minister to reside within five miles of the church at which he had officiated, so these three divines removed to Shirebrook and afterwards to Mansfield. But so true were they to their congregation that arrangements were made for them to visit Nottingham by stealth, and I think that probably the authorities winked at these visits. They had various places of meeting, but the most important were in the huge rock cellars underneath Vault Hall, the house which stood at the corner of Drury Hill and Low Pavement. Part of James II.'s policy by which he hoped to reintroduce Roman Catholicism was to tolerate all forms of religion, and so in 1687 these three worthy clergymen were enabled to return to Nottingham, and in 1687 a congregation assembled under their guidance in a house in St. Mary's Gate, whose site, I believe, is now lost. This congregation was of such importance that in 1690 a chapel was built in High Pavement, more or less

on the site of the present building, which was supported by nearly all the great families of Nottingham from the Earls of Clare downwards. It is very pleasing to know that after Mr. Reynolds's death, by an act of large-heartedness his body was buried in St. Mary's Church, and the blue tombstone which covers his remains acts partially as a foundation for the pulpit which is occupied week by week by the Vicar of St. Mary's Church. The place of worship thus established, flourished exceedingly; it was nick-named "Little St. Mary's," and it was attended by many of the great families. Byron, the poet, was regularly brought here as a boy, and it is interesting to remember that the greatest of Nottingham artists, Richard Parkes Bonington, was baptised within its walls. In 1815 great alterations and improvements were made to the fabric, and the foundation was laid of a very valuable library in connection with the church. In 1815 an organ was placed within its walls, but finally, as we have said, in 1876 the present building took the place of the older edifice. It is well worth entering, for apart from its strange and beautiful memories the south window is enriched with magnificent modern stained glass, designed by Burne-Jones and executed by Holiday, and its extraordinary pulpit is also worth consideration.

Exactly opposite Garner's Hill stood the old Bluecoat School of Nottingham. The origin of this school is obscure. When some alterations were being made to the building, about 1804, a brass plate was found saying that the school was established in 1706, but the site upon which the original school was built is lost. It appears to have been supported by contributions from the Corporation and others, and it

was removed to High Pavement in 1723, and the buildings were erected upon ground given by Mr. William Thorpe, who was a lawyer of Nottingham about that time. The education given in the school appears to have been quite good, with a bias towards religious training which is reflected in the rules which were laid down for the guidance of the trustees in 1793 and which are published in Deering's history. The school was moved to its present site on Mansfield Road in 1853, and all trace of it has vanished from High Pavement, but there is an illustration still extant which shows us its appearance.

There are several curiosities in connection with High Pavement, which it is perhaps well to recall, for example, in 1775 John Collin, a scion of the benevolent house of Collin, died at his house in High Pavement, and he lies buried in St. Nicholas' Church. I have never been able to identify this house, nor can I account for the fact that the iron fanlight above the doorway of No. 14 is wrought into the shape of a W. I have often wondered whether it was the house of Mrs. Weatherall, whose strange opinions and funeral were considered when we considered St. Mary's Church. Then again, four hundred years ago, in 1533, there is a strange character mentioned in the records, behind whom I am sure there may be a story, for in that year Helen Attewell, who was spoken of as "Helen of High Pavement," got herself into trouble for selling ale above the prices of the assize set by Mr. Mayor. I have often wondered whether this grasping lady founded the tavern business which is to-day represented by the County Inn, and of course our friend Tobias must get himself mixed up with this street, although it was of such tremendous respectability, for it was

at the Cock Inn upon High Pavement, wherever that may have been, that Tobias first met Coney his evil genius, which meeting we referred to in some detail during our consideration of Narrow Marsh.

Weekday Cross was the old daily market of Saxon times, and possibly its origin is even earlier than this. At any rate, the pre-Conquest defence of the town takes a curious turn to the south just here, in order to include this area, showing its importance before the days of Edward the Elder. It is an insignificant place nowadays, but there is evidence that it must have been considerably larger in times gone by, for the old thoroughfare which is represented by Byard Lane does not align with Pilcher Gate and Pepper Street, which are its east and west continuations. This movement of the old street seems to indicate that ground had been filched from the public thoroughfare, a process which was going on generally throughout the English towns, gradually narrowing and choking up the streets, but the movement of Byard Lane is so marked that it seems to indicate that there were no buildings upon the other side of the road, proving and pointing to the fact that the block of buildings between Byard Lane and Middle Pavement are of very much later origin.

We have said that Weekday Cross was the ancient market-place of the Saxon borough, but when Peveril erected his stronghold upon the Castle cliff a new town, occupied largely by his French followers, sprang up around its walls, and so a large and important suburb was founded outside the town. For a variety of reasons, perhaps the chief of which was the animosity between the English and the French inhabiting these separate districts, it was found convenient to establish

a mutual market-place where the two nations could meet to transact business, but could be yet kept sufficiently apart to prevent bloodshed, and so the great open space which has come down to us as the Great Market, but which in times past was called the Saturday Market, was chosen for this purpose. Gradually this Saturday Market became of very great importance in the neighbourhood, for to it resorted the whole countryside, and the business transacted in it was very great indeed. However, the Weekday market still continued and was used for the ordinary household shopping and every-day trading. As a matter of fact the Wednesday market which is held in the Market Place, properly, I believe, should occur at Weekday Cross. The access to this daily market from the Leen and from the lower part of the town was obtained by the two steep thoroughfares of Middle Hill and Garner's Hill, leading respectively to the west and the east end of the Market Place.

I think that this market-place must have been very early paved, probably with great boulders, for the traffic it had would be very great indeed. A similar area in York is still called "The Pavement," and though I can trace no such name as having been applied to Weekday Cross, I feel tolerably sure that at some time or other it was so called. It was the centre of the civic life of the old town, and it remained such a centre even after the Conquest, for the English and the French boroughs were divided into two separate governments, each with its own officers and its own laws, and so remained until 1713. In its eastern end stood the Old Moot Hall or Town Hall of the ancient borough, in which was transacted the town's business and in which were the town's prisons, quite different,

of course, from the prisons under the Shire Hall, at the eastern end of High Pavement. It is quite likely that these prisons are those referred to as existing in King John's time, but about them we know very little indeed. As it was situated upon a promontory or mound it was referred to occasionally as "Mont Hall," and as a matter of fact Fletcher Gate was at one time called "Mont Hall Gate." How far back into the past the old town hall goes it is almost impossible to say. It was re-built in 1744 and was pulled down just before 1900 in order to make way for the alterations of the Railway. Æsthetically considered, it was no great loss, for it was a particularly ugly building standing upon colonnades with its long side parallel to High Pavement, and reached by a flight of steps leading up from Weekday Cross. Under these steps, or their predecessors, was at one time kept a stock of whale-oil, which was used for the illumination of the town, which must have rendered the neighbourhood somewhat unsavoury. It is recorded that upon one occasion a frost occurred of such intensity as to freeze this stock of whale-oil.

Weekday Cross itself stood in the north-west corner of the area, in front of the more modern entrance to the hall. The first actual mention of it occurs in 1549, but a cross probably existed there much earlier. It was pulled down in 1804, and pictures which remain of it show it to have been an ordinary pillar cross upon steps. The arms had disappeared, and it was crowned by a great stone globe. From the steps surrounding it Royal and municipal proclamations were made, and it was really just an ordinary normal market cross.

In Weekday Market Place were various accom-

modations. One of the several sets of stocks, which were in use in Nottingham, was placed here, and is mentioned in 1541. A bull-ring also was here in 1580, and was taken up in 1691. It was situated at the corner of the modern Fletcher Gate and Weekday Cross, and the site of the old market-well, which was fitted with a pump in 1636, is marked by the pillar-box just at the end of Middle Pavement.

Fletcher Gate is a street the history of whose name it is rather difficult to make out. Apparently in early days it was the butchers' quarter, and its extreme antiquity is reflected in its earliest name, for in 1335 it is referred to as "Flessehewer Gate," or "Flesh Hewer Gate." Of course, after the Conquest, such a street would be called the Shambles, after the French manner of speech, but our Saxon forefathers spoke of their butchers as "fleshers." In 1744 it is called "Mont Hall Gate," because it led down to the Mont Hall or Town Hall in Weekday Cross, and then it goes back to its old butchering history, and a portion of it at any rate becomes "Blow Bladder Street," probably after the street of the similar name close to the butchers' quarters in London. However, this name struck our forefathers as unpleasant, and in 1800 it becomes "Market Street." But in 1865, when the new street leading from the Theatre Royal to the Market Place was made out of Sheep Lane, it was first decided to call it Theatre Street, but that designation was quickly abandoned and it was re-christened Market Street, a name which has remained to the present day. Of course, endless confusion was caused by having two Market Streets in the town, and after various experiments had been made it was finally decided to return to the old name—Fletcher Gate. During the whole

of its long history the northern part of the street appears to have remained under the name of Flesher Gate, or something near it, which gives rise to the suspicion that it may have been the quarters of the fletchers or arrow-makers. Mr. Briscoe, in his "Bypaths of Nottingham History," says that arrow-making continued an industry in Nottingham as late as 1724.

Because of its association with the butchers, Fletcher Gate would be particularly subject to mud, and so we find that so early as 1486 it was paved with boulders, and I am rather surprised that the name of Pavement has not somehow or other been associated with it.

The butchers have probably left their mark upon the street called Byard Lane, which leads off from Fletcher Gate, for it is quite possible that "Byard" is a corruption of "byre," the huts in which the animals doomed to slaughter would be kept, but Byard Lane has a far more interesting story to tell than that of slaughter-houses, for it cuts directly across the ancient defence of the pre-Conquest Burgh of Snottingham and probably it represents the eastern gateway of that stronghold. It was first called Byard Lane in 1633, but before that time it was called "Walloon" or "Wooler Lane," which is a corruption of Wall-On Lane, reflecting its connection with the defences. All this history was for the moment lost in 1890, when it was re-christened "Dining Hall Street."

Although such a tiny street it has its tragedy, for in 1759 one Samuel Ward was executed for breaking into the house of a certain Mr. Liptrot, who was a grocer at the borough end of Byard Lane. Ward was respectably connected, and there seems absolutely no reason why he should attempt any theft, and very great

public sympathy was expressed at his execution, the general opinion being that he had no felonious intent in entering the house. It was generally said that Mrs. Liptrot died of a broken heart after the execution.

On the other side of the picture we have the fact that in 1757 Mary White was hostess to John Nelson and other of the Methodist pioneers at her house in Chapel Court, off Byard Lane, which has now disappeared.

At the junction of Fletcher Gate and Bottle Lane is a building now used as offices which was called Zion Chapel, and which was erected in 1820 by a body of Independents.

There are one or two other facts connected with Fletcher Gate that are not without interest, for example in 1443 a certain Richard Dolby, who was a baker, leased a garden on the east side of Fletcher Gate from the Corporation, and this is the earliest lease on the Chamber Estate. Again in 1761 Dr. Jasper Deane was living in Fletcher Gate, and it was in the street outside his house that he was seized with his fatal illness. Dr. Jasper Deane was brother of Captain Deane, who was one of those strange, romantic characters of the XVIII. century. He was born in the reign of Charles II. in 1679, and though of good parentage he expressed the remarkable wish to become a butcher. When he was of sufficient age this wish was gratified and he was apprenticed to a butcher, with whom he soon fell into evil companionship and he became so notorious a deer stealer that it was advisable for him to get out of the country. He eventually joined the navy, and it is probable that he was at the capture of Gibraltar. Returning to Nottingham practically destitute he, in partnership with his father

and his brother, in 1710, fitted out the "Nottingham Galley," which was loaded with all sorts of merchandise for traffic in America, and placed under his control. Unfortunately, he was cast away during a storm off the Newfoundland coast, and not only did the galley become a total wreck, but Deane and a few sailors were stranded for twenty-six days upon a desert island where their sufferings were such as to reduce them to cannibalism. Eventually he was rescued and returned to Nottingham, but his brother, Dr. Deane, behaved in so unreasonable a manner, upbraiding him in season and out for the loss of the ship that the situation became intolerable, and negotiations between the brothers were broken off. However, a reconciliation was arranged and the two brothers dined with seeming friendship at the house of a mutual friend, and upon the conclusion of the entertainment Captain Deane offered to walk home with his brother, but when they got into Fletcher Gate his temper got the best of him and he broke out into a torrent of abuse which became so violent that he was about to assault the Captain, the latter in self-defence pushed him away and he fell down and immediately died from a broken blood vessel, but whether the breakage occurred through the violence of his temper or through the fall it was never decided.

Captain Deane took service with the Czar of Muscovy and returned to Nottingham in 1720 with sufficient competence. He settled down at Wilford, where he built the two houses still remaining at the entrance to the village. One day while he was walking in his garden he was set upon and robbed in broad daylight of everything of value that he had upon him. Eventually he died and was buried in Wilford Church-

yard, where his grave can still be seen.

Mr. Seagrave, who was town clerk to Nottingham before Mr. Enfield, lived in Fletcher Gate, and died at his house there in 1790, but I have never been able to identify the site.

Fletcher Gate leads into the curiously short thoroughfare known as Old Queen Street, which was made out of an older foot-passage, blocked up with posts to prevent the circulation of vehicles, about 1850, and it serves to connect the end of Fletcher Gate with the modern Carlton Street.

Bottle Lane is a curious little back-water, which really was of considerable importance as a thoroughfare in times gone by. It appears to have originally been called Linby Lane after a certain Hugh de Lindeby, who was Mayor of Nottingham about 1400, and even so late as 1750 it retained this title. However, it was called Bottle Lane at times, even before its modern re-christening. I think that this title refers to the leather bottles which were in use in ancient days, and has no reference to glass bottles, for there is no evidence of any manufacture of glass in this neighbourhood. It may have been a corruption of "Bothell," which is, of course, a rough tenement. In it was situated, until comparatively recently, a fine old timbered house, of which some relics are preserved in the Castle Museum, which for some reason or other was called "King John's Palace." There seems no reason for associating King John with it, for the present relics are certainly very much later than King John's reign, although of great antiquity and interest.

(To be continued.)