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**Denise Coss**

**First World War Memorials, Commemoration and Community in North East England, 1918-1939**

**ABSTRACT**

This thesis examines how local variations in economic, political, social, cultural and religious circumstances influenced First World War remembrance in the North East between the wars. It is divided into two parts. The first is concerned with the creation of every kind of memorial, from large county schemes to the smaller projects of villages and institutions. It investigates the people involved, the decisions they took, what they produced and the wider community's response to their efforts. The second part considers commemoration - that is, the rituals and ceremonies which grew up around memorials, their public messages and private meanings, and how they began and evolved over time. It also considers the responses and attitudes of the veterans and the bereaved to public commemoration.

The thesis finds that although there was a great deal of similarity in the way in which communities remembered, there were also differences. The differences can be located in the ways in which communities drew on their culture and traditions to 'personalise' remembrance and made it more meaningful, thus enabling them to return their loved ones 'home'. However, from the little evidence available it is apparent that the bereaved had mixed feelings about remembrance, and it is uncertain how successful it was at assuaging grief. For the veterans, the experience of war and the difficulties they encountered on their return meant that they felt differently about remembrance and their priority was to reintegrate back into normal life.

**First World War Memorials, Commemoration and Community in  
North East England, 1918-1939**

Denise Coss  
PhD Thesis  
Department of History  
Durham University  
2012



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## List of Abbreviations

BLJ	<i>British Legion Journal</i>
CDG	<i>Canterbury Diocesan Gazette</i>
DLI	Durham Light Infantry
DST	<i>Darlington and Stockton Times</i>
DCL	Durham Cathedral Library
DRL	Darlington Reference Library
DRO	Durham County Record Office
DUL PG	Durham University Library, Palace Green
GCN	<i>Guardian, The Church Newspaper</i>
HC	<i>Hexham Courant</i>
IC	<i>Illustrated Chronicle</i>
LPA	Lambeth Palace Archive
MS	<i>Middlesbrough Standard</i>
NRO	Northumberland Record Office
NDC	<i>Newcastle Daily Chronicle</i>
NEC	<i>Newcastle Evening Chronicle</i>
NDJ	<i>Newcastle Daily Journal</i>
NE	<i>Northern Echo</i>
NEDG	<i>North-Eastern Daily Gazette</i>
N.E.R.	North Eastern Railway
NEWMP	North East War Memorial Project



NWC	<i>Newcastle Weekly Chronicle</i>
PSMA	Public Monuments and Sculpture Association
RA	Redcar Archives
SDG	<i>Shields Daily Gazette</i>
SRL	Stockton Reference Library
TA	Teesside Archives
TNA	The National Archives
TWA	Tyne and Wear Archives
UKNIWM	United Kingdom National Inventory of War Memorials
YDG	<i>York Diocesan Gazette</i>
YMA	York Minster Archive

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## Acknowledgements

I am grateful to the staff at Palace Green and Cathedral libraries of Durham University, the archives and records offices of Durham County, Tyne and Wear, Northumberland and Teesside, and the reference libraries of Redcar, Middlesbrough, Stockton and Darlington. Without whose assistance much of the documentation would have remained buried. Thanks are also owed to the staff of The Royal British Legion headquarters in London, who allowed me access to their records. In particular, Allan Burgin, who gave up his time to help me navigate the system and answer my questions.

My greatest debt is to my supervisor Andrzej Olechnowicz whose patience, knowledge and encouragement gave me the confidence to complete this thesis, and to Phillip Williamson who provided me with valuable research material and advice.

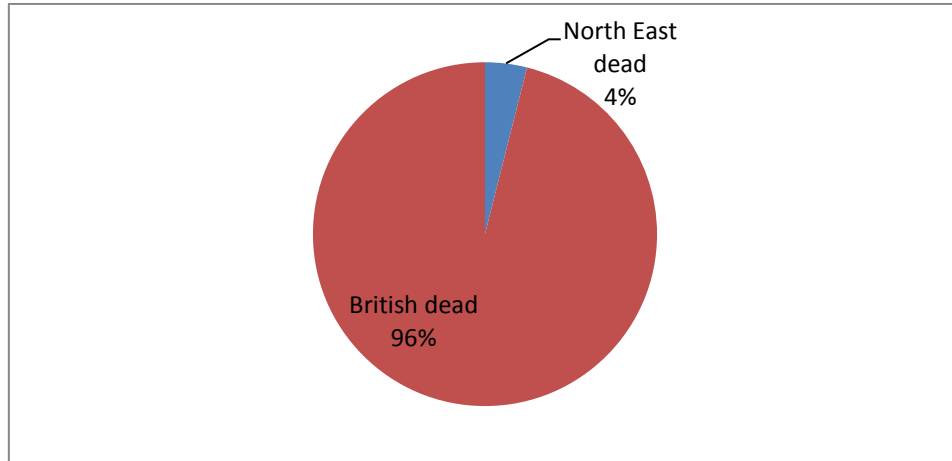
My gratitude also goes to my three children whose encouragement has been an inspiration, and to my husband Steve whose practical and emotional support has been immeasurable.

Finally, to my Great Grandfather and Great Uncle, who are commemorated on the Menin Gate, Ypres, for whom this journey began.



## Introduction

An estimated 722,785 British servicemen were killed in the First World War,<sup>1</sup> of whom approximately 29,500 came from the North East of England.<sup>2</sup>



**Fig. 1: Percentage of North East Dead in relation to overall British losses.**

Such unprecedented losses, many listed missing, and the British government's decision not to repatriate the fallen created a vacuum for the bereaved. War memorials and the commemorative rituals that grew up around them filled this vacuum, becoming surrogate graves on home soil at which to grieve and remember, and were also symbols of pride and honour marking the contribution made by the fallen and those who returned on behalf of their community and nation.

This thesis is a study of First World War remembrance for the North East of England, a region encompassing Northumberland, Tyne and Wear, County Durham, and the Tees

<sup>1</sup> Jay Winter, *The Great War and the British People*, (Basingstoke, 2003), p.71.

<sup>2</sup> This figure was calculated from the losses sustained by the two local regiments: Durham Light Infantry and the Northumberland Fusiliers and taken from a C.D. Rom entitled 'Soldiers died in the Great War, 1914-19' (Naval and Military Press), Durham County Record Office (DRO).

Valley, and provides the only study geographically focused on a region.<sup>3</sup> Remembrance has been shown to be a powerful means of understanding interwar society and culture, but most of the studies have been national or too narrowly focused on specific cities and towns, and so cannot easily address variations in economic, political, social, cultural and religious circumstances. A regional study moves away from the general picture of remembrance advanced by nationwide studies, and is not restricted by the limitations of smaller studies which have mainly focused on large civic memorials, allowing for a better understanding of the number and variety of memorials constructed, and a greater appreciation of how local factors influenced the way in which communities memorialised and commemorated the Great War.

Although the focus of this thesis is on the North East region, it does not concern itself with the idea of a cohesive 'northern identity', which may have influenced the way the people of North East addressed remembrance of the First World War. As historians have found 'northern consciousness' is both extremely fragile and generally secondary to other systems of identification such as family, street, town, county and nation. The region has always been the site of internal economic, political, and cultural tensions. The North East region consisted of an uneasy amalgamation of counties, boroughs, cities, towns and villages, some ancient some relatively modern, but all with an individual economic and cultural history.<sup>4</sup> Region is, therefore, used purely to signify the geographical area of study and it is the diverse communities within the confines of this area that are to be examined.

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<sup>3</sup> Due to county and boundary changes a small area of what is now the Tees Valley was during this period located in the old North Riding of Yorkshire. It is for this reason that references to the Diocese of York and the Archbishop of York have been made where it was considered appropriate. See Fig. 2: Map.

<sup>4</sup> David Russell, *Looking North: Northern England and the National Imagination* (Manchester, 2004), p. 19 and pp.273-8. See also Adrian Green and A.J. Pollard (eds.) *Regional Identities in North-East England, 1300-2000* (Suffolk, 2007), pp. 1-25.

## North East Region



**Fig. 2: Map of North East Counties**

[Source: One North East, <http://www.onenortheast.co.uk>]

The North East has a rich mix of diverse communities with different social, economic, political and religious characteristics. Old-established communities of coastal traders, fishermen, shipbuilders and farmers possessed of a strong cultural identity co-existed with new industrial communities of immigrant populations. Landowners (who included churchmen) industrialists and mine owners were the local elites, and had a profound effect on communities. The regional economy was heavily dependent on coal-mining, iron and steel production, engineering and shipbuilding. In 1911 agriculture and fishing once an important part of the economy accounted for one in twenty jobs in agriculture in Northumberland and less than half that in County Durham, although the fishing port at North Shields was a major landing for herring. For the same period the Northumberland

mines provided 20% of all employment and the Durham mines 30%, while North East ship building employed 50,000 accounting for almost half the national total.<sup>5</sup> These heavy industries were reliant upon export markets which declined after the war due to foreign competition exacerbated by post-war inflation with the consequence of mass unemployment which plagued the interwar years.

The religious composition of the area was another defining feature. Nonconformity was strong in the North East, particularly amongst the mining communities.<sup>6</sup> Hence communities of the North East identified less with the parish church than in other parts of the country, and as a consequence other bonds of identity – social, cultural, political and non-Anglican religious identities were at the forefront.<sup>7</sup> The 1851 census of religious worship for England and Wales shows that the number of places of worship in County Durham and Northumberland for each of the main religious denominations were as follows (the County of Northumberland also covered what was later to become Tyne and Wear): Church of England 323, Nonconformist 708 and Roman Catholic 40.<sup>8</sup>

This thesis concentrates on the two main elements of remembrance – memorial building and commemoration and brings together themes that are usually the subject of separate

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<sup>5</sup> Norman McCord, *North East England, The Region's Development 1760-1960* (Newcastle, 1979), pp.117, 148 and 224.

<sup>6</sup> For more information religion in the North East see Robert Lee, *The Church of England and the Durham Coalfield, 1810-1926* (Suffolk, 2007), pp. 129-33. Robert Moore, *Pit-men, Preachers and Politics: The Effects of Methodism in a Durham Mining Community* (Cambridge, 1974) Hew Beynon and Terry Austrin, *Masters and Servants: Class and Patronage in the Making of a Labour Organisation, The Durham Miners and the English Political Tradition* (London, 1994).

<sup>7</sup> See Robert Lee, 'A Shock for Bishop Pudsey: Social Change and Regional Identity in the Diocese of Durham, 1820-1920' in Adrian Green and A.J. Pollard (eds.), *Regional Identities in North-East England, 1300-2000* (Suffolk, 2007), p. 112.

<sup>8</sup> This was a separate census carried out at the same time as the main Census of Population, the only one of two, the other was carried out in 2001. It assumed everyone was Christian and it tried to find out what kind of Christians were most important in each district. This was achieved by counting how many people attended each church on the census Sunday. It also contained information regarding the number of places of worship there were for each denomination in a given area. <sup>8</sup> Taken from the 1851 Census of Worship or England and Wales, abridged from the official report by George Mann (London, 1854), p. 136. <http://www.books.google.com>



publications. Focusing on the central figures - local elites, the churches, the veterans, and the bereaved, it examines the public and political process of memorial building concluding with the unveilings. It then considers commemoration that is the rituals and ceremonies which grew up around memorials, their public messages and private meanings, and how they began and evolved over time. It argues that although there were common patterns regarding memorial building and commemoration, there was also diversity and flexibility. This is evident in the type of memorials constructed, the iconography and the inscriptions they exhibited, and the adaptation of rituals and services, all of which allowed remembrance to be closely associated with, and representative of, a specific community, which created a sense of belonging enabling the fallen home to be returned home. This thesis supports the argument that people made sense of the war by accessing the past. However, what this thesis demonstrates is that the 'past' that people accessed differed from community to community, and that this had an impact on remembrance. The differences may have been subtle, but they are valuable in so far as they distinguish how important a sense of belonging was to the remembrance process.

### **Historiographical Context**

Historians have adopted four main approaches when studying remembrance: the functionalist school, the grief school, the symbiotic, and the feminist school.

Functionalists maintain that within a system everyone and everything has a purpose and a function. For Functionalists remembrance is a stabilising force that served to maintain the dominant values of society thereby preserving the *status quo*. Neil Orr claimed that state and civic authorities attempted, through commemorative discourse, to restore pre-war

order.<sup>9</sup> Hynes and Mosse argued that the principle force behind remembrance was the affirmation and propagation of political ideas about wars and the nations which fought them.<sup>10</sup> Hynes criticised memorials for celebrating a heroic, sanitised view of war. He saw them as 'officially manipulated constructs projecting an unrealistic image in order to serve as official closure of the war; they were the 'c-major chords that bring a war and its emotions to a grand affirming conclusion'. Memorial building was an attempt by society to deal with certain fundamental needs of the bereaved. Memorials recorded the dead, and so gave dignity to an undignified death. Moreover, they offered reassurance that the dead had died willingly and, therefore, not to resent or repent their sacrifice.<sup>11</sup> Mosse argued that through remembrance those 'concerned with the image and the continuing appeal of nation worked at constructing a myth which would draw the sting from death in war and emphasize the meaningfulness of the fighting and sacrifice'.<sup>12</sup> Bushaway stated that the elevation of the dead through commemoration, in which the dominant theme was that of sacrifice for the greater good, was a means to inhibit criticism of Britain's social and political constitution.<sup>13</sup> Alex Bruce argued that memorials not only remembered the dead but were didactic. Through their form, inscription and unveiling memorials communicated social, ethical and political messages intended to influence memories, attitudes, perceptions and future actions.<sup>14</sup> Bell agreed stating that war memorials reflected an imperialistic and patriotic age, and a class-bound hierarchal society. They stood as patriotic sermons in stone

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<sup>9</sup> Neil Gordon Orr, 'Keep the Home Fires Burning: Peace Day in Luton 1919' *Family and Community History*, Vol. 2:1, May 1999, p. 30.

<sup>10</sup> Samuel Hynes, *A War Imagined: The First World War and English Culture* (London, 1992), George Mosse, *Fallen Soldiers, Reshaping the Memory of the World Wars* (Oxford, 1990).

<sup>11</sup> Hynes, *A War Imagined*, p.270.

<sup>12</sup> Mosse, *Fallen Soldiers*, pp. 6-7.

<sup>13</sup> Bob Bushaway, 'Name Upon Name: The Great War and Remembrance' in Roy Porter (ed), *Myths of the English* (Cambridge, 1992), pp. 136-137.

<sup>14</sup> Alex Bruce, *Monuments, Memorials and the Local Historian* (Dorset, 1997), p. 5.

reflecting a committee's acceptance of the establishment's view of the war, but not necessarily the public's.<sup>15</sup>

The 'grief school', exemplified by historians such as Winter and Gregory, contended that the primary function of remembrance was to help the bereaved come to terms with their losses. Winter argued that memorials were built as places where people could mourn, but that in time their ritual significance has become obscured by their political symbolism.<sup>16</sup> Winter also argued that the dominant historiographical interpretation of the war, often referred to as the modernist model that saw the war as ushering in a new modern era that rejected 'traditional' patriotic forms of remembering war, will not stand scrutiny. He demonstrated that there was a reliance on 'traditional' forms of remembrance which were adapted or took on new meanings to accommodate expressions of mourning for the losses of the war.<sup>17</sup> For the 'grief school' the remembrance process was motivated by a need to express and resolve the emotional traumas caused by the war. Remembrance and healing were inextricably linked. For the bereaved, death had to have a meaning: to honour the death of a loved one, to invest him with hero status, see his cause as worthy, was all part of the process of healing and acceptance.<sup>18</sup> Cannadine even suggested that British war memorials were on the whole spontaneously generated by the bereaved for their own comfort.<sup>19</sup> Yet the process of memorial building was far more complex than Cannadine's statement implies. Gregory demonstrated the complexity by acknowledging that official remembrance was not created by the bereaved, but rather on their behalf, leaving it unclear

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<sup>15</sup> Gilbert Torrance Bell, 'Monuments to the Fallen: Scottish War Memorials of the Great War', Vol. 1 (unpublished thesis, Vol. 1, University of Strathclyde, 1993), pp. 320 and 308.

<sup>16</sup> Jay Winter, *Sites of Memory, Sites of Mourning* (Cambridge, 1995), p. 93.

<sup>17</sup> These 'traditional' forms relied on classical, romantic and religious images. Winter, *Sites*, pp. 2-5.

<sup>18</sup> Gerald DeGroot, *Blighty: British Society in the Era of the Great War* (London, 1996), p. 281.

<sup>19</sup> David Cannadine, 'War and Death, Grief and Mourning in Modern Britain' in J. Whaley (ed), *Mirrors of Morality: Studies in the Social History of Death* (London, 1981), p. 219.

as to whether it fulfilled their needs or reflected their wishes.<sup>20</sup> King, however, saw memorial building as a joint enterprise and argued that it was normal for the general public to be involved in what they wanted to say about the war and how best to convey this.<sup>21</sup> For those who chose to remember at memorials, how they used them was seldom uniform. Connelly's research led him to conclude that a mourner, when looking at a memorial, only saw the name of their particular loved one, and although they could take solace from the shared experience, the grieving remained personal, private and individual.<sup>22</sup> Winter agreed that war memorials had highly personal meanings: they were places of pilgrimages, of remembrance and consolation.<sup>23</sup> However, he placed more emphasis on the power of communal remembrance arguing that the bonds shared by those in mourning were expressed openly in ceremonies of collective memory, and in their grief the community became united as one large family, which he referred to as 'fictive kin'.<sup>24</sup> However, Winter acknowledged that some felt an overwhelming need to communicate with the dead and found comfort in spiritualism,<sup>25</sup> something which Cannadine terms the 'private denial of death'.<sup>26</sup>

A third approach, offered by Stefan Goebel, which might be termed the 'symbiotic school', saw remembrance of war as more complex than simply an act of political manipulation or management of the bereaved. Remembrance was a 'social act of

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<sup>20</sup> Adrian Gregory, *Last Great War: British Society and the First World War* (Cambridge, 2008), p. 255.

<sup>21</sup> Alex King, 'The politics of Meaning in the Commemoration of the First World War', p. 11.

<sup>22</sup> Connelly, *Great War, Memory and Ritual*, p. 44. He justifies this statement by suggesting that the placing of flowers on a shrine or memorial is comparable to that of placing flower on a grave, hence honouring and remembering an individual, rather than a group.

<sup>23</sup> Winter, *Sites*, p. 128.

<sup>24</sup> Winter, *Sites*, p. 30 and *Remembering War: The Great War Between Memory and History in the Twentieth Century* (Yale, 2006), p.150.

<sup>25</sup> Winter, *Sites*, p.58. For a more detailed account on spiritualism and the Great War refer to Jenny Hazelgrove's *Spiritualism and British Society between the Wars* (Manchester, 2000), esp., chp. 1

<sup>26</sup> Cannadine, 'War and Death', p. 227.

recollection' emanating from the shock of bereavement, but the psychology of mourning had to engage with the politics of memory and *vice versa*, therefore, commemoration could not be politically neutral.<sup>27</sup>

Kate Trumpener draws attention to a feminist scholarship, whose ranks include Margaret Randolph Higgonnet, Jane Jenson, Sonya Michel and Margaret Collins Weitz.<sup>28</sup> They stated that many women 'experienced the Great War with striking ambivalence'. Furthermore, they argued that women 'harboured mixed feelings about the official commemoration of war, voicing a recurrent wish that its inadequacies might fuel public discontent rather than complacency.'<sup>29</sup>

Little is known of the veterans' attitude towards remembrance or their relationship with the various war memorial projects. Mark Connelly contended that war memorials in places of worship were primarily for the bereaved to offer them comfort and catharsis and not for ex-servicemen.<sup>30</sup> Gregory stated that in the first few years after the war evidence suggests that a substantial number of ex-servicemen treated Armistice Day as a day of festivity. However, in 1925 a public debate, conducted through the newspapers, criticised the revelry some ex-soldiers engaged in as unseemly and disrespectful towards the bereaved.<sup>31</sup> Gregory argued that this was the beginning of the gradual marginalisation of the veterans on Armistice Day, as the focus began to shift away from the uniting together of the bereaved and veterans in remembrance of the dead, towards the suffering of relatives, and

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<sup>27</sup> Stefan Goebel, 'Re-Membered and Re-Mobilized: The 'Sleeping Dead' in Interwar Germany and Britain', *Journal of Contemporary History*, Vol. 39, No. 4, Special Issue: Collective Memory (Oct., 2004), pp. 487-501 on p. 488.

<sup>28</sup> They all contributed to and edited *Behind the Lines: Gender and the Two World Wars* (Yale, 1987)

<sup>29</sup> Katie Trumpener, 'Carved in Granite: Great War Memorials and Everyday Life', *PMLA*, Vol. 115 (Oct., 2000), pp. 1096-1103, p. 1099.

<sup>30</sup> Mark Connelly, *The Great War Memory and Ritual, Commemoration in the City of London and East London, 1916-1939* (Suffolk, 2002), p. 48.

<sup>31</sup> Adrian Gregory, *The Silence of Memory: Armistice Day, 1919-1946* (Oxford, 1994), p. 66-7.

in particular mothers.<sup>32</sup> He stated that it was only with the introduction of the Haig Poppy Appeal, in 1921, that provided some recognition for the veterans in the remembrance proceedings, with the money raised distributed between bereaved families and ex-servicemen.<sup>33</sup> The alienation felt by some veterans<sup>34</sup> was manifest in their different approach to remembrance. Inglis claimed that one veteran was against what he called 'dumb effigies', preferring the construction of decent housing for the families of the dead and their comrades to stand as a legacy for their suffering and sacrifice.<sup>34</sup> Wilkinson stated that tension between parish clergy and local representatives of the veterans organisation, The British Legion, erupted from time to time, with the clergy trying to tone down any nationalistic aspects of the ceremony by dropping hymns such as 'Oh Gallant Hearts' from the Remembrance Day ceremony. The British Legion, by contrast, strove to retain the heroic patriotic imagery evident during the war and the early days of remembrance.<sup>35</sup> Julie-Marie Strange argued that in some areas war memorials and rituals of commemoration could also prompt feelings of resentment against those who made war and those responsible for the economic conditions being suffered by the nation.<sup>36</sup> Indeed, George Robb found that during the labour unrest of the 1920s workers often used the war memorials as rallying points: many of these workers were war veterans, and in 1921 a number of Armistice Day ceremonies were disrupted by protesters.<sup>37</sup> Dave Craddock's work on Luton is concerned with the most radical outburst of discontent, where ex-soldiers rioted and burnt down the

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<sup>32</sup> Ibid., chp. 2.

<sup>33</sup> Ibid., chp. 3.

<sup>34</sup> K.S. Inglis, 'The Homecoming: The War Memorial Movement in Cambridge, England', *Journal of Contemporary History*, Vol. 27 (1992), pp. 583-605, on p. 598.

<sup>35</sup> Alan Wilkinson, *The Church of England and the First World War* (London, 1978), pp. 300-301. For more on The British Legion see Graham Wootton, *The Official History of The British Legion* (London, 1956), Anthony Brown, *Red For Remembrance: British Legion 1921-1971* (London, 1971), Brian Harding, *Keeping Faith: The History of The Royal British Legion* (London, 2001).

<sup>36</sup> Julie-Marie Strange, *Death, Grief and Poverty in Britain, 1870-1914* (Cambridge, 2005), p. 268.

<sup>37</sup> George Robb, *British Culture and the First World War* (Hampshire, 2002), p. 219.

Town Hall because they were aggrieved at being sidelined at the Peace Day Celebrations of 1919.<sup>38</sup> Deborah Cohen's work on disabled veterans demonstrated how animosity between ex-servicemen and the public was avoided because of the support given to the injured by the voluntary and philanthropic sector of society, and that this demonstration of public appreciation led to a conservative ex-servicemen's movement.<sup>39</sup> Joanna Bourke, however, stated that public sympathy soon drained away from ex-servicemen, as the 'desire to forget the war and its effects' took hold, leaving ex-servicemen invisible and forgotten.<sup>40</sup> Martin Petter's work showed the difficulties involved in the reintegration of ex-servicemen, particularly for the ex-officer who had risen from the ranks: was he to be returned to his pre-war status or established in a condition commensurate with the rank to which he had risen.<sup>41</sup> David Englander's work demonstrated<sup>42</sup> how the government's training and resettlement programme was seen by trade unions and workers as giving preferential treatment to ex-servicemen. The ill-feeling this generated between the ex-servicemen and the work force in reserved occupations further contributed to their feeling of isolation, abandonment and betrayal.<sup>42</sup>

When considering the role of churches, historians have reached conflicting conclusions. Connelly claimed that many turned to the churches for succour, support and explanation.<sup>43</sup> The churches were equipped with the language of consolation and hope, and they also

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<sup>38</sup> Dave Craddock, *Where They Burnt the Town Hall Down, Luton, the First World War and the Peace Day Riots of July 1919* (Bedfordshire, 1999). This book gives a full account of the burning down of Luton Town Hall and the subsequent punishments of those involved.

<sup>39</sup> Deborah Cohen, *The War Come Home: Disabled Veterans in Britain and Germany, 1914-1939* (California, 2001) p. 8.

<sup>40</sup> Joanna Bourke, *Dismembering the Male, Men's Bodies, Britain and the Great War* (London, 1999), p. 70.

<sup>41</sup> Martin Petter 'Temporary Gentlemen in the Aftermath of the Great War: Rank, Status and the Ex-Officer Problem', *Historical Journal*, 37 (1994), pp. 127-152.

<sup>42</sup> David Englander 'The National Union of Ex-Servicemen and the Labour Movement, 1918-1920', *History*, 76 (1991), pp. 24-42.

<sup>43</sup> Connelly, *Great War Memory and Ritual*, p. 36.

offered community, friendship and belonging, whilst providing fitting sites for memorials.<sup>44</sup> The opposing view was expressed by Wilkinson, who contended that all churches were found wanting and that much of the theology proved inadequate to deal with the experiences of war. Moreover, the war had convinced many that the churches were pawns of nationalism.<sup>45</sup> This is a revision of his views which were expressed in an earlier work in which he contended that despite the continuing secularisation of society, people still found it necessary to turn to the resources of Christian ritual and imagery in order to express what they felt.<sup>46</sup> Cannadine stated that in the face of such harrowing widespread bereavement, interwar England became obsessed by death and the cult of death. However, the churches and conventional mourning rituals were unable to cope; and Victorian death practices were inappropriate in the absence of a body. This inadequacy led people to direct their grief towards the memorials which sprang up rapidly to commemorate the dead, and to find succour in the rituals that grew up surrounding them.<sup>47</sup> However, Wilkinson claimed that the Church of England in consultation with society developed a series of rituals for containing the experiences of war.<sup>48</sup>

Callum Brown stated that the First World War had furthered the call for ecumenical union.<sup>49</sup> Yet King contended that although remembrance was in many respects a religious

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<sup>44</sup> Idem.

<sup>45</sup> Alan Wilkinson, *Dissent or Conform? War, Peace and the English Churches, 1900-1945* (London, 1986), p. 55. For a detailed account on how the Church of England responded to the world crisis of 1914-1918 see Albert Marrin, *The Last Crusade: The Church of England in the First World War* (Carolina, 1974). The role of Protestant churchmen during the conflict is discussed in A.J. Hoover, *God, Germany, and Britain in The Great War: A Study of Clerical Nationalism* (London, 1989). How the Church of England tried to regain social authority by exploiting the crisis of the First World War in the hope of reversing the tide of secularization is dealt with in an article by Shannon Ty Bontrager, 'The Imagined Crusade: The Church of England and the Mythology of Nationalism and Christianity during The Great War', *Church History*, 71: 4 (Dec., 2002), pp. 774-98.

<sup>46</sup> Wilkinson, *Church of England*, p. 301.

<sup>47</sup> Cannadine, *War and Death, Grief and Mourning in Modern Britain*

<sup>48</sup> Wilkinson, *Church of England*, p. 301.

<sup>49</sup> Callum Brown, *Religion and Society in Twentieth Century Britain*, (Harlow, 2006), pp. 109-112.



phenomenon, the clergy tended to treat it as, first and foremost, a civic and ethical matter.<sup>50</sup> Moreover, Gregory found that although all churches agreed on the importance of religion in remembrance of the war dead, for the Roman Catholic Church there was to be no participation in a unified commemoration under any other aegis. Furthermore, their clergy actively spoke out against it, reminding Catholic ex-servicemen that they were forbidden to attend services in non-Catholic churches: they were Catholics first and ex-servicemen second. However, this did not prevent individual Roman Catholics from participating in civic commemorations and, as the Anglican Church became more involved in the ritual of Armistice Day, so Roman Catholics responded with the introduction of their own church based commemorations. For the Methodist churches ecumenical co-operation was both beneficial and essential as the small congregations for commemoration would be depleted by rigid separatism.<sup>51</sup>

Brown argued that as the war ended, the religious revival that the churches had hoped for was dashed, and that the working classes, in particular male soldiers, were turning against the churches of their youth.<sup>52</sup> However, Rich Schweitzer contended that the war did not give rise to a widespread reaction against organised religion, and calls for a better understanding of religious responses to the Great War. He stated that academics have paid little or no attention to the religious beliefs of the British Great War Soldier, and suggested that instead of rigidly classifying the Great War as either a revivalist or a secularising event, consideration should be given to a broader spectrum of reactions which recognises that soldiers could move between belief and atheism.<sup>53</sup> Furthermore, although soldiers may

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<sup>50</sup> King, *Memorials of the Great War*, p. 16.

<sup>51</sup> Gregory, *Silence of Memory*, pp. 198-202.

<sup>52</sup> Brown, *Religion and Society*, p. 107.

<sup>53</sup> Rich Schweitzer, 'The Cross and the Trenches: Religious Faith and Doubt Among Some British Soldiers on

have shown contempt for organised religion, those maintaining a belief in God outnumbered atheists by a wide margin. These findings, he concluded, supported the 'believing without belonging' theory.<sup>54</sup> In 1922, Cosmo Lang, Archbishop of York, came to a similar conclusion. He thought the problem lay, not with God, but with the institution: 'to put it bluntly, religion attracts; the Church repels'.<sup>55</sup> One explanation for this trend, wrote Brown, was that the economic order was changing; creating a division between Labour and the churches that was to prove more divisive than the war itself.<sup>56</sup> Moreover, the churches also had very specific concerns regarding the returning soldiers. They feared that the experience of war which had 'cut them adrift from femininity and normal society' had brutalised them beyond the reach of religion.<sup>57</sup> Roper claimed that family ties often remained strong; however, they were placed under immense strain, and in a few cases this resulted in veterans enacting on their loved ones the violence to which they had been subjected to. However, Joanne Bourke and Ilana B-El argued against the brutalisation of soldiers, believing historians have exaggerated any gulf that existed between civilians and servicemen; indeed, the links with home were an important factor in maintaining a soldier's morale.<sup>58</sup> The riots that broke out in towns and cities across Britain in the first eight months of 1919 in which soldiers and ex-servicemen played some part seemed to reinforce the fear

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the Western Front', *War and Society*, 16:2 (1998), pp. 33-57, pp. 34-36.

<sup>54</sup> Schweitzer, 'The Cross and the Trenches', pp. 56-57.

<sup>55</sup> Brown, *Religion and Society*, p. 116. See also Kenneth Hylson-Smith, *The Churches in England from Elizabeth I to Elizabeth II, Vol. III, 1833-1998* (London, 1998), p. 157. For the effects of war on the religious beliefs of the soldier see Michael Snape *God and the British Soldier: Religion and the British Army in the First and Second World Wars* (London, 2005). See also Jeremy Morris, 'The Strange Death of Christian Britain: Another Look at the Secularization Debate', *The Historical Journal*, 46: 4 (Dec. 2003), pp. 963-976 in which he refers to the work of Sarah Williams who reconstructs the religious mentality of the working-class in the late nineteenth and early twentieth century, demonstrating that regular working-class church attendance was weak even before the war although 'occasional conformity', usually linked to the rites of passage, was common. She argues that working-class culture was self-consciously 'Christian' but did not define itself through regular church attendance, p. 967.

<sup>56</sup> Brown, *Religion and Society*, p. 108.

<sup>57</sup> *Ibid.*, p. 99.

<sup>58</sup> Michael Roper, *The Secret Battle: Emotional Survival in the Great War* (Manchester, 2009), p. 8.

of brutalisation. Further detailed work on riots has concluded that while ex-servicemen were involved in the disturbances they were not the dominating presence in the crowd.<sup>59</sup>

### **A Local Study**

Much of the research on remembrance and the First World War has been concerned with a nationwide perspective, and concluded that there was a good deal of national uniformity. At the same time historians have called for more research to be done at a local level. Jay Winter has argued that today we see the 'collective memory in national ceremonies ... but in the decades after the war there were other locally based collectives engaged in remembrance. To merge these activities in some state-bounded space of hegemony or domination would be foolish'.<sup>60</sup> Stefan Goebel recognised that national patterns in memorialisation are indisputable. However, he contended that national memory is not homogenous but plural, and acts of remembrance underscored existing cleavages in society.<sup>61</sup> Winter proposes that we 'shrink the framework of discussion of commemorative forms ... shifting the scale and vision away from the national and grandiose to the particular and mundane'.<sup>62</sup> This may help transform our understanding of war memorials and of the forms of remembrance which occur surrounding them. Winter acknowledged that 'what the elites have tried to do is self-evident', but is less convinced by the claim that they 'effectively controlled the space within which all forms of cultural expression in general, and commemoration in particular, had developed'.<sup>63</sup> By recognising that sites of memory are not created by nations alone, but by small groups of men and women, Winter has encouraged

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<sup>59</sup> Jon Lawrence, 'Forging a Peaceable Kingdom: War, Violence, and Fear of Brutalization in Post-First World War Britain', *Journal of Modern History*, 75 (Sep., 2003), p. 576.

<sup>60</sup> Jay Winter, *Remembering War: The Great War between Memory and History in the Twentieth Century* (Yale, 2006), pp. 150-51.

<sup>61</sup> Goebel, *The Great War and Medieval Memory*, p. 289.

<sup>62</sup> Winter, *Remembering War*, p. 135.

<sup>63</sup> *Ibid.*, p. 136.

further investigation into their activities whilst also demonstrating the need for more focused studies:

Why shift the focus from high to low politics, from capital cities to obscure towns, from first-order to second or third-order actors in social life? One reason is that the great national sites of remembrance are exceptional, and their histories provide a misleading impression of thousands of others.<sup>64</sup>

Alex King has argued that whilst there is a suggestion of national uniformity in the remembrance of the war, evidenced in the way that memorials and Armistice Day observations followed common patterns, they were merely the focal points to conjure up the memory of the dead. How people interpreted memorials and made sense of the war was far more personal and diverse.<sup>65</sup> Moreover, Bernard Barber stated that one of the essential purposes of a war memorial is to 'express the attitudes and values of a community toward those persons and deeds that are memorialised.'<sup>66</sup> Ken Grieves suggested that additional local investigation remains to be undertaken on the way ex-servicemen and women were incorporated into civil society through local processes of commemorating the war dead in the early years of peace.<sup>67</sup> Ken Inglis observed that the dead soldiers belonged to the communities from which they came, not military units in which they had been enlisted.<sup>68</sup> Winter makes the same observation, stating that for the British soldier of the

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<sup>64</sup> Ibid., p. 135.

<sup>65</sup> Alex King, *Memorials of the Great War in Britain: The Symbolism and Politics of Remembrance* (Oxford, 1998). p. 12.

<sup>66</sup> Bernard Barber, 'Place, Symbol, and Utilitarian Function in War Memorials' *Social Forces*, 28:1 (Oct. 1949), pp. 64-68 on p.65.

<sup>67</sup> Ken Grieves, 'Investigating Local War Memorial Committees: Demobilised Soldiers, the Bereaved and Expressions of Local Pride in Sussex Villages, 1918-1921', *The Local Historian* Vol. 30:1 (Feb. 2000), pp. 39-58, p. 40.

<sup>68</sup> Inglis, 'The Homecoming', pp. 593-605.

First World War: 'Their "England" was envisioned as a very particular place, streets they knew and the daily lives they led.'<sup>69</sup>

Gregory stated that he began his work with the assumption that there was no normative model of remembrance. However, if he were to start his work again he would stress even further the diversities within the national communities.<sup>70</sup> Goebel agreed that national memory was not homogenous, but plural, and that acts of remembrance underscored existing cleavages in society, therefore, the diversities within the national communities were as pronounced as the divergences between nations.<sup>71</sup> Moreover, Gregory pointed to the work by Geoffrey Moorhouse on the memory of the First World War in the town of Bury, which suggested that 'beneath all the varied public discourse there remained a 'hidden transcript' about the war, a memory preserved at a familial and personal level which is at odds with the rhetoric about the war.' Gregory concluded that more local studies are needed to try and penetrate this memory.<sup>72</sup> He, therefore, questioned the value of studies of the more public monuments and the rituals that surround them for advancing our understanding of individual grief and that experienced by small localised communities, they may be at best irrelevant and at worst misleading.<sup>73</sup> He argued that 'in order to understand how the war was remembered it is imperative to get as close to the ground as possible, to look at memory in the locality.'<sup>74</sup> Inglis believes that the initiative for individual memorials in the United Kingdom was firmly in local hands, and for this reason they have the potential to disclose local feeling. He therefore argued that those studies which have concentrated on

<sup>69</sup> Quoted in Michael Roper's *The Secret Battle, Emotional Survival in the Great War*, (Manchester, 2009), p. 29.

<sup>70</sup> Gregory, *Silence*, p. 6.

<sup>71</sup> Goebel, *The Great War and Medieval Memory*, pp. 1 and 288-9.

<sup>72</sup> Gregory, *Silence*, p. 6. Geoffrey Moorhouse, *Hell's Foundations: A Town, its Myths and Gallipoli* (London, 1992).

<sup>73</sup> Gregory, *The Last Great War*, p. 254.

<sup>74</sup> *Ibid.*, p. 273.

war memorials as material objects have produced rich insights, but in order to gain more understanding he advocated examining the process behind memorial construction: the deliberations of the committees responsible for memorials and the communities they served.<sup>75</sup> Indeed Grieves study on Sussex villages revealed that there were diverse and highly localised responses to the making of war memorials that reflected the varying and complex social interrelationships in villages at the end of the Great War.<sup>76</sup>

A few historians have responded to the call for more focused studies. Three of the most significant have been Gaffney's study of Wales, Connelly's work on the City of London and Metropolitan Essex, and Switzer for Northern Ireland.<sup>77</sup> All these studies concentrate on how local communities remembered the fallen of the Great War, paying particular attention to the conflicts and compromises surrounding the construction of memorials. Gaffney also considers whether regional identity had any part to play in the process of remembrance.<sup>78</sup>

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<sup>75</sup> Inglis, 'The Homecoming', p. 585. K.S.Inglis, War Memorials – 10 Questions for Historians *Guerres Mondiales et Conflits Contemporains* 167 (1992), pp. 5-21.

<sup>76</sup> Ken Grieves, 'Investigating Local War Memorial Committees: Demobilised Soldiers, the Bereaved and Expressions of Local Pride in Sussex Villages, 1918-1921', *The Local Historian* Vol. 30:1 (2000), pp. 39-58, p. 55.

<sup>77</sup> Gaffney, *Aftermath, Remembering the Great War in Wales* (Cardiff, 1998); Connelly, *The Great War Memory and Ritual, Commemoration in the City of London and East London, 1916-1939* (Suffolk, 2002); Catherine Switzer, *Unionists and Great War Commemoration in the North of Ireland, 1914-1939* (Dublin, 2007). Unpublished local studies are Anne Christine Brook 'God, Grief and Community: Commemoration of the Great War in Huddersfield, 1914 -1929' (unpublished thesis, University of Leeds, 2009); Gilbert Torrance Bell for Scotland 'Monuments to the Fallen: Scottish Memorials of the Great War' Vol. 1 and 2 (unpublished thesis, University of Strathclyde, 1993) in which he only focuses on public outdoor memorials and excludes memorials erected inside religious institutions, school, the workplace, clubs etc. Samuel Hedley Wall 'The Materiality of Remembrance: Twentieth Century War Memorials in Devon' (unpublished thesis, University of Exeter, 2010), unfortunately this thesis is embargoed.

<sup>78</sup> Gaffney, *Aftermath*, pp. 44, 67, 173. Gaffney states that placing the Welsh National Memorial in Cardiff prompted resentment in other parts of the principality. Moreover, the dominant reason for not supporting the national scheme was the proliferation of local schemes demonstrating the strength of local affiliation and identity. For information regarding the controversy that surrounded the Scottish National War Memorial see Jenny Macleod, 'Memorials and Location: Local versus National Identity and the Scottish National War Memorial' *The Scottish Historical Review*, 89:1, (2010), pp. 73-95. Identity was a key factor in memorial building. Local identity for many took precedence over national or regional identities. Macleod states that at local level some proposals to erect county memorials were rejected or restricted in order not to prejudice local or parish schemes, p. 91.

Connelly's work suffers by covering too narrow a study area which leaves unanswered the question as to whether other parts of London with different ethnic and occupational mixes approached commemoration differently.<sup>79</sup> As Winter observed, the significance of the findings reported in a narrowly focused study are unclear without a comparative framework and commentary.<sup>80</sup> Moreover, as a comparator London is of limited value, as the capital it houses national memorials representing nation rather than community.

Gaffney's study encompassed a much wider study area than that addressed by Connelly. Like Connelly she recognised the value of a more focused study, noting that little research had been done on the social history of remembrance and the importance of memorials to the generation who had lived through the Great War, particularly at the local level.<sup>81</sup> The main strength of her approach compared to that of Connelly's is that her wider perspective, whilst retaining focus, allowed for a greater comparative framework in which to locate any similarities or differences across a mix of communities, which could then be related back to the broader national picture.

The originality of the thesis lies in five main areas. Firstly, a regional study affords the opportunity to examine a large variety of memorials (2, 227 in all). Other local studies have relied on much smaller and less varied samples. Secondly, a larger sample over a wider area allows for a better appreciation of whether the economic, political, social and religious composition of a region had any impact on remembrance, and whether this led to any intra-regional differences. Thirdly, this thesis does not restrict itself to the remembrance of the war dead, it also considers the servicemen who returned and how their contribution was

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<sup>79</sup> Jay Winter's review of Connelly's book, *Albion*, 35 (2003), pp. 346-47.

<sup>80</sup> Idem.

<sup>81</sup> Gaffney, *Aftermath*, p. 4.

acknowledged. Fourthly, it recognises the significant role of the churches in the development of commemorative practices, something which other historians have acknowledged but not fully examined. Finally, existing studies have tended to concern themselves more heavily with the production of memorials rather than the consumption, and few have encompassed both.<sup>82</sup> By dividing the thesis into two parts - memorial building and the act of commemoration - it provides a balance between these two elements, the material and the ritual enactments, which allows consideration to be given to the relationship the bereaved and the veterans had with public remembrance, both during the building phase, and once the memorials were in place.

### **Definitions and Sources**

This thesis relies on a number of key concepts which require definition. For the purpose of this thesis the terms memorial and commemoration have specific meanings. Memorial refers to the actual material physical structure erected to the memory of the fallen while commemoration refers to the social process, that is, the rituals and ceremonies surrounding these memorials and remembrance encompasses both.

Central to the study is the notion of 'identity'. This concept has received much interest from academics working in the field of social science and humanities, and a number of definitions have been proffered.<sup>83</sup> James Fearnon argues that "identity" means either '(a) a social category, defined by membership rules and allegedly characteristic attributes or

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<sup>82</sup> For example both McIntyre and Borg concentrate on the physical memorial while King focuses on the symbolism of memorials. Anne Brook's study did not concern itself with the ceremonies associated with memorials after their unveiling. Likewise Gaffney. Colin McIntyre, *Monuments of the War: How to read a War Memorial* (London, 1990), Alan Borg, *War Memorials* (London, 1991); King *Memorials of the Great War*; Brook, 'God, Grief and Community'. Gaffney, *Aftermath*. Gregory, analyses Armistice Day rituals during the interwar period, Gregory, *Silence of Memory*.

<sup>83</sup> For more information on the use and meanings of identity see James D Fearnon, Paper entitled 'What is Identity (As we now use the Word)?' (Department of Political Science, Stanford University, Nov. 1993), pp. 4-5 and Christopher Barker, *An Introduction to Cultural Studies* (London, 2000).



expected behaviour, or (b) a socially distinguishing feature that a person takes a particular pride in or views as unchangeable but socially consequential or both (a) and (b) together.<sup>84</sup> Since I argue that remembrance of the First World War dead was based on conceptions of communities with shared experiences, history and culture which gave them a sense of belonging, “identity”, using Fearnon’s definition, refers to a social category, that of place, and the personal response that it engendered.

The concept of a ‘local elite’ has a number of meanings in the existing academic literature.<sup>85</sup> Rubinstein saw Britain’s elites from the late eighteenth to the twentieth century as divided into three groups which competed for wealth, status and power: the London based commercial and financial elite, the landed elite, and the North of England/Celtic industrial elite.<sup>86</sup> The industrial elite model, within an urban setting, is the most applicable model for a study focused on the North East of England, defined as ‘those individuals, from whatever class or stratum, who held leadership posts in major institutions of the district or one of its towns.’<sup>87</sup> This model conforms to the pluralist theory whereby competing groups derive their power by the control of resources. Urban industrial elites were principally drawn from the middle class;<sup>88</sup> but they would vary in individual towns and cities in relation to such factors as industrialisation, social structure, landownership, religiosity, political inclinations and local government structure.<sup>89</sup> The group of people who wielded the greatest influence in the towns and cities of the North East since the mid nineteenth century

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<sup>84</sup> Fearnon, ‘What is Identity’, p. 36.

<sup>85</sup> In particular the Classical elite theory and the Pluralist theory. For both these theories there are variants For further details refer to Geraint Parry, *Political Elites* (London, 1977), Paolo Zannoni, ‘The Concept of Elite’, *European Journal of Political Research*, 6 (1978) pp.1-30.

<sup>86</sup> W.D. Rubinstein, ‘Britain’s Elites in the Inter-War Period 1918-39’, *Contemporary British History*, 12:1 (1998), pp. 1-18

<sup>87</sup> John Smith, ‘Urban Elites 1830-1930 and Urban History’, *Urban History*, 27 (2000), p. 260.

<sup>88</sup> *Ibid.*, p. 259.

<sup>89</sup> *Ibid.*, p. 274.

were the industrialists, coal owners and businessmen. However, the complex nature of the urban landscape meant that it required political, organizational and financial resources to control it, more than any one person or group could provide, hence power had to be increasingly shared with paid officials who provided specialised knowledge and expertise.<sup>90</sup> Therefore a plurality of groups, who were not necessarily unified politically or socially, competed for a controlling influence within a community. This group therefore needs to be identified in each case by empirical investigation; its membership cannot be assumed *ex hypothesi*. In the area of remembrance the local elite may well have competed for control with other groups such as the bereaved, ex-servicemen's associations, trade unions and religious organisations. Therefore who sat on the war memorial committees, and the influence that other groups could bring to bear on the process will have challenged the power of the local elite in this area. Moreover, the local elite did not act as a unified group. They expressed different opinions. This lack of cohesion, together with the input of other competing groups, meant that debates could become difficult and heated.

A wide range of documentary evidence has been examined for this thesis. The key sources have been council and war memorial committee minute books which provide an insight into the process of memorial building and the influence of local politics. These documents usually provide information regarding who sat on the committees and their positions in the community, the types of projects under discussion, how the final choice was made, cost and fund raising issues, location and design (which can involve correspondence and tenders from a variety of stonemasons and architects) and arrangements for unveiling ceremonies. However, the material has its problems. It can be undated, fragmentary,

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<sup>90</sup> John Gerrard, 'Urban Elites, 1850-1914: The Rule and Decline of a New Squirearchy?', *Albion*, 27 (1995), pp. 583-621.

incomplete, and lacking in detail. Moreover, it relates to one small sector of the community - the elites – who were closely involved in the production process. Furthermore, much of the information is concerned with city or town projects, and there is little detailed documentary evidence for village, school or workplace memorials. The records that do exist are very incomplete often little more than a list of subscribers, and a handful of letters between an institution and a stonemason. However, school magazines, work records, trade union records, club minute books and local newspapers are all good sources for obtaining more details about such projects.

The sources used for religious memorials include church records and church magazines. They fulfil the same purpose as the records for secular memorials, and they also suffer the same deficiencies. Visitation returns, sermons, order of services and published letters of all ranks of the clergy have served to act as a gauge to the relationship between the communities and the churches. The diaries of Hensley Henson (Dean and Bishop of Durham) have revealed the relationship between the clergy and their Bishop and his response to the various initiatives taken by the Church of England from 1914-1939.

The Board of Guardian Records, Northern Counties Joint Disablement Committee and various welfare organisations, specifically dealing with the needs of servicemen, ex-servicemen, and their families, have allowed an insight into the number of people requiring assistance, the problems they encountered and the perceived injustices felt by the bereaved, the disabled and the unemployed.<sup>91</sup> Correspondence between the various organisations and their branch offices is particularly illuminating, containing information regarding those seeking assistance, whilst serving to highlight the deficiencies of the system.

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<sup>91</sup> The organisations are The British Legion, National Association of Discharged Sailors and Soldiers, United Service Fund, and the Barnard Castle and District Ex-Servicemen's Club and Institute.

However, some local archives are not allowing access to some of the Board of Guardian records. This seems to have been a recent development as a local work published a few years ago used the very same sources to which I have been denied access. However, the archives that are allowing access have an overlap of information for areas I cannot gain the records for, so this has not proved too much of a problem.

There are no detailed branch records for the British Legion in existence locally, but the British Legion Journals and other records located in Haig House, London have bridged this gap. The journals contain information about local regional branches reporting on recruitment and events, services and parades.

For all areas of this study the local newspapers have been an essential source. They have acted as a window on local issues, and have given detailed accounts on many of the large remembrance projects in the area. Although smaller projects did not command the same in-depth coverage, newspapers often published a full report of their unveiling ceremonies. The papers have also provided information regarding national and local Armistice Day ceremonies, and how they evolved over time. However, newspaper sources should be treated with caution because there may suffer from bias and inaccurate reporting.

Another important source has been The North East War Memorial Project Website. It was only possible to have such a large and varied sample because of their work from which many of the graphs have been generated.

This thesis is limited by the lack of primary source material generated directly by the bereaved or the veterans. Other source material has been very helpful for assessing their

responses to remembrance, but nonetheless, very detailed personal accounts would have provided a better understanding.

### **Chapter Summaries**

The thesis consists of two parts each consisting of a short introduction followed by three chapters. At the beginning of each chapter the relevant existing historiographical research will be considered. The final conclusion will examine the findings of each chapter and consider them in a wider comparative context.

Part one explores memorial building and the meanings attributed to them and concludes with their unveiling. Its findings are based upon the study of 1,862 public memorials and 365 private memorials. The first chapter considers in detail a variety of civic memorial schemes. For the purpose of this thesis civic memorials are defined as those built in cities or large towns with a population exceeding 64,000 people. Its purpose is to investigate the process of memorial building, the people involved, the decisions they took, what they produced and the wider community's response to their efforts. The second chapter examines community memorials which are 'small-scale locally rooted memorials'<sup>92</sup> defined as those built in places where the population does not exceed 16,500, and also includes memorials in churches, the workplace, other institutions such as clubs and schools, and private memorials. This division allows for a better appreciation of the variety of memorials produced and the effect that size and type of community had on the process. The third chapter considers how memorials related to their community through, iconography, inscriptions and unveilings, and what messages these factors conveyed.

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<sup>92</sup> Winter, *Remembering War*, p. 150.

Part two analyses the commemoration process in the interwar period. It examines how the rituals and observances focused around memorials began and developed, what they conveyed, and how different sectors of the community engaged with and responded to them. However, in order to establish how commemorative rituals developed it is important to begin with the war years. One of the key claims of this thesis is that the war may not have brought about the desired religious revival that all denominations had hoped for, but it did create an opportunity for the churches to provide comfort and support through prayers and rituals that went on to form the basis of interwar commemorative activities. Chapter four, therefore, investigates the churches' role in the development of commemorative rituals and how their response to the war and their wartime activities affected this process and peoples' relationship with organised religion. It acts as a necessary contextual chapter for five and six, although the source material used is not as extensive as that used for the interwar period, which remains the main focus of the thesis.

Chapter five, examines the development of commemoration from 1919-1939. It considers the continuities and changes and how local factors impacted on the process. It also considers the responses and attitudes of the bereaved to public commemoration. Chapter six explores how the wartime experiences of the veterans, and the treatment and problems they encountered on their return shaped their relationship commemoration.

## **PART ONE: MEMORIAL BUILDING**

Part one consists of three chapters that explore the process of memorial building in the North East of England. Chapter one examines civic memorials focusing on two county and five large town memorials. It analyses the composition and representativeness of war memorial committees, the types and locations of these memorials (both proposed and completed) the obstacles encountered, and the responses of local populations. Chapter two investigates community memorials, these are ‘small-scale locally rooted memorials’<sup>1</sup> erected in small towns and villages, places of worship, the workplace, educational institutions and clubs, and considers how they differed from civic memorials. It will also consider the most intimate memorials of all – private memorials, that is those erected to an individual, usually by the family of the fallen. The third chapter examines iconography, inscriptions and unveilings of the different types of memorials in the region.

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<sup>1</sup> J. Winter, *Remembering War, The Great War between Memory and History in the Twentieth Century* (London, 2006), p. 150.

## **CHAPTER ONE: CIVIC MEMORIALS**

This chapter is divided into two sections. The first section examines two county schemes and the second five large town projects. It investigates the process of producing a memorial, the parties involved, and the inclusiveness of the process, the choices and locations discussed and, how the local economic climate impacted on memorial building.

### **Historiographical Research**

Victoria Moody stated that the mass construction of tens of thousands of memorials were conceived and produced 'according to an ostensibly similar approach.'<sup>1</sup> Alex King agreed that the procedures for the erection of war memorials followed common patterns. He also stated that memorials were often similar in appearance, suggesting a nationwide uniformity of aims and attitudes, and a desire to conform to national stereotypes. However, he also identified that 'commemoration focussed closely on the part played in the war by local communities, and on the local people who had been killed'.<sup>2</sup> Alan Borg contended that there was no agreed national pattern or standard, with Blomfield's Cross and Lutyan's Cenotaph providing the nearest equivalent.<sup>3</sup> Ken Inglis stated that British memorials 'exhibited great diversity, commissioned as they typically were by autonomous committees improvising communal responses to a catastrophic experience'.<sup>4</sup> This chapter demonstrates that although communities throughout the North East adopted the same organisational approach to the production of war memorials, the process and outcome was far more

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<sup>1</sup> Victoria J. Moody, 'Feathers and Granite: Memorials to the Dead of the 1914-1918 War' (unpublished thesis, University of Manchester, 2000), p. 16.

<sup>2</sup> Alexander Maclan King, 'The Politics of Meaning in Commemoration of the First World War in Britain, 1914-1939' (unpublished thesis, University College London, 1993), p.25.

<sup>3</sup> Alan Borg, *War Memorials* (London, 1991), p. 75.

<sup>4</sup> K.S. Inglis, 'The Homecoming: The War Memorial Movement in Cambridge, England', *Journal of Contemporary History*, 27 (1992), pp. 583-605 on p. 585.



complex and more diverse. Firstly, because there was no clear national directive regarding memorial building and secondly, as King, himself, identified, local remembrance depended on local initiative.<sup>5</sup> The process, therefore, was subject to local influences and factors such as the social, economic and religious composition of an area, together with its history and traditions. These factors determined the type of people who made the decisions, what was produced, where it was located and the meanings it communicated.

Historians have noted the control of war memorial committees over the process of memorial production, and recognised that they consisted of the pre-war ruling elites of an area.<sup>6</sup> Indeed, Tim Brennan claimed that public memorials could be viewed as the 'embodiment of a ruling classes' authority over the rest of society.'<sup>7</sup> This is not surprising since one of the key factors in all civic memorials was civic pride. It was a civic duty to create a memorial, and failure to do so brought shame and dishonour to a community. A fitting memorial demonstrated the loyalty of the community to King and Country, elevating the profile and stature of those involved and the locality they represented.<sup>8</sup> It was, therefore, incumbent on civic leaders to see that a fitting memorial to the dead was erected in their community. In order to fulfil this responsibility a war memorial committee was formed and since local communities were defined by administrative boundaries it was the officials of corporations, urban district councils and parishes that invariably had a place on the war memorial committees, together with other local elites. The mayor usually filled the post of chairman and his primary function was to make appeals for contributions to the memorial

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<sup>5</sup> King, 'The Politics of Meaning', p.25.

<sup>6</sup> Catherine Switzer, *Unionists and Great War Commemoration in the North of Ireland, 1914-1939* (Ireland, 2007), pp.60-1. Gilbert Torrance Bell, 'Monuments to the Fallen: Scottish War Memorials of the Great War', Vol. 2 (unpublished thesis, Vol 2, University of Strathclyde, 1993), p. 485.

<sup>7</sup> Tim Brennan, 'The Cenotaph Project: The Class of Rulers', *Variant* 5 (1988), pp. 11-14, p. 11.

<sup>8</sup> Bell states that some wanted to build memorials out of a sense of duty, others for personal glory or economic gain. Bell 'Monuments to the Fallen', Vol. 2, p. 457.

fund and attend fund-raising events. The administrative responsibilities lay with the town clerk's department which had the contacts and resources that the committee might require. The services provided by the mayor and the town's clerks department were seen as part of their official duties by the public.<sup>9</sup>

Historians hold differing views on the inclusiveness of memorial building. The public may have accepted that organisational matters rested with public officials and social leaders, but communities expected some consultation regarding what was to be produced and where, they did not expect their contribution to be restricted to providing money.<sup>10</sup> Alex King stated that to make sure a memorial was acceptable, the committees usually consulted the public about what the memorial should be.<sup>11</sup> Catherine Switzer, however, found that although committees may have asked for suggestions and held public meetings, on the whole the public were generally given what the war memorial committee proposed and that committees could on occasions find themselves dominated by one individual.<sup>12</sup> Gaffney stated that full public consultation rarely occurred and could have a negative impact on funding, citing the case of Barry's memorial hall which was delivered to the public as a *fait accompli* and then struggled to raise the funds.<sup>13</sup> Bell's research on Glasgow's memorial, records that public participation was generally confined to meeting the cost, and concluded that the public were excluded from any real decision making, it was devolved to a 'Grand

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<sup>9</sup> King, 'The Politics of Meaning', p. 56.

<sup>10</sup> The term 'public' means those interested parties who were not part of the decision making process, i.e. did not have a voice on any memorial committee but expressed an interest through public meetings, the local newspapers or private correspondence.

<sup>11</sup> King, 'The Politics of Meaning', pp. 131-134.

<sup>12</sup> Switzer, *Unionists and Great War Commemoration*, p. 63.

<sup>13</sup> Gaffney, *Aftermath*, pp. 69-86. King found that some contemporaries recognised that if a project did not meet with public approval it would not receive financial backing. He suggested, therefore, that some memorial committee members may well have supported memorial projects that were not necessarily a reflection of their personal preference or allegiances, showing an admirable degree of civic responsibility, King, 'The Politics of Meaning', p. 127.

Committee' composed of local elites. Only when the matter of funding was to be discussed were the public allowed to attend, 'the meeting was only a window-dressing exercise offering a veneer of involvement to those who had turned up'.<sup>14</sup> 'There was little belief' stated Bell, 'that the public could be trusted to come up with anything worthwhile .... ruling elites of course have always known best.'<sup>15</sup> Gabriel Koureas questioned the use of the terms universal, democratic and inclusive in relation to war memorials when the process was dominated by a particular sector of society.<sup>16</sup> Indeed, Inglis argued that memorials expressed the feelings of their creator about war, nationality and death.<sup>17</sup> It is reasonable, therefore, to assume that any diversity regarding type, location and iconography emanated from the elites sitting on memorial committees, and that the choices they made reveal a civic identity which they constructed and controlled. The evidence for the North East largely corroborates those who argue that the public's role in memorial building was limited and that the only truly inclusive part was the funding.

Three schools of thought seem to have existed regarding the form a memorial should take: those who wanted a visible monument, those who preferred a practical (utilitarian) scheme, and those who saw the benefit in compromising and produced a visible memorial as well as committing part of the fund for some practical purpose. Jay Winter argued that people reached back into their cultural heritage for a set of images and forms of expression which gave meaning to loss.<sup>18</sup> Furthermore, the local elites who controlled the memorial

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<sup>14</sup> Gilbert Torrance Bell, 'Monuments to the Fallen', Vol. 2, p. 358-9.

<sup>15</sup> Gilbert Torrance, 'Monuments to the Fallen: Scottish Memorials of the Great War', Vol. I (unpublished thesis, University of Strathclyde, 1993), p. 243.

<sup>16</sup> Gabriel Koureas, 'Unconquerable Manhood: Memory, Masculinity and the Commemoration of The First World War in British Visual Culture, 1914-1930' (unpublished thesis, Birkbeck College, University of London, 2003), pp. 22-3.

<sup>17</sup> K.S. Inglis, 'War Memorials: Ten Questions for Historians', *Guerres Mondiales et Conflits Contemporains*, No. 167, *Les Monuments Aux Morts De La Premiere Guerre Mondiale* (1992), pp. 5-21 on p. 5.

<sup>18</sup> Jay Winter, *Sites of Memory, Sites of Mourning* (Cambridge, 1995), p. 115.

building process tended to have conservative tastes and were encouraged to seek professional advice from artists' professional bodies which were active in giving access to the relevant experts who tended to promote conservative memorials of the past.<sup>19</sup> Those producing large civic memorials often requested designs from several different sculptors from which they would make a choice.<sup>20</sup> However, although advocates of monumental memorials in the main triumphed after 1918<sup>21</sup> many utilitarian schemes were put forward and considered.<sup>22</sup> Moreover, utilitarian memorials could be very successful as a war memorial when, as Bernard Barber stated, 'the symbolic and utilitarian functions of war memorials are compatible with reference to a common system of values' as it 'serves to strengthen these values and thereby contributes to the solidarity of the society.' In other words a utilitarian memorial has to be appropriate and the appropriateness of the memorial is dependent on the values of the society it serves.<sup>23</sup>

Graves and Hodge described the war memorial predicament in the interwar period as follows:

in England the problem of the local war memorial was raging – where should it be placed? What form should it take—statue, obelisk, or cross? ... Or would it not be sensible to use the money collected for a recreation ground and engrave the names on an inexpensive plaque in the church?<sup>24</sup>

<sup>19</sup> Middlesbrough's War Memorial Committee selected the designer for their cenotaph from a list of Architects recommended by the Royal Academy of Arts. Middlesbrough's War Memorial Unveiling Programme, CB/M/C11/12, Teesside Archives (TA). For more information regarding the influence of architects and sculptor on memorial building see Alex King, 'The Politics of Meaning', Chapter 6.

<sup>20</sup> Newcastle requested designs from at least 11 sculptors. Newcastle War Memorial Records, T132/52- 53, Tyne and Wear Archives (TWA).

<sup>21</sup> Peter Webster, 'Beauty, Utility and Christian Civilisation: War Memorials and the Church of England, 1940-47', *Forum for Modern Language Studies*, 44 (2008), pp. 199-211.

<sup>22</sup> Alex King states that about two thirds of all public suggestions for Stoke Newington's memorial were utilitarian in nature, King, 'The Politics of Meaning', p. 98.

<sup>23</sup> Bernard Barber, 'Place, Symbol, and Utilitarian Function in War Memorials' *Social Forces*, Vol. 28, No. 1 (Oct. 1949) pp. 64-68 on p. 68

<sup>24</sup> Robert Graves and Alan Hodge, *The Long Weekend: A Social History of Great Britain, 1918-1939* (London, 1991), p. 30.

This predicament was compounded because there was no official government directive regarding memorial building. Memorials were locally initiated and locally organised.<sup>25</sup> However, other agencies made a conscious effort, if not to standardise, then at least to influence the types of monuments being erected throughout the country.<sup>26</sup>

King argued that the choice and design of memorials reflected the political and religious preoccupations of those who contributed to them. Where factions formed around competing proposals, they reflected the existing divisions within the community.<sup>27</sup> Moreover, the process of memorial building was, fundamentally political because of its reliance on the institutions of local government.<sup>28</sup> Angela Gaffney agreed, but questioned how successful the various factions were at influencing the way people interpreted and

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<sup>25</sup> Borg, *War Memorials*, p. 71.

<sup>26</sup> Lawrence Weaver published a book as early as 1915 illustrating over 200 memorials from the past to act as a guide focusing attention on good traditional examples. He also advocated the use of architects and sculptors rather than 'the trader.' Lawrence Weaver, *Memorials and Monuments Old and New: Two Hundred Subjects Chosen from Seven Centuries* (London, 1915), pp. 2-3. The Civic Arts Association was inaugurated in 1916 to 'give counsel and aid in the designing of war memorials to avoid 'a multiplication of memorials which were ugly, trivial and commonplace'. *The Times*, 29 Jan. 1916. This may have been to prevent a repetition of the type of South African War memorial which some had found aesthetically wanting. For example, Lawrence Weaver, architectural editor of *Country Life*, wrote that the South African War memorials 'revealed the exceeding poverty of memorial design. Lawrence Weaver, *Memorials and Monuments Old and New: Two Hundred subjects chosen from Seven Centuries* (London, 1915), p.1 For a greater appreciation of the influence of Boer War remembrance on Memorial building and commemoration of the First World War dead see E.W. McFarland, 'Commemoration of the South African War in Scotland, 1900-1910', *The Scottish Historical Review*, 89:2(Oct., 2010), pp. 194-223; Mark Connelly and Peter Donaldson, 'South African War (1899-1902) Memorials in Britain: A Case Study of Memorialisation in London and Kent', *War and Society* 29:1 (May, 2010), pp. 20-46; Anne Christine Brook, 'God, Grief and Community: Commemoration of the Great War in Huddersfield', c. 1914-19 (unpublished thesis, University of Leeds, 2009), chapter 3. In 1918 The Royal Academy appointed a committee to consider war memorials and began to hold exhibitions of war memorial designs. They also gave advice of site, and materials. *The Times*, 6 Apr. 1918 and 26, Jul. 1919. For more information on the actions of official bodies representing architects and sculptors and firms of monumental masons in response to the demand for war memorials see Gilbert Torrance Bell, 'Monuments to the Fallen: Scottish War Memorials of the Great War', Vol. 1 (unpublished thesis, University of Strathclyde, 1993), Chapter 4, Part 2.

<sup>27</sup> King, 'The Politics of Meaning', p. 2.

<sup>28</sup> Alex King, *Memorials of the Great War in Britain: The Symbolism and Politics of Remembrance* (Oxford, 1998), p. 5 and 'The Politics of Meaning', p. 40. Gilbert Bell states that while these committees may not have been representative they were local and not something foisted on local communities from without. Therefore they were a reflection of the social structure of a community and the power and influence wielded by certain groups. Bell, 'Monuments to the Fallen', Vol. 1, p. 185. In the rural areas of Ireland Switzer notes that the local elite were the prime figures in war memorial production particularly since the parish, as a unit of civil organisation, did not exist. Switzer, *Unionists and Great War Commemoration*, p. 62.

used memorials is less clear.<sup>29</sup> Anne Brook discovered that the industrial dynasties of Huddersfield had strong Anglican and Conservative affiliations which were influential in determining the memorial and its location, which in many cases was associated with the parish church.<sup>30</sup> King claimed that the preference for certain memorials was often powerfully influenced by purely local circumstances.<sup>31</sup> In Scotland and Wales the Celtic cross was the most popular war memorial, reflecting their ancient traditions.<sup>32</sup> Bell recorded that the Mercat cross was adopted also a memorial. This cross was a traditional Scottish market cross. It marked the commercial, political and social centre of a town, and some saw them as an apt war memorial as they represented an emblem of tradition and continuity.<sup>33</sup> Cairns served the same purpose in the Scottish countryside locations.<sup>34</sup> George Robb observed that disputes regarding the nature of a local memorial were often divided along class lines, with elites advocating aesthetic memorials and working people preferring something of a practical nature such as village halls or cottages for widows.<sup>35</sup>

This chapter demonstrates that Robb's statement is rather too simplistic. Although the artistic establishment promoted aesthetic memorials and the success of Sir Edwin Lutyen's cenotaph may have advanced the aesthetic cause, there were a considerable number of utilitarian memorials proposed by the public and those sitting on memorial committees,

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<sup>29</sup> Angela Gaffney, *Aftermath: Remembering the Great War in Wales*, (Cardiff, 1998) p. 3.

<sup>30</sup> Brook, 'God, Greif and Community', p. 162. Inglis states that war memorial committees chose between utilitarian and the monumental, between ecclesiastical and secular space, between one symbolic form and another. Inglis, 'The Homecoming', p. 594.

<sup>31</sup> King, *Memorials of the Great War in Britain*, p. 76.

<sup>32</sup> Bell, 'Monuments to the Fallen', Vol. 2, p. 431. Angela Gaffney, 'Poppies on the up-platform: Commemoration of the Great War in Wales' (unpublished thesis, University of Wales, Cardiff, 1996), p. 169.

<sup>33</sup> Bell, 'Monuments to the Fallen', Vol. 1, pp. 231-3.

<sup>34</sup> Bell, 'Monuments to the Fallen' Vol.2, pp. 420-1. Bunessand, Island of Mull and Sanquhar Ward, The Scottish War Memorial Project, [www.warmemscot](http://www.warmemscot)

<sup>35</sup> Robb, *British Culture and the First World War*, (Hampshire, 2002), p. 216.

some of which were adopted as civic memorials.<sup>36</sup> Moreover, large utilitarian projects often incorporated an aesthetic memorial in order to fulfil the dual purpose of honouring the dead while serving the living and to act as a focal point for the ceremonies, and rituals associated with remembrance. Those who did erect purely aesthetic memorials often included a utilitarian element such as a fund to assist those who had suffered because of the war. Particular loyalties or affiliations were behind people's preferences for certain forms of memorial, rather than attributing it to class.<sup>37</sup> For example, it is unsurprising to find that a Deacon, Archdeacon and Bishop all favoured a memorial connected with Durham Cathedral, while a Colonel preferred new barracks for the local regiment,<sup>38</sup> or that a Trade Union Council advocated cottage homes for elderly workers,<sup>39</sup> and that the Quaker elites of Durham proposed only utilitarian schemes.<sup>40</sup> Moreover, the final aesthetic form of a memorial should not subsume all the utilitarian memorials that were suggested and considered as suitable memorials. Rather it suggests that those in control of the process opted in the main for conservative monumental memorials, not that the majority rejected them.<sup>41</sup>

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<sup>36</sup> Constructed as part of the Peace Day celebrations in the summer of 1919 its success with the public led to it being replaced in a permanent form, which was unveiled as the national memorial on Armistice Day 1920. Although it was considered dignified and simple, it was feared that it 'may not be regarded as sufficiently important and may be of too mournful a character as a permanent expression of the triumphant victory of our arms.' It is apparent that at this time the government's emphasis was on a memorial to victory rather than remembrance of loss. *Cabinet Papers*, 23 July 1919, CAB/24/84, TNA. The church objected to the fact that it included 'no emblem of the Christian religion.' *The Times*, 18 Aug. 1919. The temporary Cenotaph had resonated with the public and demonstrated there was a need and desire to honour the fallen. The popularity of the permanent Cenotaph inspired local authorities throughout the country to produce a memorial that would fulfil the same function as the Cenotaph for the residents of their locality, and in the North East at least three civic memorials were inspired by the form.

<sup>37</sup> See King who argues that a common factor in the production of memorials was a struggle between factions to erect a memorial which embodied their own preferences. Alex King, 'The politics of Meaning', p. 350.

<sup>38</sup> Discussions regarding Durham County memorial. *NE*, 17 Apr. 1919.

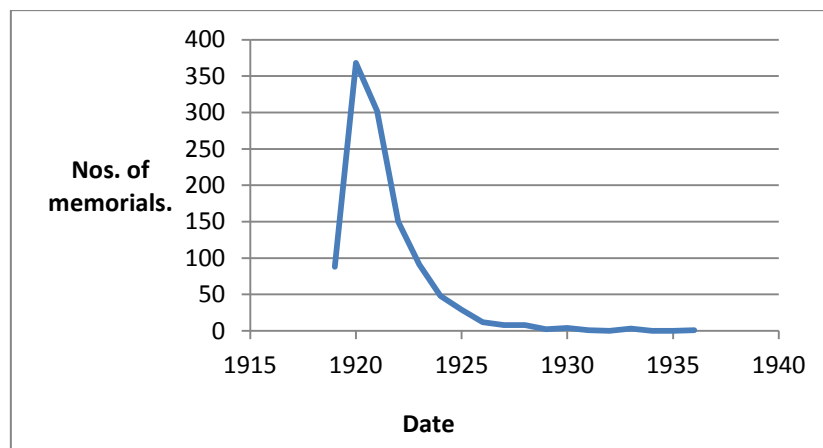
<sup>39</sup> See discussions for West Hartlepool's memorial, *NE*, 18 June 1919.

<sup>40</sup> See Darlington War Memorial Committee Minutes of General Purposes Committee, 6 March and 20 June 1919, H/Da2/190, DRO. See also *DST*, 22 Nov. 1919.

<sup>41</sup> Switzer, *Unionists and Great War Commemoration*, pp. 67-9.

Location was a difficult issue. When people felt that a memorial was remote and unrepresentative it was met with opposition. Large civic memorials suffered particularly because of the wide geographical area and large populations they served, which weakened their bond between place and community. This was further exacerbated by the absence of the names inscribed on the memorial itself.<sup>42</sup>

Another important consideration was the local economic climate. Memorial building was at its peak in the North East during the boom of 1920, this was when many of the smaller memorials were built. However, because the larger more ambitious projects took time to organise, fund raising for these memorials coincided with the regions post-war industrial decline. This restricted the amount of money people could give, leaving war memorial committees with difficult choices.<sup>43</sup>



**Fig. 3: Peak of memorial building in North East England, 1919-1936**

<sup>42</sup> The people of the county of Cambridgeshire were reluctant to donate money to commemorate the county's war dead in Ely Cathedral, as it was felt by many that they would never go to Ely Cathedral and subsequently preferred to erect their own local memorials instead. Inglis, 'The Homecoming', p. 593. Conversely, local tradition meant that the site for Glasgow's memorial, St. Georges Square, went relatively uncontested since it had for generations been the site of great monuments and was at the heart of the city. Bell, 'Monuments to the Fallen', Vol. 2, p. 356. Gaffney notes that for one bereaved father seeing his son's name inscribed on the local school memorial was far more emotional than large civic memorial at Aberdare which was devoid of any names. Angela Gaffney, *Aftermath: Remembering the Great War in Wales* (Cardiff, 1998), p. 40.

<sup>43</sup> For more information on the post-war economic problems of the North East see Norman McCord, *North East England: The Regions Development, 1760-1960* (Bristol, 1979), pp. 215-231.



Lack of public funds meant that some memorials were postponed until an up-turn, or scaled down to make them more affordable. Those projects that did succeed with relatively few problems were more sensitive and inclusive of public opinion, engaged with local businesses and were conscious of what communities could afford. As Connelly argued, the acid test of public acceptance was how quickly and easily the money was raised which indicated that the scheme had 'struck a public chord'.<sup>44</sup> Moreover, the proliferation of community memorials had a negative impact on fund raising for civic memorials. The will to give money to remote grand civic schemes over which the public had little control or connection may have dissipated with the earlier production of a more intimate and usually less expensive community memorials, particularly ones that would benefit the local community.

## **County Memorials**

### **Durham County Memorial**

The meeting to discuss the form and location of Durham's memorial was convened by Lord Durham (Lord Lieutenant of the County) and held at the Town Hall on 16 April 1919. This was not a public meeting, but a meeting of the War Memorial Committee on which sat 'representatives of various sections in the city and county' and consisted of civic, industrial, religious and military elites.<sup>45</sup> It was exclusively male and the bereaved and ex-servicemen were not represented as a group. This Committee was, therefore, only representative of the elites from across the county, not those closely affected by the war or the wider public. Only after the War Memorial Committee had decided upon a scheme was an Executive

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<sup>44</sup> Mark Lewis Connelly, 'The Commemoration of the Great War in the City and East London, 1916-1939 (unpublished thesis, Queen Mary and Westfield College, 1995), p. 109.

<sup>45</sup> *NE*, 17 Apr. 1919.

Committee with representatives of the wider community to be formed, which would include:

representatives of the County Council, Borough Councils, various denominations, miners, unions, the County Regiment and other units to carry the scheme forward, and to open a subscription list.<sup>46</sup>

In other words the public would be presented with a *fait accompli* and the Executive Committee's task would be little more than to organise the fund raising, in order to advance the project.<sup>47</sup>

These discussions all took place in 1919 and there is no indication of public dissatisfaction at this time. However, by 1923, the public were expressing their displeasure at the way the process had been conducted, complaining that:

The bulk of subscribers to the memorial have never been consulted either on its design or on its precise site; the whole matter has been left in the hands of the committee appointed at the first meeting in 1919.<sup>48</sup>

The form of Durham's County war memorial had been vigorously debated by the Memorial Committee. Brigadier General Surtees favoured the restoration of the Neville Screen in Durham Cathedral. Sir Thomas Wrightson of Stockton 'expressed the hope that the money raised would not be devoted entirely to utilitarian objects'. Lord Durham was adamant that a permanent and reverent monument was the most appropriate form of memorial. He stated that 'he would not subscribe to a county memorial or any utilitarian memorial unless he had the opportunity of subscribing to some monument in or near the Cathedral.'<sup>49</sup>

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<sup>46</sup> Idem.

<sup>47</sup> Idem.

<sup>48</sup> *NE*, 5 Jul. 1923.

<sup>49</sup> *NE*, 17 Apr. 1919.

Nonetheless, there were alternative utilitarian suggestions. The most radical came from Colonel Darwin who declared, 'they were smothered with memorials in the City of Durham. Durham city itself was a memorial to the past.' He wanted to see the provision of barracks in Durham, for the County Durham regiments (the existing barracks were situated in Catterick, North Yorkshire).<sup>50</sup> The Dean of Durham submitted a resolution suggesting that a sum not greater than £500 should be allocated to any monument, with any excess directed towards improving the County Hospital in Durham. Archdeacon Watkins, however, pointed out that Durham hospital was not the county hospital and therefore it would be an inappropriate use of money as it would not benefit others in the county. Colonel Burton favoured a monument but felt that the sum of £500 was inadequate. Moreover, he felt that any money towards improving Durham's hospital was wasted since 'within a measurable time all hospitals would be taken over by the State.'<sup>51</sup> The Committee voted that a suitable monument should be erected near the Cathedral, and the resolution regarding the hospital was withdrawn.

Location was not a problem for Durham's War Memorial Committee: the proposed Durham cathedral site was relatively uncontested as it was generally considered to be the historical heart of the county. One who did express reservations was the Rev. S. Cooper, a United Methodist minister: he favoured 'a memorial in each town and village or group of villages rather than a central one for the county', fearing that a large grandiose civic project situated in the centre of Durham would lack physical and emotional connection for many living in the surrounding areas, and become in essence a state memorial representing the

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<sup>50</sup> *NE*, 17 Apr. 1919.

<sup>51</sup> *Idem*.

establishment, rather than the people.<sup>52</sup> His reaction is understandable considering his position as a Nonconformist minister. However, Lord Durham argued that, 'the Cathedral was the landmark and the most prominent place of reverence in the whole county, and was the most suitable site for a memorial to their gallant soldiers.' Moreover, he wished for a 'permanent monument that would point out as long as the Cathedral stood their appreciation of the services of their soldiers.' He expressed his displeasure for a practical memorial by bemoaning the fact that 'these utilitarian objects were being advertised, raised, and mooted in every other part of the county.'<sup>53</sup>

The determination for a memorial associated with the Cathedral was shared by others. The Dean of Durham Cathedral stated that:

He had been given to understand by a large number of Churchmen and Churchwomen that if the memorial were to be divorced from the Cathedral they would themselves place a memorial in the Cathedral.<sup>54</sup>

It was felt that Durham and the Cathedral were intrinsically linked. The Cathedral was the historical and spiritual heart of the city and hence the county, a place people gravitated to when visiting, and was, therefore, the perfect place to erect a memorial that would be visible to all who came.<sup>55</sup> Moreover, it was felt that there was no greater way to show the County's honour and gratitude to the fallen than to construct the memorial within the precincts of the most important building in the county. The president of the local Free Church Council remarked that, 'Nonconformists would regard a memorial in the precincts of the Cathedral as a very fitting arrangement.' There is no reference as to how the Roman

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<sup>52</sup> *NE*, 17 Apr. 1919.

<sup>53</sup> *Idem.*

<sup>54</sup> *Idem.*

<sup>55</sup> *Idem.*

Catholic or Jewish communities felt about this proposed arrangement. For Durham's War Memorial Committee the major debate was where the memorial should stand in relation to the Cathedral. Archdeacon Watkins and Colonel Burton preferred that the memorial be erected outside and not inside the Cathedral. The Dean felt that a monument within the precincts of the Cathedral would meet with the wishes of the church people he had referred to. However, when Archdeacon Watkins expressed the view that he hoped they would not exclude Palace Green (a piece of land owned by the University directly in front of the Cathedral) as a suitable position, the Dean replied that he thought that such a proposal would create a division, as the Church people could not accept a monument outside the precincts of the Cathedral. The Archdeacon retorted, 'then I regret there are such persons in the Church.'<sup>56</sup> The difficulty surrounding location is evident when the exact position in relation to the Cathedral was still being argued four years on. The President of the Northern Architectural Association, who was dealing with Durham's proposal, declared that the Council of the Northern Architectural Association, the Royal Institute of British Architects, the Society of Antiquaries London and the Newcastle Society of Antiquaries had condemned the Palace Green site, which was the preferred site of the architect, Walter H. Brierly. It was feared that, from an aesthetic point of view, the memorial would be overwhelmed by the Cathedral, making it 'simply an irritating obstruction in the view of a great church.' Brierly, responded that the site, approved by the Royal Academy of Arts, was the best that could have been chosen. It was the very centre of the historic memorials of the County of Durham. He felt that the monument would be 'a sufficient distance away from the Cathedral to enable a satisfactory effect.'<sup>57</sup>

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<sup>56</sup> *NE*, 17 Apr. 1919.

<sup>57</sup> *Ibid.*, 4 Jul. 1923.

The design of the monument was also an issue. One correspondent wrote to the *The Times* stating that, 'anywhere on the Green it will appear in its modernity, crude and incongruous among the mellowed buildings of the past' and he went on to claim that, 'these are the views of the majority of people in Durham.' So strong was the feeling against the site of Palace Green that a petition was started, signed by Professors and Principals from the University, and a number of clergymen of varying denominations.<sup>58</sup> In order to try and gain support for the proposed site Brierly produced a rough model of the memorial made of wood, canvas, and plaster which was placed on the Palace Green site,<sup>59</sup> but although it received publicity it was not the kind intended as it was reported that:

In the evening it was removed by students of the University and consigned to the river. That is the students' way of expressing their views, but it is indicative of widespread disapproval of the proposed site.<sup>60</sup>

Furthermore, the Committee was urged to remember that there was a proposal to erect the Boer War Memorial on the Palace Green site, but 'better counsels prevailed' and to consider how unfair to the subscribers of the Boer War Memorial it would appear, to allow the First World War memorial to stand in a place denied for their memorial.<sup>61</sup>

It took ten years before Durham had its memorial and a compromise did have to be reached regarding location. It stands outside the Cathedral immediately before the East

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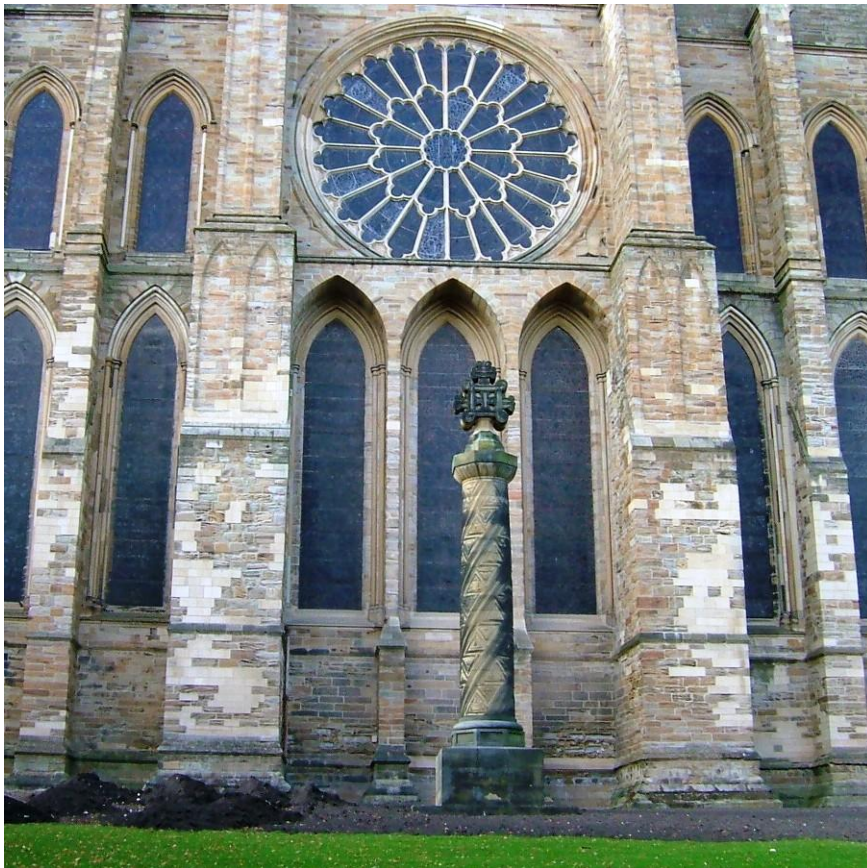
<sup>58</sup> *The Times*, 14 Jul. 1923, p.6. Although the memorial was in form a traditional Norman column it was adorned with a variety of modern day military paraphernalia. These included helmets, water bottles, bombs and hand grenades.

<sup>59</sup> Building a model to scale to sway any opposition to a proposed site was not uncommon in the case of large civic schemes, for example Paisley and Cardiff's war memorials both adopted the same approach when the site was contested. Gilbert Torrance Bell, 'Monuments to the Fallen: Scottish Memorials of the Great War', Vol. 2 (unpublished thesis, University of Strathclyde, 1993), pp. 444-5 and Angela Gaffney, 'Poppies on the Up-Platform: Commemoration of the Great War in Wales' (unpublished thesis, University of Wales, Cardiff, 1996), p. 19.

<sup>60</sup> *The Times*, 14 Jul. 1923, p. 6.

<sup>61</sup> Idem.

End, but it looks incongruous and hidden away in comparison with the Boer War memorial, which is at the front of the Cathedral. However, its design is original: it is a Norman column, inspired by the architecture and history of its most famous building, the top of which is adorned with St. Cuthbert's cross, whose shrine lies inside the Cathedral and into the column are carved military effects that relate it to the war.<sup>62</sup>



**Fig. 4: Durham's First World War Memorial**

<sup>62</sup> These consist of military equipment, weaponry and regimental emblems. See chapter three for more detailed information on the iconography.

## Northumberland County Memorial

From the outset Northumberland's War Memorial Committee was envisaged as being composed entirely of local elites. The ex-mayor and local industrialist, Arthur Sutherland, when donating a large sum of money to begin the Northumberland's memorial fund, stated that he was willing to act as honorary treasurer and that it was his intention to ask a few prominent citizens to assist him in carrying out the scheme.<sup>63</sup> The composition of Northumberland's War Memorial Committee was criticised by one of its own members, Major Temperley, who requested that, 'a body representative of all concerned, not omitting in particular, the existing local military units and associations and the organisations of ex-service men,' should sit on the Committee.<sup>64</sup> Although Templey's proposal was accepted, the Committee consisted of the Mayor, the Bishop of Newcastle, Archdeacon of Northumberland, Sir George Lunn, Sir Johnstone Wallace, Sir Arthur Sutherland, Sir Theodore Morrison, Ald. A. J. Robinson and himself. It was, therefore, still heavily weighted with civic dignitaries and industrial elites.<sup>65</sup> Moreover, when it came to electing a sub-committee to deal with the three fundamentals: the form, site and funding, it was agreed that it should consist of the Lord Mayor and Sheriff, and the ex-Lord Mayors and Sheriffs since the beginning of the war, with the power to co-opt others.<sup>66</sup> This was not the type of representative committee Temperley had envisaged. Others also questioned the narrow composition of the Committee. A correspondent signing himself 'one of the workers' wrote:

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<sup>63</sup> *NWC*, 4 Dec. 1920.

<sup>64</sup> *NDJ*, 8 Dec. 1920.

<sup>65</sup> *NEC*, 9 Dec. 1920.

<sup>66</sup> *Idem*. King notes that 'representative' could be taken to mean local person of note. King, 'Politics of Meaning', pp. 44-5. This appears to be particularly so in relation to large civic schemes whose idea of representative was to include local elites from throughout the area the memorial served.



I would suggest that a strong committee ... representative of all classes, and especially of the working class, should be appointed. This, we think, is where the error has been made. We have ex-Lord Mayors galore ... but we look in vain for a representative of the organised bodies of Labour, men who would be of very great value and help, when the working classes are approached for their subscriptions.<sup>67</sup>

Northumberland's War Memorial Committee was conscious of the need to produce something worthy, but they were also aware that any overly ambitious scheme would be doomed to fail because of the 'scarcity of money and the numerous projects afoot.'<sup>68</sup> Indeed, an earlier utilitarian suggestion for a 'Hall of Remembrance' put forward by the then Lord Mayor, Sir Arthur Sutherland, had not been supported with any great enthusiasm because it was too ambitious and costly.<sup>69</sup> However, the delay in producing a 'fitting memorial' received public condemnation in the press.<sup>70</sup> Northumberland's Committee suggested that the delay enabled them to learn from the experience of other districts regarding what would be a 'practicable and appropriate' memorial, whilst also providing a better appreciation of the special difficulties that would confront them locally, with regard to site and other matters.<sup>71</sup> This statement demonstrates that uncertainty was widespread and memorialisation was proving to be a sensitive and difficult process for many communities. What seems to have broken the Committee's inertia was the unveiling of the permanent National Cenotaph. This was the catalyst that motivated and influenced the design and site of Northumberland's memorial and was heavily promoted by an ex-mayor Sir Arthur Sutherland, who having spent Armistice Day in London, was impressed by the

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<sup>67</sup> *NDJ*, 16 Dec. 1920.

<sup>68</sup> *NWC*, 4 Dec. 1920.

<sup>69</sup> *Idem*.

<sup>70</sup> *NDJ*, 24 Dec. 1920. Other historians also noted this fact, see Gaffney, *Aftermath*, pp. 104-105. Connelly, 'The Commemoration of the Great War in the City and East London, 1916-1939' (unpublished thesis, Queen Mary and Westfield College, 1995), pp. 115-16. King states that there was an expectation on community leaders to produce a suitable memorial in a timely manner, King, 'Politics of Meaning', p. 39.

<sup>71</sup> *NDJ*, 8 Dec. 1920.

‘reverence of the crowd ... paying homage to the dead.’<sup>72</sup> On his return he wrote a letter to a local newspaper telling of his disappointment that no definite scheme was in progress to honour the dead of Northumberland. The public response to his letter was encouraging and in order to retain this enthusiasm Sutherland donated £1, 000 (20,000 shillings) to begin a ‘shilling fund’ for the production of a suitable memorial. The memorial he proposed was a cenotaph which would ‘embody a bronze figure of St. George’.<sup>73</sup> This was felt appropriate since St. George had been for centuries ‘the saint under whose banner the armies of England went to war, and in more recent times he became the patron saint of our Northumberland Fusiliers.’<sup>74</sup> Personalising the memorial gave it a unique local identity strengthening its connection with the region and therefore its appeal.

From the letters that began to appear in the local newspapers it would seem that not everyone was in agreement with this proposal. One architect expressed his concerns about using a cenotaph as the central theme, feeling that to try and reproduce the simplicity of the Cenotaph in a different space would be futile and doomed to failure.<sup>75</sup> Others questioned the meanings attached to such a monument, and whether that was the sentiment Northumberland wanted to evoke asking, ‘why should we repeat the Cenotaph in London, which suggests mourning and grief, rather than hope, gratitude and proud memories?’<sup>76</sup> One correspondent remarked, ‘a city like this, with no mean record of culture, ought to erect a memorial which is not a copy, however good, of hundreds of other effigies,

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<sup>72</sup> *NDC*, 10 Dec. 1920.

<sup>73</sup> *NWC*, 4 Dec. 1920.

<sup>74</sup> *NDJ*, 6 Dec. 1920.

<sup>75</sup> *Ibid.*, 9 Dec. 1920.

<sup>76</sup> *Ibid.*, 18 Dec. 1920.

but with character of its own.’<sup>77</sup> There was also a desire to appease those who had wanted a practical memorial by incorporating a ‘chamber of remembrance’ where:

tributes to the glorious dead could be paid not in flowers of a brief hour, but where their value could be deposited in an urn of remembrance to the alleviation of suffering and other worthy causes<sup>78</sup>

However, this may not have been the compromise it first appeared, since the paper goes on to say, ‘this chamber might be made a gem of art by some generous and grateful donor, apart from the main fund.’<sup>79</sup> This, therefore, was not part of the public scheme; it could only materialise through private intervention.

There were those who were not convinced that a monument was the most desirable or appropriate option to commemorate the fallen. They reasoned that ‘our men did not offer their lives in order to have their names engraved on stone or to be remembered by cenotaphs; they gave their lives to make England and civilisation safe for our children.’<sup>80</sup> Using the local newspapers as a forum for discussion they suggested alternative practical schemes such as a new Town Hall,<sup>81</sup> a memorial fund to assist the families of the fallen, thereby producing a ‘living memorial not a dumb one’<sup>82</sup> and ‘an educational institute where the children of the fallen and disabled soldiers could receive a good education, be taught a trade, and help to establish themselves in life.’<sup>83</sup> Others felt that employment should be found ‘for those heroes who did not fall’.<sup>84</sup> One man argued that if he ‘were a starving man’ he would ‘find but little gratification in beholding a monument ... a day’s work and a loaf of

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<sup>77</sup> Ibid., 16 Dec. 1920

<sup>78</sup> Ibid., 8 Dec. 1920.

<sup>79</sup> Idem.

<sup>80</sup> *NEC*, 1 Dec. 1920.

<sup>81</sup> *NDJ*, 9 Dec. 1920.

<sup>82</sup> Idem.

<sup>83</sup> *NEC*, 1 Dec. 1920.

<sup>84</sup> Idem.

bread would appeal to me far more'.<sup>85</sup> He suggested a fitting compromise: in order to create employment for these men, and to realise a fitting memorial to the fallen, he proposed setting them to work on the construction of a huge road to be called 'The Warriors Way' which would open out at Town Moor, with a monument at one end.<sup>86</sup>

Major R.O. Hall of the 18<sup>th</sup> Battalion Northumberland Fusiliers added another powerful voice against the proposed monument, writing:

I am convinced that I speak for those who are gone when I say that they do not want a memorial of that nature. They would prefer something more practical-something which would make the England they have died for fit for their widows and their children to live in.<sup>87</sup>

Others felt that a memorial which took the form of 'endowing education, assisting a hospital or other philanthropic efforts, however good or worthy the scheme' was apt 'sooner or later to lose its first character as a memorial.'<sup>88</sup> At the second annual meeting of the 18<sup>th</sup> Northumberland Fusiliers Comrades League, the veterans reached a compromise passing a unanimous resolution, 'in favour of devoting a certain portion of the sum raised for the city's war memorial to go to providing scholarships for the children of the fallen'.<sup>89</sup>

Despite these differences of opinion Sutherland's preferred scheme was endorsed at a meeting of the Newcastle War Memorial Committee on 9 December 1920 in the Town Hall, where it was also agreed that any money left over could be used for the benefit of the survivors of the war and their dependents.<sup>90</sup> A further meeting held a few days later limited

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<sup>85</sup> *NDJ*, 20 Dec. 1920.

<sup>86</sup> *Idem.*

<sup>87</sup> *NEC*, 1 Dec. 1920.

<sup>88</sup> *Ibid.*, 6 Dec. 1920.

<sup>89</sup> *NDJ*, 6 Dec. 1920.

<sup>90</sup> *NDC*, 10 Dec. 1920.

the sum of money for the whole project to £15,000,<sup>91</sup> which was considered a realistic and obtainable target considering the economic situation.<sup>92</sup>

While the Cathedral site for Durham's memorial seemed a foregone conclusion (because of the Cathedral's relationship with the city and by the noticeable absence of any other site being seriously considered) the proposed site of Eldon Square in the centre of Newcastle for Northumberland's County Memorial proved to be contentious. A clear statement of civic pride was evident when it was proudly stated that a memorial sited in Newcastle, 'the commercial and industrial centre of Tyneside'<sup>93</sup> should commemorate 'the heroism and sacrifice of Tyneside and Northumberland men generally in a war to the successful issue of which no district contributed more creditably.'<sup>94</sup> However, not only did Eldon Square have little historic association with the county, but it was also felt that it was unrepresentative of the people of Northumberland in general.<sup>95</sup> This feeling of alienation was not helped by the fact that the memorial was consistently referred to in the newspapers as the 'Newcastle' memorial, moreover, there was a great deal of historic antipathy in being subservient to Newcastle.<sup>96</sup> To overcome these reservations Sir James Knott proposed the Town Moor as an alternative. It was argued that this site held particular significance since it was where the troops had trained, and where in 1915 some 60,000 Northern troops had been reviewed by the King in the presence of Lord Kitchener.<sup>97</sup> Letters of support suggested that 'if the

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<sup>91</sup> *NEC*, 13 Dec. 1920 and *NDJ*, 14 Dec. 1920.

<sup>92</sup> This figure must have been under debate for some time as it was reported a few days earlier that if everyone contributed one shilling to the fund £12,000 would be immediately raised taking them almost to the £15,000 target, *NEC*, 9 Dec. 1920.

<sup>93</sup> *NEC*, 6 Dec. 1920.

<sup>94</sup> *NDJ*, 7 Dec. 1920. At this time Northumberland included North Tyneside and Newcastle upon Tyne, the redrawing of county boundaries in 1974 created the separate metropolitan county of Tyne and Wear of which North Tyneside and Newcastle became a part.

<sup>95</sup> *Ibid.*, 16 and 18 Dec. 1920.

<sup>96</sup> Graeme J. Milne, *North East England, 1850-1914: The Dynamics of a Maritime-Industrial Region* (Suffolk, 2006), p. 8.

<sup>97</sup> *NDJ*, 18 Dec. 1920.

selection of the site were left to the vote ... a huge majority would vote for the Moor.<sup>98</sup> There were others who felt just as confident that 'the majority of the industrial classes fall in with the idea of it being placed in Eldon Square.'<sup>99</sup> Sir George Lunn in particular had high aspirations for the Eldon Square site seeing it as becoming 'something like Parliament Square in Whitehall and adorned with statues to the memory of our dead' its central position offering scope for further development.<sup>100</sup> Despite such enthusiasm one architect expressed reservations about its suitability and its size to accommodate the large crowds expected to gather on Armistice Day:

Surely to place it in the drab remains of respectability mingled with budding commercialism, represented by the mouldering grey buildings of Eldon Square, shows lack of imagination. It is a people's memorial, and should be where the people in their numbers can pass it.<sup>101</sup>

Again there were complaints at the lack of public consultation. It was felt that:

the Eldon Square idea had been rushed upon the citizens in rather too much of a 'stand and deliver' manner. It seems from all reports to have been 'cut and dried' before any real discussion was allowed.<sup>102</sup>

The dispute regarding the site came to an end when the area proposed on Town Moor was said to be unstable due to subsidence from coal workings and Eldon Square was accepted by default.<sup>103</sup>

The Northumberland memorial was unveiled in Eldon Square in September 1923. It was not the unique design that some had hoped for. It comprised of a cenotaph which is

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<sup>98</sup> Ibid., 16 Dec. 1920.

<sup>99</sup> Idem.

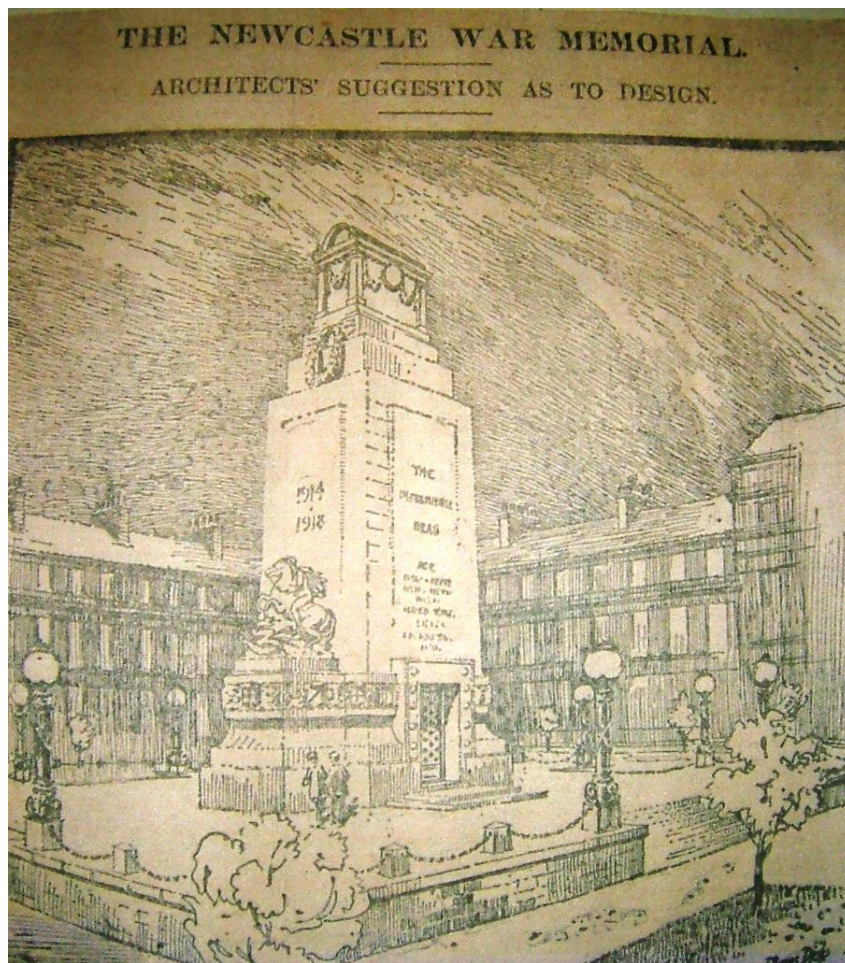
<sup>100</sup> *NDC*, 10 Dec. 1920.

<sup>101</sup> *NDJ*, 9 Dec. 1920.

<sup>102</sup> Ibid., 20 Dec. 1920.

<sup>103</sup> Ibid., 18 Jan. 1921.

dominated by a statue of George and the Dragon at the top, but even this was the second cast of a sculpture designed to remember the men of Marylebone, London, not an original memorial as some had desired, but a copy. The memorial cost £13,260 the amount raised was £16,374. 4s. 3d (which given the area and population the memorial was to serve seems a small amount) the balance was given to the Royal Victoria Infirmary for the provision of extra beds.<sup>104</sup>



**Fig. 5: Proposed memorial for Northumberland with integral Hall of Remembrance.**

[Source: *Newcastle Daily Journal*, 8 Dec. 1920]

<sup>104</sup> The North East War Memorials Project, <http://newmp.org.uk>.





**Fig. 6: Final design and with the second casting of George and the Dragon adorning the top.**  
 [Source: <http://www.newcastlephotos.blogspot.com> and <http://www.ejr.ndo.com>]

The county war memorial was not primarily a place for local people to grieve and remember. The positioning of these memorials on their high profile sites and the lack of consideration as to how the majority of the community could either relate to, or physically visit the site indicates that they were not constructed to serve the individual, that would fall to local communities. The county memorials stood in recognition of the part an area had played in the war; this is evident in the language used surrounding these memorials: 'Newcastle's devotion to duty', 'Newcastle's proud part in the war' or the 'sacrifice and patriotism of the district'.<sup>105</sup> The Earl of Durham remarked, 'thank God that the county of Durham has done its duty, we may all be proud of the part the county played in the war, and of the sacrifices of its thousands of soldiers and sailors.'<sup>106</sup> They were not for the people but about them.

<sup>105</sup> *NEC*, 9 Dec. 1920.

<sup>106</sup> *IC*, 7 Jun. 1920.



## Large Town Memorials

Although less remote geographically than county memorials, large town memorials followed a similar pattern of production: war memorial committees were formed and dominated by prominent citizens who often donated money or land or both. Moreover, without their intervention and patronage many of the more ambitious schemes would not have materialised. Whether they manipulated the process to favour their wishes, or whether this was an extension, as Gaffney suggested, of Victorian philanthropy at work, is debatable.<sup>107</sup> What is apparent, however, is that they were powerful voices on many committees and the general public were rarely afforded much chance to contribute to the decision making processes. The lack of public involvement had a negative impact on some schemes producing endless delays and revision of memorial design, particularly related to cost. Faced with numerous memorial projects demanding money, those who adopted a more inclusive approach and were mindful of what the community could afford, met with less opposition and were able to erect a memorial quickly, especially if they engendered the support of local businesses and industry.

## The Middlesbrough Memorial

Middlesbrough's memorial, like Northumberland's, was largely the product of one prominent citizen and without his determination, leadership and financial commitment Middlesbrough may have experienced a longer and more protracted wait to realise a fitting war memorial.

The memorial had a strong connection with the South African memorial: both memorials had the same patron and both stand in close proximity to one another. In July 1904 the

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<sup>107</sup> Gaffney, *Aftermath*, p. 112.

Dorman Museum was opened at the entrance to Albert Park 'erected to the memory of gallant officers and men and the memory of a gallant son by a bereaved father'.<sup>108</sup> Sir Arthur Dorman, a local steel magnate, donated the land and funded the memorial in honour of his son, who died in 1901 whilst serving in the Boer War, and his fellow comrades. In 1919 he gave more land at the entrance to Albert Park for the erection of a First World War Memorial.<sup>109</sup> The war memorial records demonstrate how Dorman dominated the War Memorial Committee and carried his preferred aesthetic memorial scheme through to completion, by virtue of the land he granted backed up with a 'liberal donation on behalf of the allied firms of the Dorman Long Group' part of his industrial empire.<sup>110</sup> This is all the more striking because at the meeting convened by the Mayor in 1919, it was proposed that the form of the memorial should be 'largely settled by the subscribers'. Moreover, all the proposals put forward by the councillors present were of a utilitarian nature: a civic hospital, a convalescent home for wounded soldiers, a large open area in close vicinity of the town where there could be games, music and dancing, something to benefit the widows and orphans of the town, a public art gallery, a memorial pleasure ground and Dorman himself even suggested that 'the memorial should take the form of something which would promote health and pleasure'.<sup>111</sup>

The uncertainty regarding what to produce was evident: one of the Committee members felt it necessary to submit 'letters he had received from other large towns in the country

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<sup>108</sup> *NE*, 8 June 1905.

<sup>109</sup> *Ibid.*, 6 Dec. 1919. The cenotaph that was produced was his preference and an indication of the influence that elites could bring to bear on process of remembrance. The town also produced another memorial by public subscription in the grounds of Albert Park.

<sup>110</sup> County Borough of Middlesbrough War Memorial Committee Official Minutes, 2 Nov. 1921, CB/M.C/2/394, Teesside Archives (TA). For more detail on Middlesbrough's memorial see Denise Coss, 'Community and Commemoration: First World War Memorials of the North of England (unpublished MA thesis, University of Teesside, 2007), Chapter 2.

<sup>111</sup> Middlesbrough War Memorial Committee Minutes, 2 Apr. 1919, CB/M/2/394, TA. See also *NE*, 3 Apr. 1919.

giving particulars of the schemes proposed as a war memorial in those towns presumably as a point of reference.<sup>112</sup> All the above proposals were put forward in April 1919 before the Peace Day Celebrations in June that year, at which Lutyen's temporary cenotaph was a great success, and before it was made permanent and unveiled as the National memorial in November 1920.<sup>113</sup> This may explain why Dorman had a change of heart regarding the form of Middlesbrough's memorial in late 1920. The Committee minutes record him as saying that, 'he was strongly in favour of a cenotaph as he thought that no other memorial would appeal so strongly to the sense of the people.'<sup>114</sup> Although there was a committee appointed to consider the various proposals it was Dorman's offer of land, together with a proposed generous donation that made his cenotaph proposal attractive.<sup>115</sup> However, his view regarding the wishes of the public was misplaced. It is clear that although both the public and the officials of the town wanted to erect some form of memorial to the fallen, public consultation would have revealed objections against spending a large sum of money on a cenotaph, thousands preferred something that would benefit the living.<sup>116</sup> As an industrial town, one councillor was of the opinion that the 'betterment of the Hospital accommodation' should have been the first consideration, particularly since there had been a 'great expansion of works on Tees-side which meant more accidents'. This, he felt, would have met with more public approval.<sup>117</sup> It is, therefore, unsurprising that raising the funds for the cenotaph proved difficult, particularly as the local economy was suffering. In 1921

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<sup>112</sup> Middlesbrough War Memorial Committee Minutes, 2 Apr. 1919, CB/M/2/394, TA.

<sup>113</sup> Peace Day Celebrations were held on 19 July, 1919 to mark the official signing of the peace the previous month. These included a victory parade in London at which the temporary Cenotaph proved to be a popular part of the proceedings.

<sup>114</sup> Ibid., 17 Dec. 1920, CB/M/2/394, TA.

<sup>115</sup> MS, 11 Sep. 1920.

<sup>116</sup> This was what a local Councillor reported to the Committee after he had travelled the town talking to groups of local people. County Borough of Middlesbrough War Memorial Committee Official Minutes, 7 Sep. 1920, CB/M.C/2/394, TA.

<sup>117</sup> County Borough of Middlesbrough War Memorial Committee Official Minutes, 17 Dec. 1920, CB/M.C/2/394, TA.

the local paper reported that 'although there had been numerous meetings of the War Memorial Committee ... very little practical work had been done' due to times being bad, therefore, 'it was not possible to raise the necessary money to proceed with the work.'

Despite the town's economic difficulties the people of Middlesbrough felt 'that they ought to have a memorial to those who fell in the war erected without further delay.' To this end Mrs. Penry Williams<sup>118</sup> offered to provide a simple cross to stand in the park with the inscription 'This cross is erected by the women of Middlesbrough'.<sup>119</sup> This suggested that it was the bereaved women who were agitating for a memorial. This offer was turned down as it was felt that any memorial erected 'should be an expression of the feelings of the whole of the townspeople, and subscribed for publicly'.<sup>120</sup> Whether this suggestion had galvanised the council into action is unclear, but the following month it was reported that the Town Clerk had prepared a letter of appeal to be sent to works, factories and other businesses in the town, and that appeals were to be made to trade union organisations to contribute to the cenotaph scheme. Furthermore, three local papers were to be requested to open subscription lists in their papers making it clear that all subscriptions large or small would be welcome. Initially the figure to be raised had been set at £100,000.<sup>121</sup> This was radically reduced to £30,000, but even this was revised down to £15,000. However, even the lower figure was difficult to attain.<sup>122</sup> A month before its unveiling the Committee discussed asking a local newspaper to 'bring forcibly to the notice of the public the fact that

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<sup>118</sup> Wife of Lieut. Colonel Penry Williams.

<sup>119</sup> *NE*, 20 Oct. 1921.

<sup>120</sup> County Borough of Middlesbrough War Memorial Committee Official Minutes, 25 Oct. 1921, CB/M.C/2/394, TA.

<sup>121</sup> *Ibid.*, 2 Apr. 1919.

<sup>122</sup> *Ibid.*, 2 Nov. 1921.

an amount of £5,000' was still required for the war memorial; its eventual cost was £17,000.<sup>123</sup>



**Fig. 7: The Middlesbrough War Memorial**

### The Stockton Memorial

Along with uncertainty there was an element of competitiveness that permeated the memorial building process. This was unfamiliar territory, everyone was conscious of the need to produce something worthy, yet unsure as to what that should be. A clear indication of this was evident in Northumberland and Middlesbrough's records and again was demonstrated in a letter received by Stockton's town clerk from the town clerk of Keighley in Yorkshire. The letter stated that they were taking steps to provide a memorial to perpetuate the memory of the Keighley fallen, and that he had been requested by their War Memorial Committee to obtain certain information from Stockton. The rest of the

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<sup>123</sup> Ibid., 30 Oct. 1922.

correspondence took the form of a questionnaire, presumably because other towns were also canvassed, asking: the name and population of the town, what memorial had been erected, whether it was let by open competition or otherwise, name of architect, cost and any other information.<sup>124</sup> Despite the uncertainty surrounding the process, Stockton is an example of how some committees were determined to be more inclusive and mindful of what the public wanted. Moreover, the Committee took into consideration the poor economic climate and although they were another community who produced a cenotaph the scheme was adapted to accommodate a utilitarian aspect for those who preferred a practical memorial, and at a cost the community was able to afford.

On 16 March 1920 a public meeting was held to consider the question of a war memorial for the industrial town of Stockton. Stockton had proudly raised its own battalion during the war: the 5<sup>th</sup> Battalion Durham Light Infantry. Three suggestions were put forward: a cenotaph, a hospital for children and funds for the education of children of deceased soldiers.<sup>125</sup> It was decided to adjourn the meeting until 8 April in order to consider the proposals and for 'any others that may occur to persons interested in the matter.'<sup>126</sup> The public consultation and the willingness to receive other ideas is an indication that Stockton's process for choosing a suitable memorial scheme was more inclusive and open than the process adopted by their county officials in Durham. Furthermore, no particular scheme was being promoted, the only conclusion reached was: 'a unanimous opinion that every effort should be made to make the memorial worthy of the town.'<sup>127</sup> As with the county memorials the pride and prestige of the town was linked with the memorial. Their

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<sup>124</sup> Stockton War Memorial Correspondence, 1921-1925, Letter dated 14 August, 1922, cabinet 6, SRL.

<sup>125</sup> Ibid., 16 Mar. 1920.

<sup>126</sup> Idem.

<sup>127</sup> Idem.

determination to engage with the community as a whole is evident in a letter sent out by the Town Clerk to 15 local companies regarding the next meeting stating:

It is desired that the meeting shall be as fully representative of the town as it is possible ... Both the Mayor and myself will be glad if you can arrange for either yourself, or some Representative from your Works Committee, to be present to assist in the deliberations and such decisions as may be then come to.<sup>128</sup>

Copies were sent to the secretaries of 22 associations, 17 clergy, 8 bank managers, the board of guardians, 28 magistrates, 4 reporters, 5 theatre proprietors and various military men and councillors.<sup>129</sup> The composition of Stockton's War Memorial Committee is evidence of how representative it strove to be. There were representatives from various Women's Institutes, Friendly Societies, Comrades of the Great War, Co-operative Society, Local War Pensions Committee, Cyclists' Association, Church representatives from different denominations and works representatives together with the usual mix of council officials and other prominent citizens.

Although the need for a Children's Hospital was acknowledged by a considerable number of people, it was resolved that:

The first call for claim upon the Fund to be formed for the purposes of a War Memorial be for a Monument to be placed in some prominent position, say, in the High Street, as a Memorial to the men who have fallen and an inspiration to succeeding generations of Stockton men and women.<sup>130</sup>

Other schemes were not dismissed out of hand. The Town Clerk was requested to collect information regarding the possibility of a Children's Hospital, the sum of money that might be required to provide education for the deceased children and the cost of assisting widows

<sup>128</sup> Ibid., letter dated 6 Apr. 1920.

<sup>129</sup> Borough of Stockton War Memorial Committee Minutes, 9 April 1920, DC/St/2/65, TA.

<sup>130</sup> Ibid., undated second page of minutes, first page unavailable.

and families.<sup>131</sup> Eventually it was agreed that the fund would have a dual purpose: to provide a monument to honour the fallen and 'to assist, in such form as may be ultimately decided, the widows and dependants of the fallen men.'<sup>132</sup> Stockton made their decision fully aware of what was happening in other parts of the country: 'In deciding to have such a Monument we appear to be in accord with, if not all, a great number of the principal citizen towns in the Kingdom.'<sup>133</sup> Furthermore, the neighbouring town of Thornaby had also decided to produce a dual scheme: a cenotaph and a fund for the benefit of widows, children and disabled service men.<sup>134</sup> Whether these factors influenced Stockton's choice is difficult to ascertain, but they announced their intention to erect a permanent memorial, a cenotaph:

to the memory of the men who have fallen, in a form worthy of the men and of the town from which they went and of a character and design that would appeal from the artistic standpoint, and be an ornament to the town; but beyond that, of such character as would be an inspiration in the decades to follow to the youths of Stockton who emulate the sacrifices that have been made by their forefathers in the Great War.<sup>135</sup>

Originally Stockton had envisaged a fund of £25,000.<sup>136</sup> However, the Committee showed courage and perception: it restricted the amount to be spent on the memorial to £5000 because of the tough economic conditions prevailing at the time, concluding that this was a more realistic target in the circumstances.<sup>137</sup> This decision may also have been influenced by

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<sup>131</sup> Idem.

<sup>132</sup> Stockton War Memorial Correspondence, undated letter.

<sup>133</sup> Idem.

<sup>134</sup> Thornaby on Tees War Memorial Minute Book, 1 May 1920. The minutes for 14 Feb. 1921 show that the Committee were taking advice from Leeds Marble Works regarding the inscription. This indicates that memorial makers were exerting some influence on the appropriate form of inscription. DC/TT/2/28/1. TA.

<sup>135</sup> Borough of Stockton War Memorial Committee Minutes, undated April 1920.

<sup>136</sup> Stockton War Memorial Correspondence, letter from Mayor, Treasurer and Secretaries, 15 May 1920.

<sup>137</sup> Ibid., 13 Apr. 1921.



a letter from an architect hoping to gain the commission who stated: 'having being in close touch with Memorial Committees throughout the country and in the Colonies during the last eighteen months, I have found in general a marked disappointment in the funds collected for Memorials.'<sup>138</sup>

It was decided that a cenotaph would be built in the south west corner of the Parish Church. The only other position considered was north of the Town Hall,<sup>139</sup> but since the 5<sup>th</sup> Battalion D.L.I. was raised in Stockton it seemed appropriate to have the memorial outside their Parish Church. It was the only battalion to have laid up its colours in its Parish Church, all other D.L.I. battalion colours were in Durham Cathedral.<sup>140</sup>



**Fig. 8: Stockton War Memorial**

<sup>138</sup> Stockton War Memorial Correspondence, letter from Thomas Downey, 19 Nov. 1920.

<sup>139</sup> Stockton War Memorial Minutes, 13 April 1921.

<sup>140</sup> The Cenotaph War Memorial, <http://communicate.co.uk>, Sept. 2009.

Having decided on the form of the memorial the Committee:

felt the time had now arrived for meetings to be held in the various Works to explain the Fund, and to make arrangements, if possible, for the contribution thereto and for a systematic canvas of the town.<sup>141</sup>

The type of works the Committee contacted, such as Ropner Shipbuilding, Head Wrightson Forge Works, Stockton Chemical Works, Stockton Steel Foundry, N.E.R. Workshops, demonstrates the domination and importance of heavy industry to the community and how vital the Committee felt this support was to the success of the memorial project. Many of the local firms devised a scheme, whereby, for a certain number of weeks, 1d in every pound was taken out of each employees' wage as a contribution to the project.<sup>142</sup> There is no evidence that this was resented and it raised the sum of, £11,864 18s 10d. The final cost of the monument including demolishing two buildings behind the land came to £7,435 (almost £10,000 less than neighbouring Middlesbrough's cenotaph)<sup>143</sup> leaving £4,429 18s 10d to be added to the fund to assist the children of the fallen.<sup>144</sup>

What may have made Stockton's scheme so successful was its engagement with the public: it listened and produced something that the whole town could relate to and afford. It honoured its dual purpose by creating a fund for widows, children and widowed mothers of those who fell. At Christmas 1920, before the memorial was constructed, £1,650 was distributed from the fund: £3 to the women and 5 shillings to each child and accompanying card signed by the Mayor was inscribed 'The people of Stockton ask your acceptance of the

<sup>141</sup> Stockton War Memorial Minutes, letter dated 30 June 1920.

<sup>142</sup> Ibid., 13 Sept. 1920. These minutes and subsequent minutes contain a breakdown of the firms involved and their contributions.

<sup>143</sup> Middlesbrough had approximately twice the population of Stockton, 131,070 against 64,126, but they managed to raise a similar amount to Middlesbrough, Vision of Britain 1921 Census, <http://www.visionofbritain.org.uk/census/table> Crown Copyright. Adapted from data from the Office for National Statistics licensed under the Open Government licence v.1.0

<sup>144</sup> Stockton War Memorial Minutes, 7 Feb. 1923.

accompanying gift as an indication of their grateful regard and kindly thought of you at Christmastide, 1919'.<sup>145</sup>

### The South Shields Memorial

The large attendance at the memorial meeting in South Shields demonstrated the public's interest. However, the process was not as open and inclusive as it appeared. There were only two proposals before the meeting, that of a children's non-infectious hospital, which was favoured by the Mayor, and a public assembly hall.<sup>146</sup> Moreover, an hour before the public meeting the Executive of the Reception Committee had met, voted, and by a large majority supported the Mayor's proposal for the children's hospital.<sup>147</sup> However, the scheme did not progress and it was reported that time had 'intensified financial difficulties and hardened public apathy'.<sup>148</sup> The town clearly had no appetite for such an ambitious scheme particularly one foisted upon them. One correspondent stated:

We are no worse off in the matter than many large towns elsewhere. War Memorial Committees have been compelled to reconsider their proposals, and proceed on less ambitious lines. After all it is a town's matter and the townspeople should be taken into confidence without delay.<sup>149</sup>

There is no doubt that the economic downturn and the rising costs of materials had an impact on war memorial schemes throughout the area.<sup>150</sup> One correspondent when referring to the choice of memorial said, 'nowadays, when the cost of building has increased it is essential that economics, in every discussion, should be considered.'<sup>151</sup> In such difficult

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<sup>145</sup> *NE*, 19 Jan. 1920.

<sup>146</sup> *SDG*, 29 Jan. 1919, HO.ING/41 (newspaper cuttings pasted into a book), TWA.

<sup>147</sup> *Idem*.

<sup>148</sup> *SDG*, undated Dec. 1922.

<sup>149</sup> *Idem*.

<sup>150</sup> For more information regarding the economic problems facing the area see Norman McCord, *North East England: The Region's Development 1760-1960* (London, 1979), pp. 215-240.

<sup>151</sup> *SDG*, 4 Mar. 1919.

times it was vital to adopt a scheme that would meet with public approval and at a cost that the community could withstand. This was certainly the case in Stockton and ultimately contributed to its success. The difficulty people had with the children's hospital scheme, apart from the cost, was that it felt inappropriate as a war memorial. A hospital was 'an obligation on the community at all times', and therefore had no special link to the war.<sup>152</sup> Moreover, there was a commonly held view that 'hospitals would eventually be taken over by the State or the municipality.'<sup>153</sup> Besides, Lieutenant Colonel Chapman, who had served with the D.L.I. during the war, was of the opinion that the fallen would rather have seen 'something to benefit their comrades.' He was particularly inspired by the miners' homes and questioned whether the war memorial should 'take the form of Homes erected on somewhat similar lines' for those men who had suffered.<sup>154</sup>

The competitiveness of the process and the dishonour and humiliation associated with the slow production of a suitable memorial was evident from the public responses. For example, one resident wrote:

When one reads of the Cenotaph at Whitehall and the monuments being erected at different towns, and even in small villages throughout the country, it makes one blush to think that South Shields has done nothing collectively, to perpetuate the deeds of our gallant soldiers, and to keep in memory the sacrifice of those who died to protect our homes and to preserve our liberties.<sup>155</sup>

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<sup>152</sup> *SDG*, 4 Mar. 1919.

<sup>153</sup> *DST*, 20 Mar. 1920.

<sup>154</sup> *Idem*.

<sup>155</sup> *SDG*, 25 Nov. 1920.

It was felt that only 'a permanent memorial of such a nature, and in such a place, as to make if familiar to other generations,' would suffice as a declaration of gratitude and respect and so would reflect positively on the communities that erected it.<sup>156</sup>

In order to raise more funds the War Memorial Committee began to engage with the businesses in the area recognising that:

The sympathy of the great industrial firms and their employees had to be secured, and as a matter of vast importance, promises had to be obtained so that a nucleus of the Fund might be formed before the general appeal was made.<sup>157</sup>

The public appeal was delayed partly because of the lack of enthusiasm for the scheme, but also because 'all the numerous parochial memorials' had been 'accompanied by their own appeals and it was felt to be useless to push the town's scheme until these had been more or less disposed of.'<sup>158</sup> The numerous schemes meant competition for money was fierce. Things did not go well: 'the response of the South Shields public to the appeals made on behalf of the War Memorial Children's Hospital is very far from being reassuring ... an important section of the inhabitants are holding aloof.'<sup>159</sup> To add to their woes the Governors of the Ingham Infirmary, on whose land the hospital was to be built, decided to fix a time period on the availability of the land.<sup>160</sup> This was the fatal blow. The Governors were informed that the Committee were of the opinion that due:

to the inadequate support of the public to the scheme ... for the erection of a Children's Hospital as a War Memorial, the scheme is impracticable at the present time ... under the circumstances it is with much regret the Committee are not in a position to comply with the condition as to time limit

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<sup>156</sup> Idem.

<sup>157</sup> *SDG*, 4 Dec. 1920.

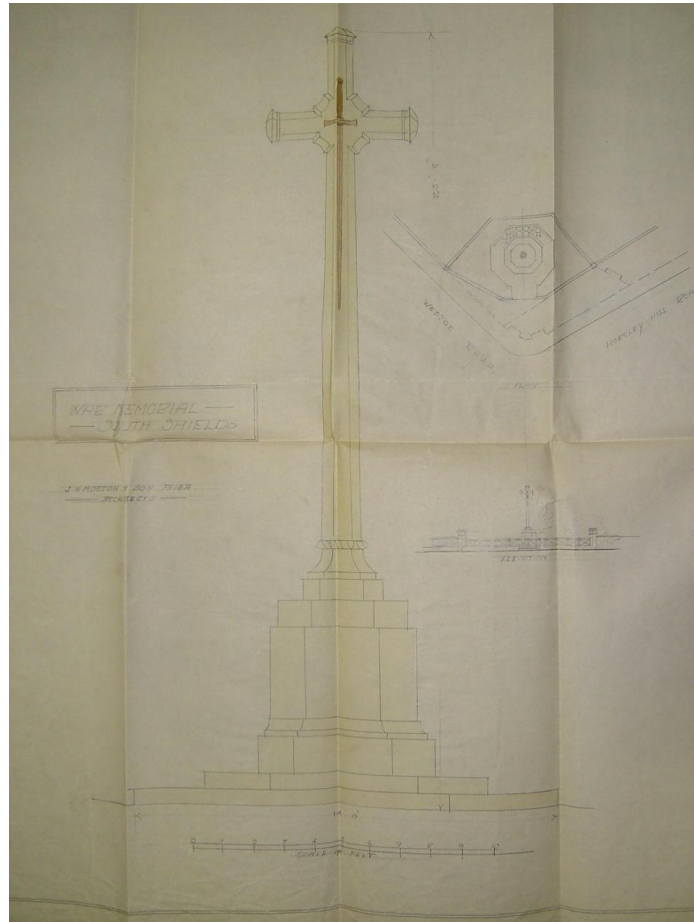
<sup>158</sup> Idem.

<sup>159</sup> *SDG* undated.

<sup>160</sup> Idem.

attached to their offer with regard to the provision of the site for the Children's Hospital in the Infirmary grounds.<sup>161</sup>

On 28 February 1926 The Earl of Durham unveiled a memorial cross which was referred to as being 'an addendum to the town's scheme proper.



**Fig. 9: Planned design of South Shields Memorial Cross.**

[Source: Undated design, South Shields War Memorial Committee Minutes, HO.ING/41]

The larger scheme providing for the endowment of a children's hospital ... will be the occasion of a public ceremonial on a later occasion. The monument stands in a prominent place overlooking the site of the hospital'.<sup>162</sup> It would seem that although the town got their

<sup>161</sup> South Shields War Memorial Committee, letter dated 25 Apr. 1923, HO.ING/41, TWA.

<sup>162</sup> SDG, 29 Feb. 1926.

monument all hopes of producing a hospital had not dissolved, but economic circumstances coupled with a disenfranchised public, had for the immediate future, beaten the Committee.

### The Darlington Memorial

Where South Shields had failed, Darlington found success with a similar scheme. A circular sent out to local households stated that the Town Council, since December 1916, had been aware 'that the inhabitants of Darlington had determined to have a Memorial'<sup>163</sup> to this end a public meeting was held but it only attracted 60 people. At the meeting three proposals were submitted.<sup>164</sup> There had been a fourth proposal: a municipal dairy farm for discharged and disabled soldiers and sailors,<sup>165</sup> but at a meeting of the General Purposes Committee it was decided to put only three forward for public consideration.<sup>166</sup> It is evident from the nature of the schemes put forward, that there was a determination to produce something of practical use. Although none of the suggestions were for a monument of any kind, all schemes included the erection of tablets within or on the buildings that would be inscribed with a dedication and the names of the fallen.<sup>167</sup> Whether the domination of utilitarian schemes had anything to do with the influential Darlington Quaker family, the Pease, who believed in a commitment to the living, is difficult to judge, what is evident is that the public were provided with no monumental alternatives.<sup>168</sup>

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<sup>163</sup> Public Circular entitled 'Darlington War Memorial, Proposed New Hospital', UD, U418q.l.c.2587, DRL.

<sup>164</sup> DST 22 Nov. 1919.

<sup>165</sup> War Memorial Committee Minutes, Meeting of Executive Committee, 12 May 1919, H/Da2/190, DRO.

<sup>166</sup> War Memorial Committee Minutes, Meeting of General Purposes Committee, 20 June 1919, H/Da2/190, DRO.

<sup>167</sup> Idem.

<sup>168</sup> For more details regarding the Pease family of Darlington see Anne Orde, *Religion, Business and Society in North East England: The Pease Family of Darlington in the Nineteenth Century* (Oxford, 2000).

The first proposal was for a memorial hall in conjunction with a Town Hall, and other municipal buildings; the second: a general hospital; and the third, a garden suburb, to be occupied by the widows and dependents of fallen soldiers and sailors.<sup>169</sup> Ald. Sir Charles Starmer proposed the first arguing that, 'at present they had not in Darlington much to be proud of in the way of architecture, but under this scheme they would get a very fine set of buildings.' In seconding the motion Ald. Pease said:

whatever form the memorial took it should be beautiful, and something they would always want to use and to show to their friends, who came to Darlington as the building they erected in memory of the brave men who fell in the war.<sup>170</sup>

Raising the prestige of the town by producing a memorial that the community could be proud of was to be a key element. Opposing this proposal another Committee member reasoned that although 'he knew that a Town Hall was overdue' he felt that 'the public purse was always available for the erection of municipal buildings or a museum.'<sup>171</sup>

In promoting the hospital project Reginald Pease saw 'no reason why the hospital should not be a beautiful building', while being a great asset to the community.<sup>172</sup> He agreed that the cost of producing a 200 bed hospital was going to be high - approximately £100,000 - but he had had an offer from the Red Cross Society of a gift of £15,000, conditional on the town raising a further £15,000 by August the following year. This being so he was of the opinion that it would be a great shame if they did not seize such an opportunity. He concluded by stressing that the need for a new hospital was great, and that it was an ideal

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<sup>169</sup> War Memorial Committee Minutes of General Purposes Committee, 6 March and 20 June 1919. See also *DST*, 22 Nov. 1919.

<sup>170</sup> *DST*, 22 Nov. 1919.

<sup>171</sup> *Idem*.

<sup>172</sup> *Idem*.



way of perpetuating and making everlasting the names of their heroes. In seconding the proposal, it was said that:

a memorial in the shape of an up-to-date hospital was one which appealed to the best instincts and the soul of humanity ... there was no fitter way of showing their gratitude for what was done on their behalf by those who fell on the battlefield than to take care of the suffering in their midst.<sup>173</sup>

Councillor J.F. Latimer, speaking on the garden suburb scheme, expressed the view that, 'the best way of commemorating the lives and memories of their heroes from Darlington was to do something for their widows and children.' He pointed out the inadequacies of the allowances they received and was of the opinion that building houses, and letting the dependents live rent free would 'bring joy and comfort into their lives.' Moreover, 'when in the course of time those dependents of the fallen soldiers had passed away the houses would be available for the aged poor of the town,' becoming, in the fullness of time, an asset to the wider community. The Mayor, referring to the small attendance said, 'he considered that the meeting did not represent sufficient force and power to start and carry through any one of the schemes,' but he was overruled on a vote. After two rounds of voting, leaving just the hospital and the hall of memory in contention, the hospital scheme won by 34 votes to 14.<sup>174</sup>

Funding was discussed at a meeting attended by representatives from various firms.<sup>175</sup> In common with Stockton and Middlesbrough, the Committee engaged with local businesses encouraging their work force to make weekly contributions for a period of 20 weeks towards the hospital.

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<sup>173</sup> Idem.

<sup>174</sup> Idem.

<sup>175</sup> War Memorial Committee Minutes, Meeting of Executive Committee, 1 Dec. 1919.

The Committee became concerned that because the war memorial took the form of a hospital, people were losing sight of the fact that the appeal was for a war memorial and would assume that it had no call upon them, because they were already subscribing to a hospital in the ordinary way.<sup>176</sup> It would seem from the reports of a meeting held by the Darlington Traders and Labour Council that many workers had not been keen on the hospital scheme from the outset, therefore, any lack of contributions could also have been attributed to this fact as much as any confusion regarding what the hospital represented.<sup>177</sup> Moreover, as with the Ingham Infirmary Scheme, some thought 'the provision of a hospital should be a Government charge,' and although some thought widows, children and disabled soldiers should benefit from any scheme, others were of the opinion that this again should be 'a national charge.' One trade unionist expressed the opinion that he thought 'It was deplorable to spend so much time discussing war memorials. They should try to forget the war. They had been fighting for freedom, and none of them had got it'. It was also felt that 'the less the Trades and Labour Council bothered about these things the better. Let those who had made big profits carry out the projects if they wished.'<sup>178</sup> With feelings of this nature, just how receptive the working man was to having money deducted from his pay, by owners whom he felt had made fat profits is unclear, but money collected in this way cannot be viewed as money freely given and therefore evidence of support towards the project.

The Committees' dependence on local industries to support the scheme was evident when, in 1923, they asked up to 30 large works for further weekly contributions for a period

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<sup>176</sup> *DST*, 20 Mar. 1920.

<sup>177</sup> *NE*, 5 June 1919.

<sup>178</sup> *Idem*.

of a year.<sup>179</sup> The Committee did not rely solely on the generosity of the employees of local industry: the Darlington War Memorial Entertainments Committee was set up.<sup>180</sup> The Entertainment Committees' objective was to secure more funds for the project by arranging summer concerts in the various parks throughout the town. Such was the need for money that the Committee broadened its horizons by endeavouring to obtain subscriptions to the fund from persons residing in the districts surrounding the borough.<sup>181</sup> In 1925 the estimated cost of the hospital was £185,000 and monies obtained from various sources amounted to £128,666 4s. 9d (£15,000 from the Red Cross, Hospital Endowments £35,000, Government Grants £12,250, War Memorial Fund £36,941. 9s. 0d, a special grant from Darlington Corporation £30,000 and the Buffet Fund £2,500).<sup>182</sup> Although the whole cost of the hospital did not fall on the public, at least half was coming from other sources, it was still a big financial undertaking which led to a lengthy and prolonged campaign that did not see the hospital materialise until May 1933, twelve years after it was first suggested as Darlington's memorial.

When it became apparent that Armistice Day ceremonies would continue beyond the first few years, in 1928, Darlington unveiled an obelisk in the grounds of the hospital to act as a focal point for remembrance services.<sup>183</sup>

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<sup>179</sup> War Memorial Committee Minutes, Meeting of Executive Committee, 30 April 1923.

<sup>180</sup> Darlington War Memorial Entertainments Committee Minute Book, May-Nov. 1920, Da/A35/1/1, DRO.

<sup>181</sup> War Memorial Committee Minutes, 28 May 1923.

<sup>182</sup> *Ibid.*, 20 Feb. 1925.

<sup>183</sup> Darlington Memorial Hospital erected a cenotaph in the hospital grounds, *NE*, 12 Nov. 1928. Dudley cottage Hospital and Tynemouth Victoria Jubilee Infirmary, South Shields also unveiled a monument in its grounds, *NEWMP*.



**Fig. 10: Darlington Memorial Hospital and associated Obelisk.**

### The West Hartlepool Memorials

The memorials erected in West Hartlepool are another example of how communities drew on their own sense of identity and history to create a meaningful memorial. West Hartlepool set itself an ambitious target, estimating that a sum of £250,000 would be required to produce a worthy scheme.<sup>184</sup> They went on to produce a combination of utilitarian and monumental memorials, some very distinctive reflecting Hartlepool's history and its unique association with the war. Among the suggestions put forward were a variety of utilitarian schemes such as playing fields, cottage homes for the aged and disabled, a children's hospital, and the provision of a public square by the purchase of the Armoury

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<sup>184</sup> *DST*, 17 May 1919.

Field.<sup>185</sup> At a public meeting held in June it was decided to purchase the Armoury Field, 'for the purpose of a public square in which a memorial to the war should be placed, and the south side of the site to be utilised for buildings of a public nature'.<sup>186</sup> Although this was the scheme which the Memorial Committee had 'formulated' they seem to have tried to accommodate as many preferences as possible, even a suggestion put forward by the Trade Union Council to produce cottage homes for the aged and disabled was accepted as part of the scheme.<sup>187</sup> The Committee were then entrusted to carry out the work, the borough treasurer was appointed to act as honorary secretary with the borough engineer and town clerk acting as architect and honorary solicitor respectively. Two years later the council accepted a tender of £12,265 in relation to the building of 16 cottage homes and a reading room.<sup>188</sup>

West Hartlepool's monumental memorials although not distinctive in form, were individual because of who and what they remembered. One referred to as the 'Triumphant Youth column' was unveiled in 1921 by the Earl of Durham in Redheugh Gardens on the South Cliff and reflected Hartlepool's past as well as its unique experience during the war. It was:

A massive but graceful column of Whitbed Portland stone about 20 feet high, and is crowned by a winged figure in bronze representing "Triumphant Youth" An accompanying stone screen carries five tablets of the fallen and to those who lost their lives in the bombardment of the town in December 1914.<sup>189</sup>

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<sup>185</sup> Idem.

<sup>186</sup> *NE*, 18 June 1919.

<sup>187</sup> Idem.

<sup>188</sup> *DST*, 20 Aug. 1921.

<sup>189</sup> *DST*, 24 Dec. 1921. On the 16 Dec. 1914 three German war ships bombarded Hartlepool with over 1,000 shells killing in excess of 100 people and injuring more than 200, <http://www.westernfrontassociation.com>

Four bronze panels on the sides of the column were representative of Hartlepool's history. The bombardment of the town was foremost in Hartlepool's commemoration and source of pride. At the unveiling Lord Durham claimed that the bombardment 'made every man in the North vow he would never desist until we had brought the Germans to their knees'.<sup>190</sup>

Another monument erected in Victory Square took the form of an obelisk on which was a bronze wreath with the town coat of arms with the motto "E Mare ex Industria" meaning 'industry comes from the sea' a reference to Hartlepool's location on the coast and its natural harbour that saw it progress from a fishing village, to become a chief seaport which was highly important to the powerful Bishops of Durham, to an important shipbuilding and transportation centre.

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<sup>190</sup> DST, 24 Dec. 1921

## **CHAPTER TWO: COMMUNITY AND PRIVATE MEMORIALS.**

Community memorials are those erected in small towns, villages, churches, workplaces, clubs and associations - places which had an intimate connection with the fallen or their families. This chapter considers these memorials and how they differed from civic memorials. It consists of five sections: the first explores memorials in small towns and villages; the second considers mining villages; the third investigates memorials in places of worship; the fourth explores memorials in the workplace, educational institutions and clubs, and the fifth examines private memorials - these are memorials erected to an individual, usually but not exclusively, by the families of the bereaved.

### **Historiographical Research**

This chapter demonstrates that communities remembered the fallen in places closely associated with them. It argues that the volume of community memorials indicates not only their significance, but attests to fact that the fallen belonged to a number of different communities: home, religious institution, workplace, club etc. all of which erected memorials to their memory. However, larger community memorials, such as those in villages or small towns, were often organised by memorial committees composed of the same local elites who were involved in civic schemes, and they often experienced the same difficulties.<sup>1</sup>

Historians have acknowledged the importance and popularity of local memorials.

Gaffney's study on Wales concluded that local remembrance was more relevant, immediate

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<sup>1</sup> For example Sir Arthur Dorman sat on memorial committees for Middlesbrough's civic memorial and Nunthorpe village memorial and the Pease family were involved in Darlington's scheme and some of the surrounding village projects. Others had sat on various committees during the war: Eston and Normanby village memorial consisted of the same people who had been responsible for the Soldiers' and Sailors' Fund.

and important than participation in national or regional schemes.<sup>2</sup> She found that no matter how small the place or how great or small the numbers of men lost, all communities were determined to erect memorials in their immediate locality to remember the sons they had lost, and that these proved more popular than larger civic schemes.<sup>3</sup> Brook found that between 1919 and the end of 1921 scarcely a month went past without the dedication of at least one memorial somewhere in the borough of Huddersfield. Moreover, most small communities had completed their permanent symbols of remembrance long before any civic scheme was dedicated.<sup>4</sup> As Derek Boorman stated they were an important source of consolation, giving families, work colleagues, and friends the opportunity to make a more personal tribute than a larger memorial could offer, to their fallen in a place which held more meaning to all concerned.<sup>5</sup>

The chapter will show that although the most affordable and popular form of community memorial in the North East was the Roll of Honour there were a wide variety of other community memorials produced, and that cost did not necessarily restrict choice. Furthermore, when considering what type of memorial to erect, local imperatives and traditions were often at the forefront, hence approximately 311 utilitarian memorials were produced that benefited the community. These practical memorials were not seen as disrespectful. Moreover, elites showed the same generosity towards community memorials as they had with civic schemes. They donated land and money, without which some of the larger community memorials would not have been built.<sup>6</sup> Furthermore, communities were

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<sup>2</sup> Angela Gaffney, *Aftermath: Remembering the Great War in Wales* (Cardiff, 1998), p. 60-67.

<sup>3</sup> *Idem.*

<sup>4</sup> Anne Christine Brook, 'God, Grief and Community: commemoration of the Great War in Huddersfield, c. 1914-1929' (unpublished thesis, University of Leeds, 2009), p. 152-53.

<sup>5</sup> Derek Boorman, *At the Going Down of the Sun: British First World War Memorials* (York, 1988), p. 22.

<sup>6</sup> Grieves contended that that the local social elite that sat on the committees 'embraced its age-old sense of voluntary paternalistic obligations', Ken Grieves, 'Investigating Local War Memorial Committees:



willing to collaborate to produce the memorials they wanted, and to consider cheaper forms of construction. These findings contradict Connelly who contended that memorials erected at this level of society were so personal and money so limited that memorials had to be aesthetic and utilitarian memorials had to be rejected,<sup>7</sup> and Grieves who stated that ‘the cost of “useful” memorials was often prohibitive in small parishes’.<sup>8</sup>

Community memorials were not necessarily any better than civic memorials at providing comfort for the bereaved. Indeed, Connelly found that the role of workplace, school and club memorials was less to do with sorrow and more to do with proudly promoting the values of the institution, while acting as an inspiration to those who followed.<sup>9</sup> This chapter contends that the erection of private memorials is an indication of their inadequacy, demonstrating that they were not intimate enough to provide the comfort and privacy, that some desired, to assuage a deeply personal grief. This concurs with Pat Jalland who argued that parents felt a need to produce additional memorials because the headstones, memorial tablets and remembrance rituals ‘had been woefully inadequate’.<sup>10</sup> It is also evident from the private memorials studied, as Audoin-Rouzeau and Becker contended, that the war bereaved were a far larger group than the immediate family. The extended family also grieved and erected memorials.<sup>11</sup> Moreover these memorials were not confined to the officer class; many were erected to the ordinary private soldier.

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Demobilised Soldiers, the Bereaved and Expressions of Local Pride in Sussex Villages, 1918- 1921’, *The Local Historian* Vol. 30:1 (Feb. 2000), pp. 39- 58 on p. 55.

<sup>7</sup> Mark Connelly, ‘The Commemoration of the Great war in the City and East London, 1916-1939’ (unpublished thesis, Queen Mary and Westfield College, 1995), p. 61.

<sup>8</sup> Ken Grieves, ‘Investigating Local War Memorial Committees: Demobilised Soldiers, the Bereaved and Expressions of Local Pride in Sussex Villages, 1918-1921’, *The Local Historian* Vol. 30:1 (Feb. 2000), pp. 39- 58, p. 48.

<sup>9</sup> Connelly, ‘The Commemoration of the Great war in the City and East London’, p. 83 and p. 97.

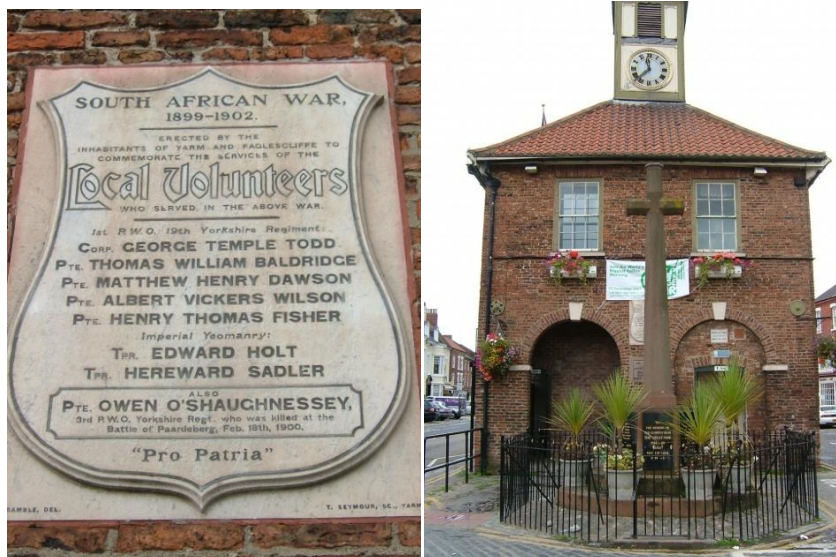
<sup>10</sup> Pat Jalland, *Death in the Victorian Family* (Oxford, 1996), p. 379

<sup>11</sup> Stephane Audoin-Rouzeau and Annette Becker, *1914-1918: Understanding The Great War* (London, 2002), p. 176-7

## Small Town and Village Memorials

The practical process of producing a community memorial followed a similar pattern to the civic schemes. A self-appointed war memorial committee took control, often dominated by the same local elites<sup>12</sup> and, despite public meetings, the decisions were ultimately the committees'. The uncertainty that had afflicted civic memorial building, regarding what to build and where, was also an issue for community memorials. The lack of a clear central directive meant that people relied on the past and one another for advice and inspiration. Some communities took their inspiration from existing local memorials, particularly regarding location. For example at the unveiling of the First World War memorial in Yarm, Sir Hugh Bell remarked that:

It seemed very appropriate that the people of Yarm should erect in front of the South African war tablet on the Town Hall a cross commemorating the much greater service and more strenuous effort which the country was called upon to make.<sup>13</sup>



**Fig. 11: Yarm's Boer War Memorial located on the town hall wall behind the First World War Memorial.**

<sup>12</sup> See footnote 1, p.75.

<sup>13</sup> *DST*, 19 June 1920.

Although the connection between the two memorials is evident there was a recognition that the enormity of sacrifice was greater and this appears to have had an impact on the form, size and visibility of the memorial.

The established church was frequently perceived to be the natural site for a town or village memorial, often remembering all, no matter what denomination.<sup>14</sup> However, because Methodism was strong in the North East, these memorials were often positioned within the grounds of the parish church, erecting a memorial outside a church building was a compromise that allowed other denominations to support the scheme. Memorials in places of worship demonstrate two important aspects of remembrance. Firstly, religious institutions provided a surrogate family which evoked a strong sense of belonging and support. Secondly, for those who were not regular church attendees', tradition dictated that not only were churches a repository for memorials and the centre of many communities, but a place where people came to bury their dead and receive the rites of passage.

One man's correspondence to a church newspaper illustrates the dilemma of trying to produce a suitable memorial that was inclusive of all the community, no matter what their faith or situation. It also demonstrates how the production of a memorial was seen as an opportunity to produce something that the local community would benefit from. He wrote:

Sir – I am anxious to gain some suggestions and guidance as to the best form of a war memorial in a country town of some 300 inhabitants, including a few well-to-do persons, many small tradesmen and many men of the labouring classes... It goes without saying that some memorial will be set up in the

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<sup>14</sup> St. Andrew's, Corbridge; St. John's, Chevington and St. Cuthbert's, High Etherley; St. Mary Magdalene's, Mitford; St. Mary's, Ponteland; St. John's Churchyard, Ulgham; Holy Trinity Churchyard, Widdrington; St. Aidan's, Bamburgh; St. Maurice's, Ellingham; St. Michael's, Heighington; St. Andrew's, Haughton-le-Skerne; St. Andrew's, Sadberge. All memorials in this chapter, unless otherwise stated, are taken from the North East War Memorials Project (NEWMP), <http://www.newmp.org.uk> and can also be found in the memorial list in the appendix.

'parish church', if only in the form of a well executed Roll of the fallen. But there seems to be strong reasons for proposing as the main memorial some object of general social welfare- first, because Nonconformists can hardly be expected to make substantial gifts towards adornment of a building they seldom enter, and second, there is a crying need in most country towns to furnish some fresh means of raising the intellectual and moral tone of the whole community. My own mind inclines to proposing that we should build a Social Club or Institute which would form a meeting place for men irrespective of creed or class. But it would be of good service to men if any clergy or laymen have taken part in the building and management of such a club could give me the fruits of their experience.<sup>15</sup>

However, the Archbishop of Canterbury issued guidance that stated that there should not be:

a multiplication of individual memorials of varying taste and value, but by some corporate memorial of all parishioners fallen in the War, executed under competent artistic guidance, and in connection with the parish Church.<sup>16</sup>

Moreover, a report by the Committee of the Lower House (Convocation of York) stated that 'a broad distinction should be made between Memorials and Thank-Offerings' and noted that the distinction was seldom observed. It made clear that all things which benefited the living were to be regarded as 'thank-offerings'. It stated that:

improved housing, useful public buildings, pensions, scholarships and amenities of various sorts for the relatives of those who have given their lives in the war, may be and ought to be provided as fitting thank-offerings for all that has been given and won by those who have sacrificed their all for their country. But a Memorial has to serve a distinct purpose, and that purpose is to keep fresh in the memory of successive generations the spirit, the deeds and the names of those who fell. It should

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<sup>15</sup> GCN, 21 Nov. 1918, Vol. 73, Durham Cathedral Library, 072GUA.

<sup>16</sup> CDG, Jun. 1919, LPA.

strike the imagination, arrest the attention, and tell its own tale ... children in generations to come should ask when they see it – What is that and what does it mean?<sup>17</sup>

A member of the clergy usually had a place on the community war memorial committee and often would exert his influence in favour of a memorial connected with the parish church. In Hutton Magna where a public meeting was held regarding a ‘memorial to the men of the parish who gave their lives,’ it was unanimously resolved that it should be a lych-gate at the entrance of St. Mary’s Church. There is no evidence to suggest that the public had any real influence on proceedings and no other proposals were recorded. The vicar chaired the meeting and no doubt the outcome met with his approval since it benefited his church. The minutes also record that it met with Roman Catholic approval:

The Rev’d Father Donovan ... who was present at the meeting ... expressed his hearty approval of the scheme as one in which the Roman Catholics could join along with members of other Religious denominations.<sup>18</sup>

The vicar sitting on Brancepeth’s War Memorial Committee may have influenced proceedings in favour of positioning the memorial on church grounds, but the Committee did take the decision not to place the memorial inside the church. Moreover, it was agreed that, whilst collecting subscriptions, they would canvas the ‘wishes of the parishioners as to what the memorial should be and where it should be placed i.e. village, church yard or church porch.’<sup>19</sup> As a result it was reported that the feeling in the Parish was that the memorial should be in the village itself.<sup>20</sup> The War Memorial Committee were then instructed ‘to ascertain the choice of the relatives of the deceased soldiers in regard to the proposed memorial.’ Whether this suggestion emanated from the vicar is unclear, but he

<sup>17</sup> YDG, Aug. 1919, YMA.

<sup>18</sup> St. Mary’s, Hutton Magna, Minutes 13 Dec. 1919, EP/HMa/4/75, DRO.

<sup>19</sup> Brancepeth War Memorial Committee 10 Dec. 1919, D/Br/E447, DRO.

<sup>20</sup> Ibid., 5 Jan. 1920.

certainly sat on the Committee and all meetings were held at the rectory. It was duly recorded that the majority of the relatives desired the memorial to be in the churchyard, and that a cross would be unveiled in the churchyard in July 1921.<sup>21</sup>

The records for Greenhead's memorial, Northumberland, demonstrate three things: the influence of the local vicar, that the majority of the Committee preferred a utilitarian memorial and that 'public consultation' meant no more than informing the community of the Committee's proposals. Four suggestions were put forward at the first public meeting: a village cross, a recreational hall, a relief fund for the benefit of soldiers' dependants combined with a memorial (75% directly for dependants and 25% to be spent on some form of memorial) and a lych-gate.<sup>22</sup> However, it was the Committee that voted on the schemes not the public. The recreational hall received ten votes, the village cross five, relief fund four and the lych-gate no votes. At a Committee meeting, thirty minutes prior to the second public meeting, the vicar reported that the relatives of the fallen were all opposed to a recreational hall.<sup>23</sup> At the same meeting the Chairman submitted prices for the village cross ranging from £150 to £300 (dependent on the material used) and for a recreational hall to adjoin reading room £1,200, the question of the lych-gate was withdrawn and there was no mention of the fund. At the second public meeting the vicar expanded on his original statement to the Committee stating that he had seen:

representatives of the 11 out of the 12 who had made the supreme sacrifice and he had been greatly impressed by their unanimity against a memorial of a secular character, that some had gone so far as to say that they would not allow their relatives names to be associated with a Recreational Hall. With those feelings he felt that we could not build a pleasure hall on foundations sodden with blood. He

<sup>21</sup> Ibid., 17 Jan. 1920 and 2 May 1921.

<sup>22</sup> Greenhead War Memorial Committee, Correspondence, letter dated 1 March, 1919 relating to public a meeting. EP/150/32, Northumberland Record Office (NRO)

<sup>23</sup> Ibid., minutes 4 Feb. 1919.

felt a cross was right to perpetuate the memory of those who had fought for our freedom and suggested it be erected in the churchyard.<sup>24</sup>

Whether the vicar exerted any pressure on the relatives is uncertain, but considering his emotional address and the fact that the alternative favoured his church, it is difficult to regard him as impartial. The village cross was adopted, and under protest four members retired from the Committee because the motion for a hall was not put before the public.<sup>25</sup> It is evident that the vicar's interference had an impact on the proceedings, and while the views of the relatives were taken into account, the public were barely consulted and even Committee members found themselves sidelined.

The parish church was not always an acceptable location. Barnard Castle's War Memorial Committee, when confronted with the suggestion that 'the Parish Church would be the most suitable place' to remember their 300 fallen, reacted unfavourably to the idea, preferring 'some public site in the open'.<sup>26</sup> The Committee consisted of 'the Urban Council members and twelve others along with six ladies', although the vicar was a member of the Committee his influence appeared limited.<sup>27</sup> It is reasonable to presume with so many to be remembered they were not all of one religious persuasion, if they had any religious commitment at all, making a secular commemoration a less contentious option as a town memorial.

No one on Corbridge's Memorial Committee managed to dominate proceedings because the residents were ambivalent to them all and their suggestions. Only the Committee turned out at the first meeting to discuss a village war memorial at which two suggestions,

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<sup>24</sup> Idem.

<sup>25</sup> Ibid., 17 Feb. 1919.

<sup>26</sup> *DST*, 12 Jun. 1920.

<sup>27</sup> Idem.

both utilitarian, were considered: the purchase of the Town Hall as an amenities hall and the building of a recreation hall for which land was offered by Major Beaumont. However, both were rejected because a questionnaire circulated to the residents produced little response.<sup>28</sup> In 1921 a cross was erected in the local cemetery with an inscription which indicated that it was a joint memorial, erected by parents and friends of the men from the parishes of Corbridge, Dilston, Halton and Whittington.<sup>29</sup> The local residents were clearly not averse to erecting a memorial; their lack of enthusiasm was directed at the Committee and their proposals. Ultimately the families and friends of the fallen succeeded in erecting the memorial they wanted.

An important factor in memorial production was timing. Those trying to produce memorials during the war had problems regarding the lack of men available for such work. After the war competing schemes and the economic climate had an impact on all memorial projects. The village of Swalwell began proceedings to erect a memorial in July 1916, but due to difficulties obtaining stone (nearly all the quarrymen had been called up by the military) it was delayed. By 27 September 1917 it was ready for fixing into position, but there was a reluctance to take delivery. The correspondence shows that the builder had to crate up the memorial and store it in his yard for some months. Furthermore, when the builder submitted his final account it went unpaid, eventually he threatened legal action.<sup>30</sup> Why this happened is not clear. Perhaps raising the funds to produce a memorial before the end of the conflict proved difficult, especially since the number of people personally affected would still be unclear, and financial priorities may have lain elsewhere.

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<sup>28</sup> HC, 28 Dec. 1918 and 27 Sep. 1919.

<sup>29</sup> See Corbridge, NEWMP.

<sup>30</sup> Swalwell War Memorial Committee, see correspondence dated 10 July 1916, 19 May 1917, throughout all of Oct. 1917 and 27 March 1918, DT/WO/4/127, TWA.



In 1921 the economic situation was an issue for Shildon. They decided that memorial plans 'should remain in abeyance for twelve months, by which time the price of materials and labour would have come down.'<sup>31</sup> While others who had moved with more speed having argued, 'it may seem rather premature ... but there is no time like the present, and procrastination is the thief of time,'<sup>32</sup> may have unwittingly placed themselves in a better position before economic conditions worsened and competition grew.

Delay in addressing the issue of erecting memorials was seen as unacceptable and shameful, whether it was due to economic circumstances, the fault of the authorities, or lack of support from the public or the local elites. In Saltburn the Urban Council was praised for their endeavours to produce a memorial, but the public were less kindly looked upon:

No reflection can be cast upon the Council if the public refuses to acknowledge their efforts, and lend proper support to a proposed Town Memorial to their sacred dead. It is astounding to hear that many citizens of Saltburn have such little interest and apparently mediocre respect for their fallen heroes, and we are entirely at a loss to understand their motive in the matter.<sup>33</sup>

The emotive language demonstrates some of the driving forces behind memorial building - pride, duty and honour:

Is this callous attitude and indifference to revered memories a fitting expression of recognition of their devotion to duty and death?<sup>34</sup>

The actions of two neighbouring small towns, Loftus and Southbank, were used as a comparison. It was said that they had already decided upon their schemes and despite being

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<sup>31</sup> *DST*, 19 Feb. 1921.

<sup>32</sup> *MS*, 18 Jan. 1919.

<sup>33</sup> *MS*, 14 Feb. 1920.

<sup>34</sup> *Idem*.

‘working class towns with citizens earning a limited salary, and very little to spare ... they had not decided to insult their heroic dead.’<sup>35</sup> Moreover:

were Saltburn citizens poor, or even hard up, there might be some small excuse for their attitude, but it is quite the reverse, for the great majority of the townspeople are those in good circumstances, and occupied in lucrative positions, many of whom can afford to own a motor car, reside in palatial houses, with a staff of servants, and travel first class to business.<sup>36</sup>

The council had to abandon their war memorial scheme. However, the blame was laid squarely on the “elite” of Saltburn accused of not leading by example.<sup>37</sup> It is difficult to assess whether the apathy was due to an excess of memorial projects all demanding money, or the council’s lack of public engagement. However, not to have the support of the local elites is unusual and demonstrates how important and influential their endorsement and leadership was to the success of civic and community schemes.

It has been assumed that many small towns, villages and churches chose to remember their fallen by erecting small monuments such as crosses. This is far from an accurate picture.<sup>38</sup> Moreover, it has been suggested that figurative memorials were uncommon because of their high cost. However, in the North East statues of soldiers ranged in price from £270 to £1,000 while one kneeling angel cost £600,<sup>39</sup> the cheapest obelisk was £131<sup>40</sup> and the least expensive cenotaph £200.<sup>41</sup> Indeed, some proved less expensive than many stained glass windows or some of the more elaborate plaques and Rolls of Honour.

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<sup>35</sup> MS, 13 Mar. 1920.

<sup>36</sup> Idem.

<sup>37</sup> Idem.

<sup>38</sup> Gregory, *Last Great War*, p. 258.

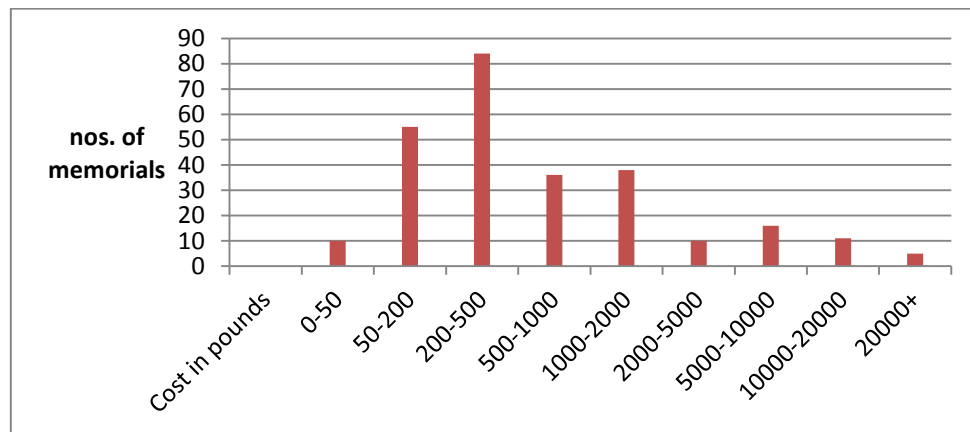
<sup>39</sup> See Ferryhill, Shiremoor, St. John’s Chapel (Wear Valley), Shildon and Tweedmouth.

<sup>40</sup> Evenwood Cemetery.

<sup>41</sup> St. Lawrence’s Church yard, Warkworth.

Moreover, many sculptural/figurative forms produced in the North East were joint enterprises, or made possible by generous donations from local elites.<sup>42</sup>

Information relating to the cost of memorials is difficult to find, particularly regarding the final expenditure. Out of the 264 memorials for which cost could be ascertained, 149 were under £500. However, since 1,249 of the 2,227 memorials studied took the form of Rolls of Honour, which were generally cheap to produce in frames, on tablets or as plaques, it is reasonable to assume that if costs had been available for these then the first two columns of this graph would have been considerably higher.<sup>43</sup>



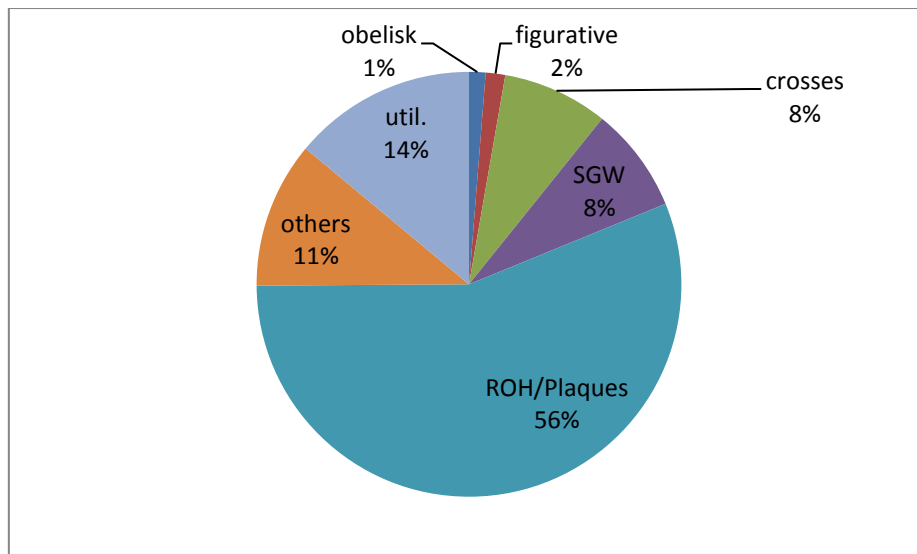
**Fig. 12: Graph showing the average cost of a First World War memorial in North East of England.**

Although there is no doubt there were more aesthetic public memorials produced, the number of utilitarian memorials may have been underestimated, particularly since many smaller utilitarian memorials were not so visible and others did not survive the test of time

<sup>42</sup> The statue at Eston Road junction was erected to the fallen from three communities. The statue at Tow Law roadside was the memorial for seven villages. Etherley memorial was a joint enterprise between four villages. The statue erected in Blaydon Cemetery received £400 and the shortfall in costs from the Cowen's of Stella Hall, see memorial list, appendix and *DST*, 14 Aug. 1920.

<sup>43</sup> See Brook for more information on the cost of memorial tablets. Brook, 'God, Grief and Community', pp. 170-3.

because they were either converted from temporary structures, such as army huts, or were constructed from cheap materials.



**Fig. 13: Percentage of memorial forms for the North East, private and public combined.**

Utilitarian forms were a practical way of improving the physical and moral quality of life within a community, making a useful and positive contribution to the daily lives of their inhabitants. Their meaning was inherent in their practicality, benefitting the community meant that the fallen had not died in vain. In many cases a plaque or monument was produced in conjunction with a building to ensure the association with the First World War dead was reinforced and maintained for posterity. Attaching meaning to utilitarian memorials beyond its practical purpose was problematic and one of the reasons why many were rejected as suitable memorials to the fallen. Although the meanings attached to memorials were fluid, two elements were central: they stood to honour the sacrifice of the dead and were a focal point for families to remember and grieve. The first element a utilitarian scheme could achieve (although some believed it would lose this connection with

the passage of time) the other it could not. However, there were memorials that were both utilitarian and aesthetic, such as drinking fountains that took the form of a cross or a funerary urn, and Alnwick produced a lamp surrounded by three bronze figures: a soldier, a sailor and an airman all with heads bowed to indicate mourning.<sup>44</sup> However, they still could not act as a focal point at which to gather for commemorative ceremonies.

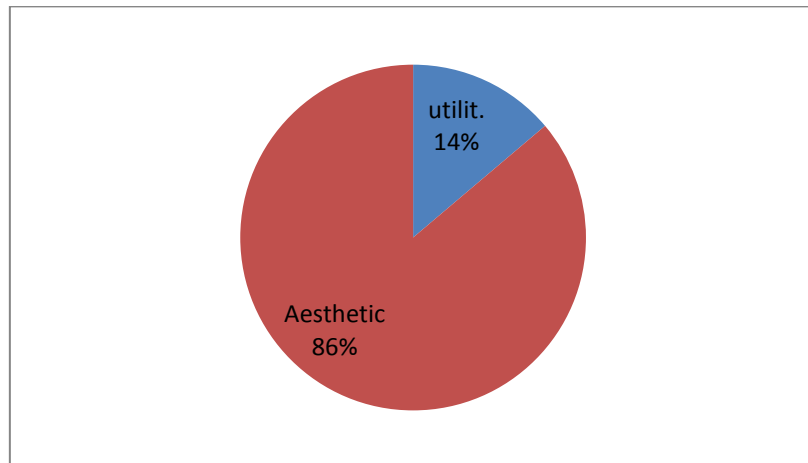


**Fig. 14: Alnwick War Memorial.**

It was important to produce a utilitarian memorial that did not appear to demean the sacrifices of the fallen or offend their memory. The appropriateness of some utilitarian memorials lay in their relationship with the people they commemorated through the places they attended and the interests they held: for example, in local churches, a variety of

<sup>44</sup> Rothbury; Fir Tree and Alnwick.

utilitarian memorials were dedicated to the fallen of a congregation, church organs, altars, fonts, communion trays and tables being amongst the most common forms.<sup>45</sup> Clubs would produce memorial cups as prizes, and the Tynemouth Amateur Rowing Club named two Strake Boats after two club members.



**Fig. 15: Public Memorials: Percentage of utilitarian against aesthetic.**

Nor was the cost of a utilitarian memorial necessarily prohibitive, communities were innovative in the ways in which they could produce a utilitarian memorial cheaply. The conversion of existing buildings was one method. Hexham's War Memorial Committee reported that it had secured the fine house and surrounding grounds that had once been the private home of Col. Jasper Gibson, in order to establish a cottage hospital and they also produced a monument on the site in the form of a cross, thereby, serving the living and honouring the dead in the one scheme.<sup>46</sup> Similarly, the people of Warkworth in Northumberland, purchased, for the sum of £850, an old Dissenters Meeting House built in

<sup>45</sup> St. Aidan's Presbyterian Church, Berwick; St. John's Church, Spittal, Zion Methodist Church, Blyth, Embleton United Reform Church, Rothbury Congregational Church.

<sup>46</sup> Hexham.

1866, which they converted into a War Memorial Hall and Institute.<sup>47</sup> The village of Sadberge, in County Durham converted a guard's room, acquired from Ripon Camp at a cost of £500, into a village institute. In declaring the Institute open the report of Alderman Pennyman's address demonstrated how the needs of this community were at the forefront when considering how best to honour the fallen:

There are many kinds of memorials, but one of that nature would be the most appreciated by all. The one place a village should have was a centre for well conducted amusement, and sometimes instruction. He laid great stress upon innocent amusement and would say to young people "Dance, amuse yourselves, and enjoy yourselves, and it will do you all the good in the world." Many lives were monotonous and drab, but amusement would greatly help to a brighter outlook.<sup>48</sup>

Other communities overcame the expense by collaborating with one another to produce a joint memorial. The villages of Stainton, Maltby, Hemlington and Ingleby Barwick joined forces and converted the old school in Stainton as a shared parish hall, acknowledging that 'such a memorial as the Committee desired to erect could not have been achieved unless all four combined.'<sup>49</sup>

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<sup>47</sup> Warkworth.

<sup>48</sup> *SDT*, 8 Oct. 1921.

<sup>49</sup> *DST*, 24 Dec. 1920.



**Fig. 16: Village Hall in Stainton**

The building was hailed as ‘a credit to the parish’ and was not only ‘a permanent memorial to the fallen’ but also ‘a thank offering to those who safely returned.’<sup>50</sup> Giving the memorial this dual purpose allowed communities to demonstrate their appreciation and respect for all those who had fought in the conflict. The villages of Dunston, Swalwell, Whickham and Marley Hill collaborated, to produce the Whickham and District War Memorial Cottage Hospital from an existing building that stood in well-wooded grounds.<sup>51</sup> It was converted at a cost of £4,500 plus £1,900 for furnishings, and it is evident that it was both affordable and accepted as it was opened free from debt in August 1922.

In order to afford new memorial buildings, finding cheaper methods of construction and engaging community help, physical and financial, were imperative. In Netherton they built a village institute with a reading room and entertainments hall. They had intended to build it in stone, but abandoned the idea due to cost, constructing it of wood instead. It was an

<sup>50</sup> Idem.

<sup>51</sup> Whickham and District War Memorial Cottage Hospital Annual Report 1922-23, DIST/C1/19/5, DRO.



ambitious undertaking for a small area as the hall cost £1,028 and there was still £300 to be raised after the unveiling.<sup>52</sup> In Alnham they did manage to build their village hall of stone, and it proved to be a real community effort: as funds were short local volunteers brought 60 loads of stones from the quarry, only stopping to picnic.<sup>53</sup> Otterburn Memorial Hall costing £1,200 was a joint effort between community, businesses and local landowners. The land was donated by the Morrison-Bell family who owned a local hotel, the Duke of Northumberland and Vaux Breweries contributed to the cost, and Blaxter Quarry sold the stone cheaply while the locals transported it to keep the costs to a minimum.<sup>54</sup> Others bought and converted army huts. Sadberge, in County Durham, adapted a former guard-room which they purchased for £500 from Ripon camp. It was admitted that it had 'been an ambitious scheme, but the committee ... had worked assiduously, and £250 had already been subscribed.' The cost was also kept down by using local volunteers.<sup>55</sup> Similarly, in Boulmer, the village hall was a former army hut purchased for £250, the site was granted by the Duke of Northumberland, who charged a peppercorn rent, and the money was advanced interest free by George Middlemiss of Boulmer Hall, until the funds could be raised by public subscription.<sup>56</sup> The memorial hall at Thropton started life as an army hut donated by Lord Armstrong and opened in August 1920. In 1924 a stone extension was added at a cost of £1,100.<sup>57</sup> Not all utilitarian memorials were halls, institutes or cottage hospitals. In Felton a cottage was handed over to the Felton and District Nursing Association to be used as the District Nurse's Home 'in memory of the unreturned brave.'<sup>58</sup>

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<sup>52</sup> Netherton.

<sup>53</sup> Alnham Village Hall.

<sup>54</sup> Otterburn Memorial Hall.

<sup>55</sup> *DST*, 8 Oct. 1921.

<sup>56</sup> Boulmer Village Hall.

<sup>57</sup> Thropton Memorial Hall.

<sup>58</sup> Felton District Nurses Home.

## Mining Villages

Mining areas were no strangers to tragedy. Death or maiming in pit accidents was commonplace, and accepting the consequences was part of life.<sup>59</sup> Out of such disasters had developed a tradition of memorialisation and mutual support; it was these traditions that informed some of the memorials produced in the North East after the First World War and were a reflection of the economic and social character of the area.

Utilitarian memorials were embedded in the culture of the North East coalfield; they were a continuation of a tradition that had grown up in the mining villages, a tradition that benefited the community, of which, every fallen miner would have been familiar and supportive of. This is demonstrated by the fact that there is no evidence that any utilitarian scheme in the North East coalfield ever met with hostility.<sup>60</sup> Moreover, the involvement of the mine owning elite indicates how remembering the dead transcended any bitterness and social unrest that marked post-war industrial relations.

The type of war memorial produced and how they were funded had a close connection with the coal mining industry. In Dawdon, the 'Dawdon Aged Mineworkers Homes Association' raised the money and erected memorial homes to the: 'memory of our comrades'.<sup>61</sup> Tursdale 'aged mine workers war memorial homes' were erected by the mineworkers at the colliery at a cost of £570 per home. They not only served to remember those who had died in the Great War, but also stood as a permanent reminder of the late

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<sup>59</sup> Joseph Robinson, *Tommy Turnbull: A Miner's Life* (Stroud, 2007), p. 52. Adrian Gregory draws attention to the losses endured by mining communities from pit disasters, which could be on a greater scale than any loss experienced by a community during the war, *The Last Great War: British Society and the First World War* (Cambridge, 2008), p. 279

<sup>60</sup> Gaffney found this to be the case in the Welsh coalfields, see Gaffney, *Aftermath*, p.109.

<sup>61</sup> Dawdon.

Joseph Hopper, founder of the Aged Miners' Homes Movement.<sup>62</sup> These memorials, therefore, continued a long standing tradition of providing homes for aged miners and their families.

In Ushaw Moor, a two storey Memorial Hall and Institute was built. It was commissioned by the Ushaw Moor Colliery Welfare Committee at a cost of £6000 and the money came from all sectors of the mining community: the owners, officials and workmen of the colliery donated £1,500, another £1,500 came from Messrs. Pease and Partners, and £2,000 came from the National Welfare Scheme.<sup>63</sup> The Welfare Scheme was a fund administered by a Miners' Welfare Committee; it was set up under the provision of the Mining Industries Act of 1920 and raised from a levy of 1d per ton of coal produced.<sup>64</sup> The fund was used in the interests of 'the social well-being, recreation and conditions of living of workers in or about the coalmines.'<sup>65</sup> A utilitarian war memorial scheme, such as a hall, could find itself benefiting from the fund which would enable a community to create a useful facility that would otherwise have been impossible.<sup>66</sup>

Colliery owners often took on a patriarchal attitude towards their workforce commissioning and paying for memorials to honour their dead employees, or by donating land and building supplies to help with the construction. Two projects in Great Lumley benefited from such support. For the memorial lych-gate, the Earl of Durham supplied the wood and the Lumley Colliery Welfare Committee contributed £140 pounds. The site for the

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<sup>62</sup> TurSDale.

<sup>63</sup> The Miner's Welfare Fund made contributions to East Hartford's Miner's Institute and Kibelsworth Memorial Hall.

<sup>64</sup> Miners' Welfare Committee and Commission, TNA. <http://www.nationalarchives.gov.uk>

<sup>65</sup> Idem.

<sup>66</sup> Gaffney found the same thing occurring in Wales, a small mining community in the Rhondda produced a hall seating 400 people, which would not have been realised without substantial grant from the Welfare Fund, *Aftermath*, p.108.

Memorial Hall was donated by the Earl of Scarborough with the building materials supplied by Lambton Colliery Company.<sup>67</sup> A Mechanics' Institute built in New Deleval Park was fully funded by the Seaton Delaval Coal Company.<sup>68</sup> Similarly, the mine owning Pease family erected, at their own expense, three pairs of cottages in connection with St. Helen's Colliery and a row of bungalows in Crook, and the owners of Pelton Fell Colliery financed the building of 24 two storey houses for war widows.<sup>69</sup>

Not all the memorials in mining villages were utilitarian. For generations disaster memorials had inhabited the landscape of the North East mining villages, they usually took the form of an obelisk or cross, and like war memorials they marked the victims' untimely death and the event in which death had occurred.<sup>70</sup> They listed the dead and sometimes carried a symbol associated with mining, together with a suitable inscription.<sup>71</sup> Predominantly situated in churchyards, or cemeteries disaster memorials acted as a tribute to the dead and a focal point for families to remember and mourn.<sup>72</sup> These funerary forms were often adapted and new interpretations adopted in order to make them relevant to their function of remembering the war dead whilst maintaining a familiarity that the public imagination could relate too.

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<sup>67</sup> The site of the winged figure in Craghead was given by the local colliery company plus a donation of £400. The Memorial Park in South Moor was given to the council by South Moor Colliery Company. The stone and material needed to build Woodland's memorial pillar was donated by Cargo Fleet Iron Company owners of Woodland Colliery. The site for Choppington Colliery Institute was donated by the coal company and much of the cost of materials were covered by the Coal Industry Social Welfare Organisation Scheme.

<sup>68</sup> New Deleval.

<sup>69</sup> St. Helens, Wear Valley; Crook, Co. Durham and Pelton Fell.

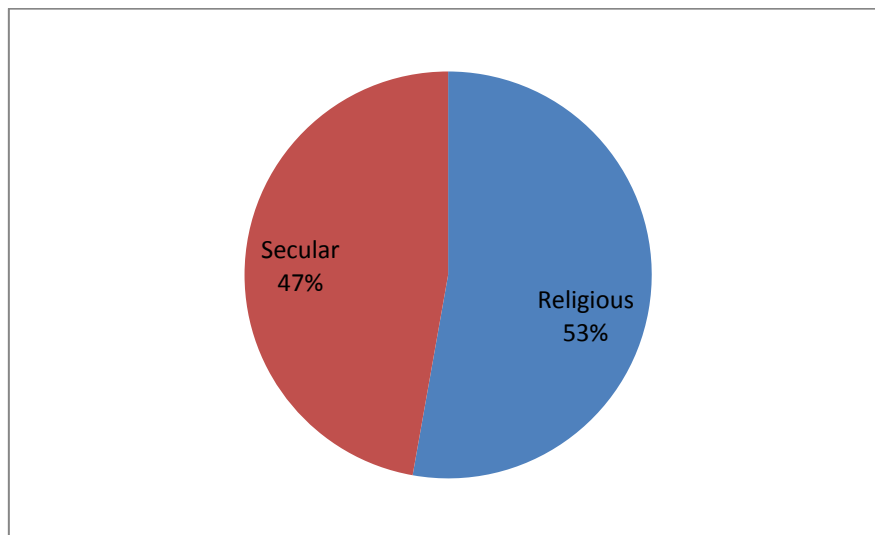
<sup>70</sup> Bruce, *Monuments, Memorials and the Local Historian*, p. 22.

<sup>71</sup> Roachburn mining disaster memorial contains the names of the dead and two crossed pick axes with the inscription 'Greater love hath no man than this. That a man lay down his life for his friend', an inscription which became popular on war memorials and particularly apt for both miner and soldier whose lives often depended on one another. Durham Mining Museum-Memorials, <http://www.dmgallery.org.uk/memorial>

<sup>72</sup> Churchyard obelisks commemorating those who died in local pits at St. Mary's Heworth; St. Alban's, Earsdon; Holy Trinity Churchyard. One exception was a roadside obelisk at Wingate Grange. A cross was erected in the churchyard of Christ Church, Seaham. Durham Mining Museum, <http://www.dmm-gallery.org.uk/memorial>.

## Memorials in Places of Worship

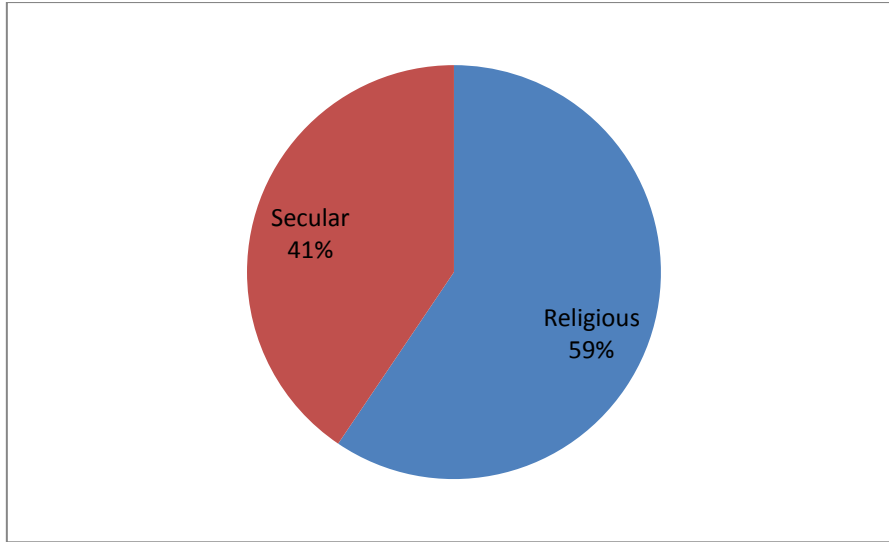
Places of worship offered a sense of belonging, friendship and support within a community. Religion still had an important part to play in defining identity and this was a key feature in community based remembrance. The churches possessed both the language and ritual that gave comfort and solace to the bereaved. Moreover, churches had a tradition of memorialisation making it the natural focus for remembrance with 57% of all First World War memorials said to be sited in places of worship.<sup>73</sup> Locally this figure is almost replicated with 983 memorials built in or on religious ground and 879 secular.



**Fig. 17: Percentage of secular memorials against religious memorials excluding private.**

However, this excludes private memorials; if these were to be included then the figures would be 1,324 religious memorials against 903 secular.

<sup>73</sup> Adrian Gregory, *The Last Great War: British Society and the First World War* (Cambridge, 2008), p. 258.



**Fig. 18: Percentage of secular memorials against religious memorials including private.**

All denominations remembered their dead; inscriptions on religious memorials suggest that many of the Nonconformist and Roman Catholic churches remembered only those of their own church or chapel.<sup>74</sup> Indeed, Gregory claims the percentage of memorials sited in places of worship is a reflection of the diversity of religious practices.<sup>75</sup> However, it also demonstrates that churches still played a key role in the remembrance of the dead and were a traditional repository for memorials. The building of a memorial in or on church ground continued the connection between the fallen and the traditional burial ground of their ancestors. Moreover, when it came to birth, death and marriage people still gravitated towards the churches. This lends credence to Gregory's theory that the position the

<sup>74</sup> Branton Presbyterian Church, Northumberland; Trinity Methodist, Alnwick; St. James Presbyterian, Alnwick; Friendly Society, Eaglescliffe; Zion Congregational Church, Felling-on-Tyne; Durham Road Primitive Methodist Church, Gateshead; Durham Road Baptist Church, Gateshead; Whitehall Road United Methodist Church, Gateshead; Bankhill Presbyterian Church, Berwick-On-Tweed; St. John the Baptist R.C., Annitsford; Bridge St. Presbyterian Church, Blyth. There were exceptions, e.g. St. Philip R.C.; Dunston; St. Mary R.C., Blackhill.

<sup>75</sup> Gregory, *Last Great War*, p. 258.

churches took in regard to the war probably had little impact on how people continued to respond to organised religion after the war.<sup>76</sup>

Churches were often confronted with the same difficulties experienced by secular schemes, particularly regarding form, site and cost.<sup>77</sup> A year after the war Henson<sup>78</sup> recorded in his diary how disharmonious the process of memorial building had become. He wrote:

War memorials are sending some of the rural parishes into fragments. The extreme unpopularity of the parsons' accounts for something; the competing claims of the bereaved families adds a specially difficult factor; discord about the form of the memorial, the inscription, the fees for the faculty completes the tragedy. On a priori grounds it would be naturally concluded that all quarrelling would die out in front of a common desire to honour the departed heroes; but it is far otherwise. The squalidest disputes gather about the monuments of the Brave!<sup>79</sup>

The practicalities of producing a religious memorial followed a similar pattern to secular forms, both were organised by small groups of people, either informally or as a war memorial committee. At St. Mathew's 'a committee of five persons was appointed to receive suggestions as to the form the memorial should take.'<sup>80</sup> Who they received suggestions from and whether the congregation were included in any discussions is not clear. Later minutes only record that 'after discussing the question of the memorial fund ...

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<sup>76</sup> Ibid., p. 184.

<sup>77</sup> At a meeting of the Wallsend Town Council War Memorial Committee it was stated that most of the Churches had moved more quickly to realise a memorial, *NEC*, 2 Oct. 1920.

<sup>78</sup> Dean of Durham 1912-1917, Bishop of Hereford 1917- 1920 and Bishop of Durham 1920-1939

<sup>79</sup> Henson Diaries (26), 29 Oct. 1919, GB-0036-HHH, DCL.

<sup>80</sup> St. Mathew's, Grangetown, Parochial Church Council Minute Book, 1919-1939, 22 May 1919, PR/GN (2)/1,TA.

it was proposed that a drawing and photo of stone work over the church entrance doors be made and submitted to some sculptor...’ for what purpose was not stated.<sup>81</sup>

St. Hilda’s also decided that a War Memorial Committee ‘of five exclusive of the Chairman (the vicar), Vice Chairman, Church Wardens and joint Secretaries be appointed.’<sup>82</sup>

It is evident that the Committee took full responsibility for the type of war memorial and its position within the church, as seven days later it was recorded that ‘the vicar be asked to enquire the cost of a tablet and of a stained glass window.’<sup>83</sup> The period of time between setting up the Committee and deciding on the memorial’s form suggests little, if any, consultation with the congregation took place, and in the space of three weeks estimates for the tablet and a stained glassed window had been obtained.’<sup>84</sup> At the next meeting it was stated that the window would cost approximately £300 and an accompanying tablet £200 and there was:

some discussion on the significance of the figures in the window, it being the generally expressed opinion that something more obviously reminiscent of the war was desirable, as being better understood by the public generally than would be the figures of saints.<sup>85</sup>

The Committee recognised the need to associate the memorial with the war, but more revealing was an acknowledgement of the public’s lack of familiarity with religious figures. At the same meeting there was an indication that the memorial was to represent all who had died in the parish, irrespective of denomination. The minutes stated that:

189 men had been killed from the parish this number included all denominations. In addition there were 30/40 members of the congregation from outside the parish who had laid down their lives. It

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<sup>81</sup> Ibid., 17 Jul. 1919.

<sup>82</sup> St. Hilda’s, Middlebrough, Parochial Church Council Minute Book, 3 May 1920, PR/M(H)/5/4,TA

<sup>83</sup> Ibid., 10 May 1920.

<sup>84</sup> Ibid., 17 May 1920 and 31 May 1920.

<sup>85</sup> Ibid., 19 Jul. 1920.



was suggested that relatives of Roman Catholics be asked if they wished to have the names of their fallen recorded on the proposed tablet; and if they would like to subscribe.<sup>86</sup>

It is likely that this met with some agreement because at a meeting to discuss the number of names to be inscribed on the tablet it was stated that 'the number, including Roman Catholics would be about 250.'<sup>87</sup> Middlesbrough had a large Irish Catholic community and St. Hilda's was the parish church, this act of inclusiveness shows a desire to appeal to all faiths whilst also promoting the parish church as the heart of the community. It was decided that 3000 to 4000 circular letters would be printed regarding the war memorial, and the chairman remarked that he had been sent a 'drawing of the window and tablet that he thought might be helpful in raising funds.'<sup>88</sup> By October 1920 only £40-2s-6d had been received it was resolved to 'send the appeal out again by post as a reminder ... and that a body of volunteers be got together to give a personal invitation to the people in the parish.'<sup>89</sup> This door stepping approach is an indication of how difficult it was to extract the money, but equally how determined the Committee were to see their enterprise reach fruition. By May 1921 the fund had reached £142, in an effort to raise more 'the secretaries were asked to approach the non-subscribers.'<sup>90</sup> A discussion also ensued as to whether it was correct to place the names on the tablet in alphabetical order irrespective of rank.<sup>91</sup> After enquiries it was reported that 'in the majority of cases they were put alphabetically ... we should adopt the same method for reasons both of space and expense,'<sup>92</sup> no mention of the equality of sacrifice, it seems purely a commercial decision. 'There was a long discussion

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<sup>86</sup> Idem.

<sup>87</sup> Ibid., 4 Jul. 1921.

<sup>88</sup> Ibid., 9 Aug. 1920.

<sup>89</sup> Ibid., 4 Oct. 1920.

<sup>90</sup> Ibid., 2 May 1921.

<sup>91</sup> Ibid., 5 Sep. 1921.

<sup>92</sup> Ibid., 3 Oct. 1921.

on the proposal to substitute the arms of Middlesbro' for the Cross ornamentation,<sup>93</sup> although there is some indication of alteration it must have been minor as it was agreed that 'the tablet with the arms shown on the amended design would be ordered at a total cost of £220.'<sup>94</sup> The memorial tablet was unveiled by Mr Penry Williams on the 30 April 1922, however, only £199.11s.4d had been raised, leaving a shortfall of just over £20; this may explain why the erection of the memorial window appears to have been abandoned. Projects like St. Hilda's had to compete for money with large civic schemes. The Mayor of Middlesbrough launched an appeal for £17,000 to cover the costs of the town's memorial a month after the tablets unveiling, making it difficult to compete for further money to erect the stained glass window.<sup>95</sup>

Forming a War Memorial Committee to deal with the choice and construction of a memorial may have been a popular option for some churches, but not all took that route in some cases the clergy took full responsibility. Our Lady Roman Catholic Church, Broom, considered its war memorial before the end of hostilities an entry in the Notice Book dated 21 July 1918 reads 'We must commence to raise funds for the War Memorial – I suggest a Cemetery Cross with the names of the fallen from the parish.' It is evident that this proposal was expected to be accepted as the entry then stated that the cost would be £150 and that there was 'a box at the Church door' in which to place contributions. It is evident that people were unsure of how much they were expected to contribute. The priest suggested that 'every working man and youth in receipt of good wages should give not less than 10/- and as much more as his means and generosity will allow.' Moreover, he appealed:

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<sup>93</sup> Idem.

<sup>94</sup> Ibid., 17 Oct. 1921.

<sup>95</sup> Minutes of Middlesbrough War Memorial Committee, 18 Jul. 1922, CB/M/C/2/394, TA.

especially to the youths of the parish ... the cemetery is where their parents will lie – where they will lie – and their children after them. They may thank God for that and for the safety they enjoy by the sacrifice of the lives of the men the Cross will commemorate.<sup>96</sup>

The cemetery location provides a continuum in which the fallen would be remembered along with family members of the past, present and future.

For churches, location was less of a concern than form. It was apparent churches preferred and promoted memorials which would enhance or complement the existing fabric of the building. A report issued by the Diocesan Committee on Church War Memorials suggested that:

They should, as a rule, be general and comprehensive, such as the provision of a memorial chapel as an addition to the parish church, an improvement to the chancel, the provision of a lych-gate or one or more bells or a churchyard cross.<sup>97</sup>

There was a clear determination to guide the churches away from the mundane towards something more worthy and inspirational. A local parish magazine carried an article on the subject of religious memorials which stated that:

It is certain that most memorials in churches ... unless some caution is exercise, will be more or less the ordinary brasses and marble tablets, which, however excellent in themselves, can hardly be looked upon as notable additions to our beautiful edifices. But why should not such memorials take other and much more desirable forms? Most people who put up such remembrances of their loved ones could afford to present a pulpit or a font or a lectern, and any one of those would often be acceptable. Such a gift would certainly attract greater notice, and be a far more striking memorial,

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<sup>96</sup> Our Lady RC, Broom, entry 21 Jul. 1918, Notice Book 1913-18, RC/Brm 2/9 DRO.

<sup>97</sup> GCN, 30 Jan. 1919, Vol. 74, 1919, 072-GUA, DCL.

than any wall tablet, which is in most cases either put up in a place where it cannot be easily seen, or if seen, the wording on it is usually so small that it cannot be conveniently read!<sup>98</sup>

Despite such guidance the most predominant form of memorial in religious buildings were Rolls of Honour and memorial tablets. These were reasonably cheap to produce and affordable for even the smallest congregation. Other popular memorials were churchyard crosses,<sup>99</sup> and at least 179 stained glassed windows were commissioned. With no definitive guidelines to adhere to individual clergy were left to decide the most appropriate way to remember the fallen. The diversity of memorials this produced was extensive and included a 'richly carved oak rood beam',<sup>100</sup> oak reredos,<sup>101</sup> and lynch-gates.<sup>102</sup> One of the more unusual memorials was a mosaic floor.<sup>103</sup> The candlesticks in Hexham Abbey combined 'beauty and utility' to provide 'a touching and tender memorial to all those who from Hexham fell in the Great War.'<sup>104</sup> A variety of memorial gardens were produced, these were relatively cheap allowing members of the congregation to make a personal contribution.<sup>105</sup> The dominant form of monument produced by Roman Catholic churches was some form of cross such as a Calvary,<sup>106</sup> Stations of the Cross,<sup>107</sup> a stone crucifix or a Celtic cross.<sup>108</sup> Other alternatives were Communion gates;<sup>109</sup> altar rails;<sup>110</sup> and pulpits.<sup>111</sup> In Nonconformist

<sup>98</sup> Article by George Wade, *St. Andrew's Parish Magazine*, Auckland, Jun. 1916, EP/AU.SA 14/56, DRO.

<sup>99</sup> Churches across the North East erected stone crosses. See memorial list, appendix.

<sup>100</sup> NEDG, Coatham Church War Memorial, 14 Jan. 1920.

<sup>101</sup> St. Leonard's Church, Loftus, Faculty, PR/LO/ 8/4. TA, All Hallows, Henshaw.

<sup>102</sup> St. Michaels and All Saints, Witton Gilbert, St. Andrew, Corbridge.

<sup>103</sup> St. Peter's Church, North Shields.

<sup>104</sup> Priory and Parish Church of St. Andrew, Hexham (Abbey).

<sup>105</sup> St. Michael's Parish Church, Witton Gilbert and Kimblesworth produced a 'war memorial rose garden', Witton *Gilbert Parish Magazine*, Jun. 1919, EP/WG14/35-40, DRO, and a 'garden of remembrance' was dedicated at St. Gabriel's church in Heaton.

<sup>106</sup> St. Philip's R.C., Dunston; St. Michael's R.C., Esh Laude; All Saint's R.C., Lanchester; Brooms Our Lady R.C., Leadgate; St. Mary's R.C., Norton.

<sup>107</sup> St. Mary's R.C., Hartlepool, St. John' R.C., Annitsford.

<sup>108</sup> St. Patrick's R.C., Dipton, St. Mary's R.C., Blackhill; St. Cuthbert's R.C., North Shields.

<sup>109</sup> St. Patrick's R.C., Felling on Tyne.

<sup>110</sup> St. Robert's R.C., Morpeth.

<sup>111</sup> St. Joseph's R.C., West Hartlepool.

churches Communion Service sets were popular as commemorative items, and the dedication was usually inscribed on a small silver plate positioned in the middle of the top tray.<sup>112</sup> The Congregational Church at Rothbury chose a Communion table with a painted dedication on the table surface with the inscription 'In Memory of the Heroic Dead 1914-1918.'<sup>113</sup> A memorial font stood in the Zion United Methodist Church made from an old ship's compass and stand and the wood came from three ships, *H.M.S. Renown*, *Britannia* and *Leviathan*.<sup>114</sup> Other utilitarian memorials included a pulpit,<sup>115</sup> vestment chest,<sup>116</sup> and an altar.<sup>117</sup> Perhaps the most imaginative and unusual memorial was the instalment of electric light.<sup>118</sup> These practical memorials demonstrate that churches of the area did not necessarily follow the guidance offered by church authorities and that they were not adverse to utilitarian schemes, nor were they uncommon or without historical precedence.<sup>119</sup> Moreover, these examples stand as a testament to the wide variety of memorials erected within the precincts of religious buildings, many combining aesthetics with practicality.

However, the building of purely aesthetic monuments led some to criticise the church:

There is a natural inclination among the clergy to think of memorials as a means of beautifying their churches; but, apart from the fact that ecclesiastical art is now not apt to be very expressive, war memorials in churches are likely to be lost among other memorials; or, if they are striking enough to

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<sup>112</sup> Pelton Primitive Methodist Church and Embleton United Reform Church.

<sup>113</sup> Rothbury Congregational Church.

<sup>114</sup> Blyth Zion United Methodist Church.

<sup>115</sup> Durham Road Baptist Church, Gateshead.

<sup>116</sup> St. Silas, Byker.

<sup>117</sup> St. Augustine, Fenham.

<sup>118</sup> Christ Church, Felling, Gateshead.

<sup>119</sup> Borg states that the feeling that memorials should have a useful purpose dates back to classical times and were initially conceived of in purely religious terms with temples and then churches constructed as, or converted to, memorials. Such ideas were employed after the First World War and chapels, transepts and aisles along with fittings such as pulpits were utilised as memorials. Alan Borg, *War Memorials* (London, 1991), p. 136.

draw attention to themselves, they will draw attention away from the church; while, if the memorial is merely a beautifying or ornamenting of the church, it is hardly a war memorial.<sup>120</sup>

Despite such criticism some clergy thought it was the only appropriate means of remembering the dead. One rector preached a stirring sermon saying:

Those who had fallen in the Great War had given their all for us, and it was right that those who wished to keep in memory their names and their devoted service should give in return without considering whether the memorial should take a form which would in any way benefit themselves: by erecting a cross they had come to the right decision.<sup>121</sup>

Concerns about the appropriateness of a memorial in relation to a religious building were not just confined to what was erected in the church or on its grounds, but any memorial erected outside church boundaries that had an impact on the aesthetics of the building. The vicar of Guisborough had such a concern in relation to the town's memorial, he said:

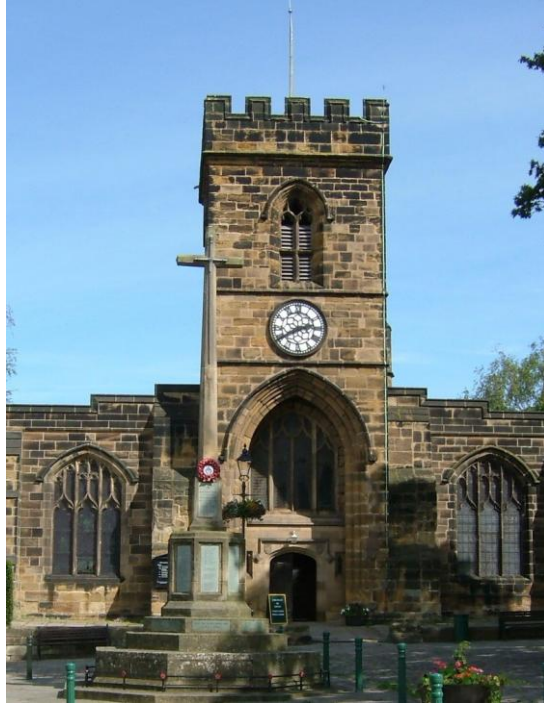
I must say most emphatically that I am opposed to the site chosen – perhaps it may be because I have no eye for architecture that I cannot believe it is right to put up immediately in front of our beautiful old Church, which is so broad and low, a 26ft. Cross of modern design, only 11 inches broad. Had the memorial been a copy of one of the beautiful old crosses which are to be seen on this rugged coast of East Yorkshire I should have uttered no protest, but I fear greatly that the one being erected will be utterly out of keeping with our Church.<sup>122</sup>

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<sup>120</sup> *The Times*, 9 Jan. 1919.

<sup>121</sup> *DST*, 26 Mar. 1921.

<sup>122</sup> *Guisborough Parish Magazine*, May 1925, PR/GU (2)/12/7, TA.



**Fig. 19: Guisborough War Memorial: showing its modern design and its close proximity to the ancient church.**

It was not only beautifying the churches that some clergy could be accused of, others took the opportunity to replace or refurbish existing fixtures and fittings.<sup>123</sup> The new church organ at Christ Church, Seaham, was installed at a cost of £1,600 (of which Lord Londonderry gave £300)<sup>124</sup> at its dedication it was said to be ‘a handsome and appropriate memorial.’<sup>125</sup>

The state of the local economy had an impact on the production of church war memorials. Too many competing schemes together with increasing unemployment meant that many schemes struggled to raise the money required, with the effect that some memorials were unveiled in debt, and others were postponed indefinitely. St. John the

<sup>123</sup> Gaffney, *Aftermath*, p. 122.

<sup>124</sup> Lord Londonderry was involved in a number of schemes throughout the area. Many high profile citizens such as landowners, industrialists etc. were connected with more than one memorial scheme.

<sup>125</sup> Christ Church, New Seaham. EP/NS44/1-14, DRO.

Evangelist wished to erect a mural tablet and a stained glass window at a cost of £500. However, only £142 had been forthcoming. This was put down to 'the time that had elapsed since the Armistice; the competition of the Town Memorial Scheme; and the depression in trade.'<sup>126</sup> Another church erected a Rood Screen and tablet. It was dedicated on 15 December 1920 at a cost of £422. 2s. 5d, but was still unpaid for by the summer of the following year, the reason given was the 'coal dispute'.<sup>127</sup> The same year the fund for a lych-gate, which was only weeks away from its unveiling, was in difficulty. The parish magazine sent out this appeal:

we are most anxious that the balance of the money required should be promised before our Memorial is dedicated – about 100 promises of 12/- are required.<sup>128</sup>

The Auckland Wesleyan Church memorial, a stained glass window, cost £500, at its unveiling £130 had been promised and two church collections on the day raised a further £250, but it was still £120 in debt.<sup>129</sup> Competing schemes were a problem, the rector of St. Leonard's parish church was accused of handling the church memorial in a 'dilatatory manner', he responded by saying that 'his actions had been guided by the fact that he had no wish to clash with the town memorial.'<sup>130</sup> It was four years before a decision to produce an oak reredos was made<sup>131</sup> and a further two years until it was dedicated whilst still in debt, justifying the rector's concerns.<sup>132</sup> Holy Trinity Church, Pelton, took five years to raise £81 for a memorial plaque containing 200 names. This was achieved by taking collections at

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<sup>126</sup> St. John the Evangelist, Middlesbrough, Minute Book, 1926-1927, PR/M (J) 5/2 1917-39, TA.

<sup>127</sup> St. Catherine's Church, Crook, letter dated 13 Aug. 1921, D/HF28/1/1-45, DRO.

<sup>128</sup> *St. Cuthbert's Parish Magazine*, Durham, Jul. 1921, EP/DUSc105-119, DRO.

<sup>129</sup> *DST*, 17 Jul. 1920.

<sup>130</sup> Loftus Parish Council Minutes, 6 July 1920, PR/LO/6/1, TA

<sup>131</sup> *Ibid.*, 15 Jun. 1924.

<sup>132</sup> St. Leonard's Church, Loftus, letter 22 Apr., 1926, PR/20/6/1, TA.



funerals during that period.<sup>133</sup> St. Gabriel's church endeavoured to collect for two memorials: the ambitious church institute project and a carved oak panel for the church. This led to confusion and a financial burden which parishioners were unable to meet, targets fell short and frustration began to show. Regarding the oak panel fund, with only a month to its dedication, the vicar declared that:

About £80 or £90 more is needed to complete this fund ... Would not 50 more people give £1 each to make up the balance required and 100 more 10/-? All of us must feel that we can do no less than erect some memorial of those who have given their lives to help to save their country and us, in the gravest hours of danger, and here the opportunity presents itself in a simple but beautiful way.<sup>134</sup>

The eventual cost of the memorial was £300, and although the dedication had been postponed until December there was still a shortfall of £50.<sup>135</sup> Regarding the institute, although grants were promised from the Durham Diocesan Fund and the Ecclesiastical Commissioners amounting to £2,200 there was still another £1,200 to be raised from subscriptions.<sup>136</sup> This sum was not expected to be raised and the Institute fund was closed until October 1920.<sup>137</sup>

For one Middlesbrough church the local economy prevented its scheme from getting off the ground. The parochial church council had considered calling a war memorial conference, but it had to be postponed because it was felt that:

with so much unemployment it is more inopportune than ever. The matter would be brought up again at a more suitable time.<sup>138</sup>

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<sup>133</sup> Holy Trinity Church, Pelton.

<sup>134</sup> St. Gabriel's Monthly Magazine, Bishopwearmouth, Sep. 1919, EP/Biw SG/14/15, DRO.

<sup>135</sup> Ibid., Feb. 1920.

<sup>136</sup> Ibid., Aug. 1919

<sup>137</sup> Ibid., Nov. 1919

<sup>138</sup> St. Mathew's, Grangetown, Middlesbrough, Parochial Church Council Minutes, 15 Aug. 1921.

One of the most ambitious utilitarian schemes was undertaken by Bondgate Wesleyan Church in Darlington. It was decided to build a new Sunday school and institute, something which had been under consideration for at least 25 years, at a cost of £10,000. The vicar preferred this scheme against an aesthetic memorial as it provided the means to carry on their good work.<sup>139</sup> The fact that these buildings had long been under consideration suggests that promoting them as a worthy war memorial scheme was an opportune way of raising the funds to realise the project. However, economic conditions had a negative impact on the fund raising. Letters in response to circulars, sent out to people across the country who had had any connection with the church, requesting donations, are filled with evidence of hardship: difficulty making money running a farm, decline in bonds due to bad trade, and one correspondent wrote that 'money is becoming scarce owing to strikes, heavy taxation, increased cost of living etc.' It was not always the cost of living that was a drain on resources, it was the demands from so many competing funds that restricted the amount people could give. Even people who had originally promised to subscribe regular amounts were finding it difficult: 'I quite intended paying this when the building had begun, but my continued "no dividend" for five years from one investment and now from several others makes it impossible.' All letters were apologetic and contained a genuine wish to contribute, what was given was done ungrudgingly: 'with a son at university and a daughter of 17 at school it is difficult to do more, but this is very cheerfully given', proving that there was a genuine will to honour the fallen, but many were under financial pressure and the demands

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<sup>139</sup> Darlington Bondgate Wesleyan War Memorial Records, M/Da 804, DRO information was reprinted from *DST* 19 Feb. 1921.

on any spare money came from many quarters. The Sunday school and institute opened in June 1927, but the evidence suggests that fund raising continued beyond this date.<sup>140</sup>

The Wesleyan Church in Darlington was not the only church to take advantage of the remembrance process. In the parish of All Saints, Middlesbrough, the vicar cleverly incorporated a thank-offering for peace and a memorial to the fallen into an existing project already under construction: an extension to the west end of the church and tower. The completion of this scheme was said to be the best way to give thanks for the 'restoration of peace and the freedom of the world, to commemorate the names of the fallen heroes from this Parish, and to hand on to future generations their memory and what a deliverance they have wrought for England and all other Nations.' This conveniently meant a further injection of money for the extension via subscriptions from these two causes. The cost for the extension was approximated at £5,000 of which £3,000 was in hand, leaving a further £2,000 to be raised. The determination to extract the funds from the local populace is demonstrated by the production of collecting cards. Each card contained '52 spaces to be filled in ... with 2/-, 1/- each week, or even 6d.' The contributions could be paid 'weekly or monthly, quarterly or yearly ... and can extend up to the end of the year, or even Easter, 1920.'<sup>141</sup>

Another large utilitarian scheme was under consideration at the Wesleyan Church in Redcar: the erection of 'thanksgiving and memorial buildings.'<sup>142</sup> St. Aidan's church intended an equally ambitious memorial, appealing 'to all parishioners and members of the congregation to help in making the Memorial Day School worthy of the men and women

<sup>140</sup> Darlington Bond Gate Wesleyan War Memorial, letters dated 28 Mar. 1921; 30 Apr., 26 May, 31 May 1926; undated, 13 Jun. 1927 and 29 Dec. 1928, M/Da 804, DRO.

<sup>141</sup> All Saints parish magazine special insert entitled 'War Memorial Appeal', *All Saints Parish Magazine*, Jan. 1919, PR/M (AS) (2)/29, TA.

<sup>142</sup> MS, Dec. 14 1918, film 93001 26e, RA.

who joined up.<sup>143</sup> It was anticipated that the total cost would be between £6,000 and £8,000, and in order to raise this sum envelopes for donations were sent to each house.<sup>144</sup>

Like secular memorials there was an element of anxiety regarding producing a worthy memorial within an appropriate timescale. Delays were often down to the demand for memorials as firms struggled to complete orders, not a will to provide one.<sup>145</sup> Evidence demonstrates that elites and local industry contributed towards the cost of some memorials.<sup>146</sup> However, with or without wealthy benefactors, trying to keep costs to a minimum was a priority that involved careful negotiation, in most cases it meant scaling down a project rather than abandoning it completely.

In a letter to the vicar Mr. Embleton of Layton Manor writes:

I think the gate ought to be the best that can be got and I should have liked to have seen the one at Mansfield or a photograph of it –I will enquire at the library at Leeds if there is a book showing pictures and drawings of lych gates.<sup>147</sup>

The lych-gate was referred to as the 'Warrior Gate' and Mr Embleton was integral to its success with the cost estimated over £800:

<sup>143</sup> *St. Aidan's Parish Magazine*, Aug. 1919, EP/HaSa14/25, 26 and 28, DRO.

<sup>144</sup> *Idem*.

<sup>145</sup> Parishioners of one church asked about the progress of the memorial on numerous occasions. The vicar published the makers' response which stated that because so many churches had placed orders they had to take them in a strict rotation. *St. Cuthbert's Parish Magazine*, Apr. 1921, Etherley, EP/Eth 190, DRO.

<sup>146</sup> The average amount donated by individuals was in the order of 5-10 shillings, although some donations were as small as a few pennies. In the case of local elites, contributions could be as great as a few hundred pounds, as could the amount donated by local industry. The owners of Redheugh Colliery contributed to the cost of St. Paul's, Low Team, war memorial EP/LT14/24 DRO. See also Stockton War Memorial Committee Minutes, 13 Sep. 1920 and 7 Feb. 1923 DC/ST/2/65, TA; Darlington Bondgate Wesleyan War Memorial, First List of Subscribers, 21 Feb. 1921, M/Da804, DRO; Brancepeth War Memorial, List of Subscribers, Nov. 1919, EP/Br45, DRO; Startforth War Memorial Fund, EP/Star14/10-14/24, DRO; Benton Wesleyan Church War Memorial, List of Subscribers 1921, C.L02/16, TWA; St. Gabriel's War Memorial, *Bishopwearmouth, Parish Magazine*, Jun.- Dec. 1919, EP/Biw.SG/14/15, DRO; Hutton Magna War Memorial, List of Subscribers, Oct. 1921, EP/HM4/75, DRO. Darlington War Memorial, List of Subscribers, 6 Aug. 1921, DST; Nunthorpe War Memorial Minutes, Middlesbrough, 16 Aug. 1921, PR/NUN2/4, TA.

<sup>147</sup> St. Mary's Hutton Magna Minutes, letter 4 Feb. 1920, EP/HM/4/75, DRO.

The balance was defrayed by Mr. Thomas W Embleton ... whose expressed wish was that the honoured dead should have the most beautiful memorial possible, and that he being a parishioner would be responsible for all charges over what the Parish Collection made.<sup>148</sup>

This turned out to be a very generous offer indeed, the memorial was dedicated on the 19 April 1921 at a total cost of £875.5s.0d, but the subscriptions by October 1921 only amounted to £163.2s.0d<sup>149</sup> It had also been intended to pay for a Communion Table, Reredos, Side Supports and Communion Rails from the War Memorial Fund, however, the vicar reported that there were not sufficient funds to proceed with the scheme.<sup>150</sup>

A letter about Holy Trinity war memorial demonstrates cost cutting in practice:

When you have your meeting seeing that your funds are so limited I hope you will be able to decide to have the name only on the memorial and omit the rank and regiment. My own point of view is that the rank and regiment are interesting but they involve a great deal more carving and consequently considerably increase the expense.<sup>151</sup>

The evidence seems to indicate that eliminating the rank from a memorial had as much to do with saving money as with equality. This was not the only letter exchanged between the architect and the church regarding the cost of an oak screen and Rood Cross. Others deal with simplifying the design to reduce cost,<sup>152</sup> and omitting 'the colour decoration in the emblems at the end of the Rood.'<sup>153</sup> However, the most revealing letter read:

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<sup>148</sup> Ibid., Undated entry minutes.

<sup>149</sup> Ibid., List of Subscribers to the Lych-gate.

<sup>150</sup> *St. Cuthbert's Parish Magazine*, Apr. 1921, Etherley.

<sup>151</sup> Holy Trinity Church, Darlington, letter 15 Jan. 1920, EP/Da HT 158, DRO.

<sup>152</sup> Ibid., 13 Jul. 1920.

<sup>153</sup> Ibid., 28 Jul. 1920.

I do not however see how you are going to do your Rood Cross and a worthy memorial for £350. You have got to remember that this is only equal to a little over £100 before the war. You could of course get a record of the names printed and framed in some manner.<sup>154</sup>

The architect's frustration is palpable, but importantly it gives some indication as to why so many Rolls of Honour and memorial tablets were produced with inflation taking its toll as it may have been the only option for realising a memorial.

### **Memorials Erected in the Workplace, Educational Institutions and Clubs**

Workplace memorials can be found throughout the area. They served as symbols of pride rather than grief, erected by or on behalf of the workforce not the bereaved, but the bereaved were appreciative of their gesture. Moreover, they stand witness to the fact that any industrial bitterness was put to one side allowing co-operation to take place between workers and employers in relation to the production of a war memorial. These memorials were usually modest such as a plaque, tablet or Roll of Honour.

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<sup>154</sup> Ibid., 19 Dec. 1919.



Fig. 20: Bolckow Vaughan & Company of Middlesbrough Roll of Honour.  
 [Source: Brian Ward]

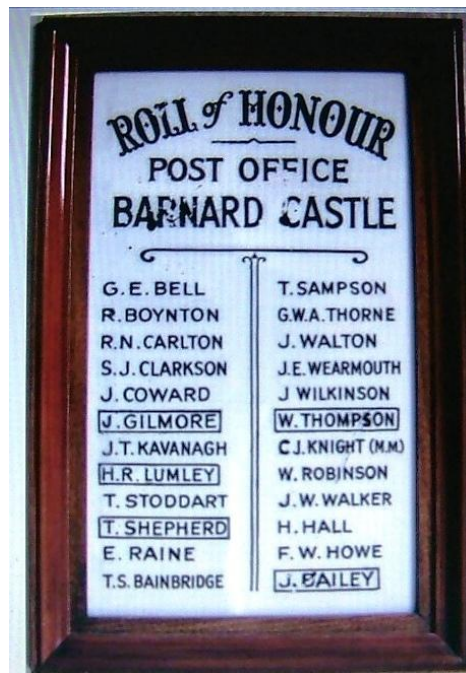


Fig. 21: Barnard Castle's Post Office Roll of Honour  
 [Source: NEWMP]

The Eggescliffe Chemical Company erected a tablet with the words: 'This tablet was erected by the employees of Eggescliffe Chemical Co. Ltd. in honoured memory of their gallant comrades who fell in the Great War.'<sup>155</sup> Since there was no mention of the employer contributing, this was very much a tribute by the working men for their colleagues. At the Ashmore, Benson and Pease Works in Stockton, a granite plaque to the fallen was placed on the canteen wall.<sup>156</sup> Roll's of Honour were common and erected in a variety of different businesses throughout the area to serve as war memorials.<sup>157</sup>

The most impressive memorial erected in connection with a local firm was that undertaken by Swan Hunter Whigham Richardson Ltd., who built a winter garden and memorial hall at a cost of £25,000 in memory 'of the members of the staff and workmen of Swan Hunter and Whigham Richardson Ltd. who fell in the Great War 1914-1919.'<sup>158</sup> Originally Sir G. B. Hunter had offered 17 acres of land and the existing buildings to realise this scheme as the town's memorial reasoning that 'two or three years before the war the need of a centre for recreation and a hall for public meetings was felt in Wallsend.' However, he was met by a lukewarm reception from War Memorial Committee members, who thought that the memorial should be something 'tangible such as a monument', another questioned its location stating that it would be too far away for the people at the east end of town and further damned the scheme as being a 'greater memorial to Sir G.B. Hunter than as a war memorial.'<sup>159</sup> Eventually, Hunter withdrew his offer to the town and proceeded to produce the same proposal on behalf of his fallen employees. In his original pitch to the Town's Memorial Committee, Hunter had stated that the success of the scheme

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<sup>155</sup> Eggescliffe.

<sup>156</sup> Uray Nook, Stockton.

<sup>157</sup> Rolls of Honour were erected by Ropner and Sons Ltd., North Shore Shipyard, Stockton and Morpeth Post Offices, the British Transport Police, Newcastle and the Dockmaster's in Hartlepool.

<sup>158</sup> Swan Hunter, Wallsend.

<sup>159</sup> NEC, 2 Oct. 1920.



was dependant on the support of the workmen and this would only happen if they favoured the project. He had identified a community need for what he proposed and the Winter Garden and Memorial Hall were opened in 1925 therefore it can be assumed that it did receive the workers approval and support. The same year the Town Memorial was unveiled, which had been delayed due to unemployment.<sup>160</sup>

The firm of Smith's Dock took a different, but still fundamentally practical, approach when it dispersed £10,900 of the £14,000 war relief fund (subscribed to by employees and added to by the firm) 'amongst dependents of fallen and maimed soldiers.' From the balance grants were to be 'made to widows, orphans and disabled, and the remainder spent on a war memorial.'<sup>161</sup>

Despite former students being remembered on town or village memorials, some educational institutions still felt the need to create a separate memorial in their memory. A circular sent to public elementary schools in Northumberland from the Education Director stated that:

It appears from replies received from managers that in some districts where a permanent local memorial is being provided in commemoration of all local men who fell, it is considered that provision is sufficient. In a limited number of schools the manager expressed themselves in favour of some provision being made at school, a tablet being the form of memorial generally favoured, and the amount available from local voluntary efforts appears in a few cases to be sufficient or nearly sufficient to meet the cost.<sup>162</sup>

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<sup>160</sup> *SDN*, 3 Jul. 1925.

<sup>161</sup> *MS*, 30 Oct. 1920.

<sup>162</sup> Correspondence to Public Elementary Schools in Northumberland from Education Director, 15 Feb. 1920, EP/48/70, NA.

Schools and colleges throughout the North East did erect their own memorial tablet in honour of their past pupils.<sup>163</sup> However, the form of memorials was more diverse than just tablets and plaques, some were quite ambitious. The Royal Grammar School in Jesmond dedicated an organ to the memory of their fallen and inscribed their names on the thirteen panels fixed below the pipes. Bede College, Durham University, through its magazine *The Bede* proposed a grand scheme consisting of a semi-circular Grecian style structure with inset panels at an estimated cost of £1000.<sup>164</sup>

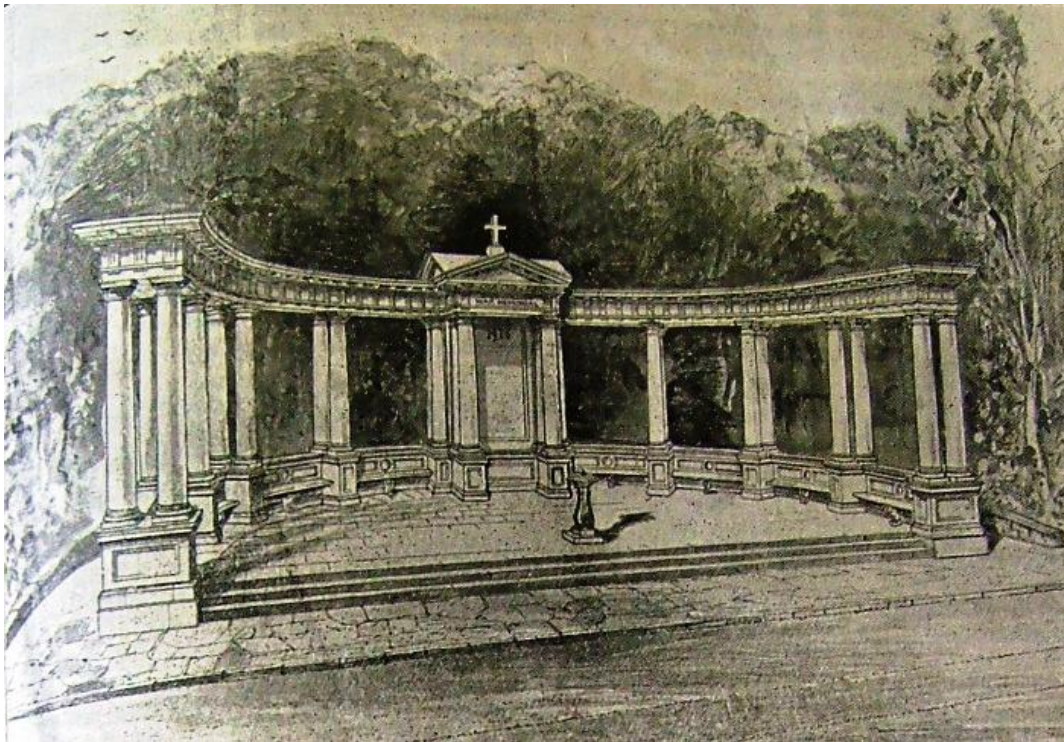


Fig. 22: The Proposed Bede College Memorial.  
[Source: *The Bede*, Apr. 1919, E/HB2/579, DRO]

<sup>163</sup> Plaques were erected in schools in Seaton Deleval , NE, 2 Nov. 1920, Swalwell, NE, 1 Nov. 1920, and Hexham, Alnwick and Hartlepool.

<sup>164</sup> *The Bede*, Apr. 1919, E/HB2/579, DRO.

It is unclear who suggested this idea, but there was a realisation that the money would not be forthcoming unless it met with approval from the 'old boys' hence the magazine published the following statement:

no committee small or large can so completely represent the mind of Bede, as the four or five hundred Bede men, who will receive copies of this issue of the Magazine and be able to express their wishes, or to make other recommendations if they see fit.<sup>165</sup>

Some schools used memorial funds to improve their facilities. Rutherford College built a Memorial Library together with a Roll of Honour on which appeared 800 names of which 151 made the supreme sacrifice.<sup>166</sup> It was not only students who were honoured teachers were also remembered: Darlington Technical College unveiled a bronze tablet in 'honoured memory' of two members of staff,<sup>167</sup> whilst others schools unveiled portraits and photographs of members of staff who did not return.<sup>168</sup>

A wide variety of clubs and associations produced modest memorials to remember their fallen members. Rolls of Honour were erected in cycling clubs<sup>169</sup> and social clubs,<sup>170</sup> and plaques were hung in rugby, football and golf clubs.<sup>171</sup> Heaton Harriers produced a silver challenge cup dedicated to: 'the many notable cross-country runners who fell in the war' to be presented to the winner of a memorial road race.<sup>172</sup> Utilitarian memorials were also undertaken. Tynedale Rugby Club erected an ex-army hut in the north-east corner of Dene

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<sup>165</sup> Idem.

<sup>166</sup> Rutherford College War Memorial, ENC14/24/2, TWA.

<sup>167</sup> *NE*, 17 Feb. 1917.

<sup>168</sup> Kimblesworth Council School. Chester le Street. and Annfield Plain Boys' School, Derwentside.

<sup>169</sup> Temperance Cycling Club Heaton, Newcastle.

<sup>170</sup> Gallowgate Working Men's Social Club, Newcastle and Morpeth Social Club.

<sup>171</sup> Rugby Football Club, Hartlepool; Newcastle Football Club; Bohemian A.F.C. and Alnmouth Golf Club, Alnwick.

<sup>172</sup> Heaton Harriers, Newcastle.

Park to serve as a dressing room and pavilion.<sup>173</sup> The Royal and Ancient Order of Buffaloes created a War Memorial Annuity Fund in order to provide grants for aged and disabled members and their wives who may require assistance.<sup>174</sup>

When a small intimate community such as a workplace or school paid tribute their fallen gratitude was often expressed by the bereaved. For example, when Durham County Council erected a memorial to their fallen members of staff, they sent out a picture postcard of the memorial to the bereaved families. The letters they received in return are a rare and valuable source as they evidence directly the feelings of the bereaved. All expressed their gratitude and appreciation, many thanked the council for their kindness and consideration particularly in respect of the picture postcard which one relative said was 'highly appreciated and will be treasured always.' Some letters gave an even greater insight. One father wrote, 'though it is 6 years last June since our son was killed we feel the loss very much' another wrote 'It is very helpful to the bereaved to know that their boys who gave all for England, have not been forgotten by the Council' and another said, 'I think the Memorial is a very suitable one, also I am very thankful that my sons name is recorded on it and that the saying holds good still, gone but not forgotten.' The memorial, for the bereaved, demonstrated that the wider community had not forgotten the fallen and that this was of great importance: as one father wrote it showed 'that we who have lost are not the only ones who remember.'<sup>175</sup>

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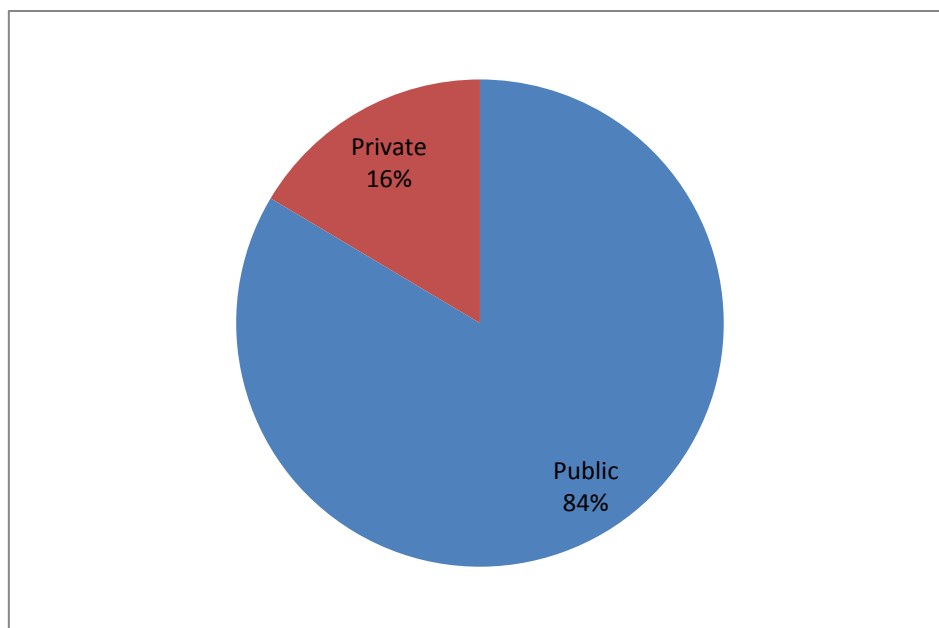
<sup>173</sup> Tynedale Rugby Club, Hexham.

<sup>174</sup> Royal and Ancient Order of Buffaloes, Backworth, North Tyneside.

<sup>175</sup> Letters all dated Oct. 1922, Durham County Council Memorial, CC/X110, DRO.

## Private Memorials

Even the intimate memorials placed in workplaces and other institutions closely connected with the fallen could feel impersonal and distant for the bereaved, leading some to erect their own private memorials. A report produced by a Committee of the Lower House on War Memorials (Convocation of York) recommended that memorials should be 'corporate rather than individual' due to the large numbers involved and would reflect the 'spirit of comradeship and unity' which had bound the men together; but it still stipulated that 'the desire for individual commemoration must be recognised and respected.'<sup>176</sup> Out of the 2,227 memorials studied, 365 were privately commissioned, approximately one sixth of the total.



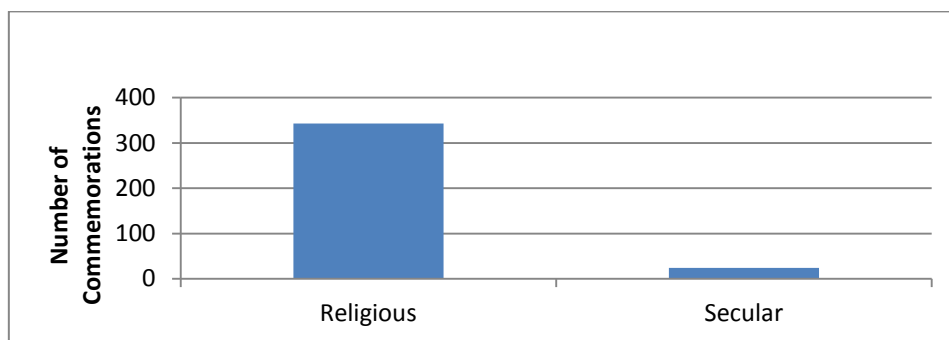
**Fig. 23: Percentage of public memorials against private.**

<sup>176</sup> YDG, Aug. 1919, YMA.

Of these 218 took the form of a plaque making it the most popular choice, 73 were stained glass windows, the other 74 included church furniture (tables and chairs), communion sets, lecterns, crosses, candlesticks, paintings/pictures/ photographs, fonts, vases, chalices, hymn boards, flower stands, clocks, bells, rood screen, a lamp and bracket, a flag pole, organs, altars, a statue, silver plate, a tea set, a crucifix, stations of the cross, a tomb effigy and there was even a rectory and a house.<sup>177</sup> The need to have some form of private memorial on which to focus grief was recognised by the Imperial War Graves Commission, which, with the aid of the Church Army, began allowing relatives to take possession of the original wooden crosses that had marked their loved ones resting place abroad.<sup>178</sup> In 1923 a local newspaper reported that:

When headstones are erected relatives of deceased soldiers are allowed to have possession of the original crosses, when application is made in time.<sup>179</sup>

Another important feature of the private commemoration was that out of the 365 private memorials, 341 were erected in the confines of a religious institution and only 24 were elsewhere.



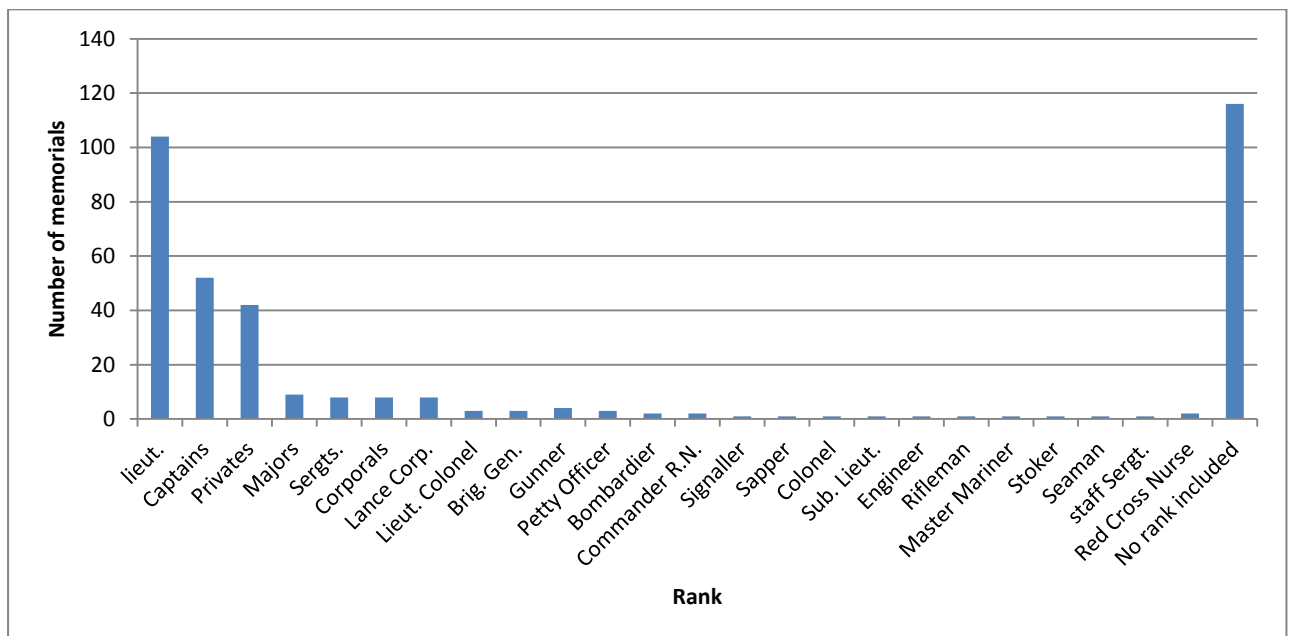
**Fig. 24: Private memorials: number of religious memorials against secular.**

<sup>177</sup> See Appendix: List of Private Memorials.

<sup>178</sup> *BLJ*, Vol. II, May 1923, p. 266, Cupboard 1, Middle Row, Haig House, London.

<sup>179</sup> *NEC*, 3 Nov. 1923. One such cross was erected in the churchyard of St. Michael's, Warden, Tynedale. Another in St. Peter's Church Redcar, North Yorkshire War Memorials, <http://www.ww1-yorkshires.org.uk>

Whether through tradition or because of their own faith, people felt, overwhelmingly, that the proper place to remember the dead was in the confines of a church or chapel. Furthermore, it was not only parents of high-ranking military personnel who erected private memorials.<sup>180</sup> Of the 374 people commemorated on private memorials (some of which contained more than one name), at least 42 were for privates (and it is not known how many of the 116 erected without the rank inscribed were also dedicated to the private soldier).



**Fig. 25: Number of private memorials in relation to rank.**

For those who were denied a grave and for whom finance would not allow for a private commemoration, another alternative was to have their loved ones' name added to a family

<sup>180</sup> Despite some opposition, the Imperial War Graves Commission, endorsed by the Government decided to adhere to the policy of uniformity in relation to headstones in order to denote equality as they feared to do any other 'would set up a distinction between rich and poor'. It was stated that if people had the means to erect personal memorials then the place for these was back home. It was therefore presumed that only the rich would attempt to erect a private commemoration, CAB/24/105 pp. 5-6. See also the debate regarding this matter led by Lady Florence Cecil, wife of the Bishop of Exeter, *The Times*, 29 Mar. and 16 Apr. 1919, 25 Feb. 1920.



plaque, or remembered on a family headstone. For example, the plaque erected in All Saints Church, Hurworth, to the memory of John Colling who died in 1921, was also dedicated to his youngest son who was killed in action in 1918. Similarly, the church in Low Dinsdale houses a plaque to the memory of both a father and his son who died of wounds in 1916.<sup>181</sup> Family headstones were sometimes inscribed with the name of a loved one whose body had not been recovered. The headstone erected 'in loving memory' of Robert and Sarah Wilson was inscribed: 'also of their beloved son George, who fell in action at Ypres 24<sup>th</sup> May 1915 aged 37'. This provided a permanent private family memorial which was affordable, without which he would have been just another name on a public commemoration. It is difficult to know how many families took this option, further research would be needed. However, it may provide more evidence as to how the bereaved remembered and bring further into question the role and value of public memorials.



**Fig. 26: Family Grave Stone, St. Edmund's churchyard, Bearpark, Durham.**

<sup>181</sup> All Saint's, Hurworth and St. John the Baptist, Low Dinsdale.



The importance of placing private war memorials in local churches is evident and may have been particularly important for those bereaved whose loved ones were missing with no known grave. Private memorials offered more detailed information about the deceased. Apart from name, rank and regiment, which were typically inscribed on many group memorials, they may include age, date and place of death (sometimes referring to the actual battle in which they had fallen), whether they were killed outright or died later of wounds, or as a prisoner of war.<sup>182</sup>

It was not always parents and wives who erected private memorials. The extended family also honoured their fallen relatives in this manner. The sister of a Royal Flying Corps officer gave a paten and chalice in remembrance of her brother: the inscription states that he died 'in German hands' of the wounds he received.<sup>183</sup> Another sister dedicated a Station of the Cross to her brother who was 'drowned at sea.'<sup>184</sup> A stained glass window was erected by a brother in memory of his two brothers killed within months of each other during 1915.<sup>185</sup> An aunt and uncle commissioned a stained glass window in honour of their nephew.<sup>186</sup> The brothers and sisters of a private dedicated a font to his memory.<sup>187</sup> Likewise an uncle and aunt dedicated a font in 'loving memory of our dear nephew ... who died of wounds in France'.<sup>188</sup> Another aunt erected a plaque in remembrance of her nephew killed on the Somme,<sup>189</sup> and the brother-in-law of a Lieutenant Colonel placed a plaque in his honour in

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<sup>182</sup> Appendix: Private Commemoration List.

<sup>183</sup> St. Oswald's Church, Shiny Row.

<sup>184</sup> St. Mary's R.C. Church, Hartlepool.

<sup>185</sup> Holy Saviour Church, Milbourne.

<sup>186</sup> St. Mary the Virgin, Slaley.

<sup>187</sup> St. Faith's Mission Church, North Shields.

<sup>188</sup> Trinity Methodist Church, Spennymoor.

<sup>189</sup> St. Nicholas' Church, West Boldon.

the local Methodist Church.<sup>190</sup> A tablet was erected in a local church by 'a lifelong friend' in remembrance of an ex-serviceman who had died some years after the war of the wounds he had received during the conflict.<sup>191</sup> Perhaps the most poignant memorial of all was Stations of the Cross dedicated to a husband but 'erected by his wife, on behalf of their little son.'<sup>192</sup>

For many bereaved small personal remembrances of their loved one kept in the confines of the home were often the most cherished and precious. A photograph, letters, bereavement cards all formed part of the memory of those lost and some kept models of the national cenotaph.<sup>193</sup>

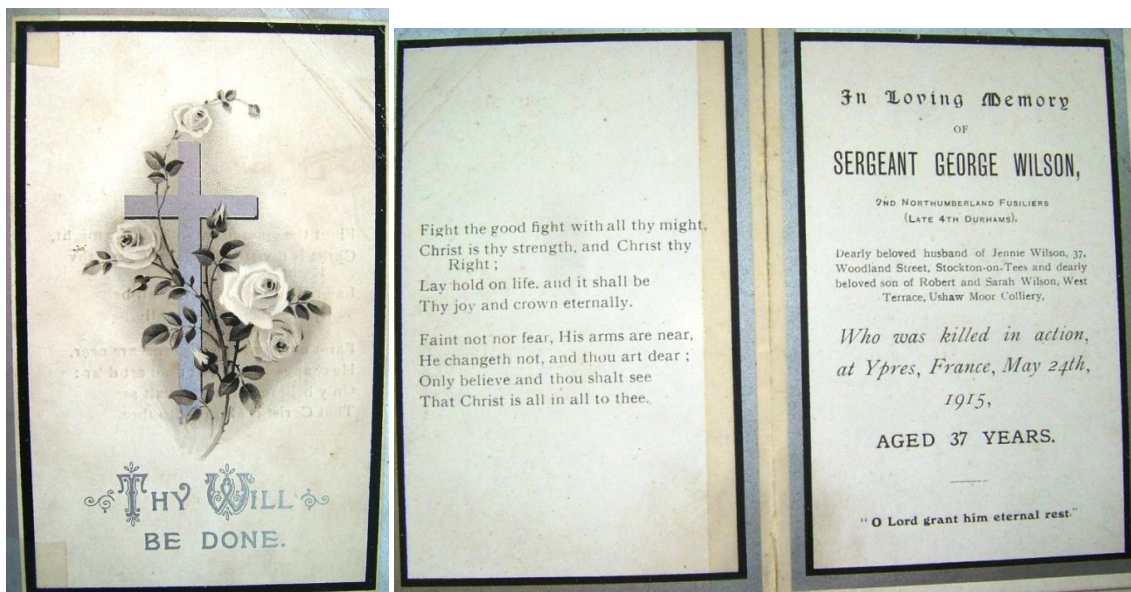


Fig. 27: Example of a bereavement card.

<sup>190</sup> Eshott Methodist Chapel.

<sup>191</sup> Holy Saviour Church, Tynemouth.

<sup>192</sup> St. Elizabeth's R.C. Church, Minsteracres.

<sup>193</sup> See Gilbert Torrance, 'Monuments to the Fallen: Scottish War Memorials of the Great War', Vol. 1 (unpublished thesis, University of Strathclyde, 1993), p. 169. In which he states that for a time after the war every home had their own personal shrine which consisted of items such as a sepia photograph, medals, or the memorial plaque and scroll presented by the government to the families of the fallen.



**Fig. 28: China model of the Cenotaph.**

For those who did return but died because of war related injuries before 31 August 1921, the Imperial War Graves Commission were charged with commemorating and caring for their graves in this country. These relatives were in the unenviable position of having welcomed home their loved one only to lose them, yet still being afforded the honour and respect of a war grave. Jarrow and Monkton cemetery records hold a number of responses from relatives whom the Commission contacted in relation to their loved ones' grave. In order for the Commission to erect a headstone and take over the future maintenance of the grave the relatives had to waive their right to purchase the grave, and the grave once acquired by the Commission was closed to further burials.<sup>194</sup> The letters in response to the Commission's request to take over the graves were generally favourable, particularly since the cost of purchasing a grave was beyond the means of most. One woman wrote that she was not in a position to purchase any graves as her income would not even allow her to buy

<sup>194</sup> Letter to Jarrow and Monkton Cemetery, 3 Dec. 1930, BB/HMJ/8/1/1-11, TWA.

bread, in another letter a father wrote that he wished to tender his 'gratitude to the Commissioner' for 'erecting a gravestone to the memory of his son.'<sup>195</sup> The personal inscriptions that the relatives requested to be placed on these headstones are those commonly inscribed on an ordinary family headstone, few saw them as soldiers: loving husband, rest in peace; sadly missed; dearly beloved son; in loving memory; peace perfect peace; ever remembered. There are only two which indicate that they died in war: 'duty called' and 'died for freedom and honour'.<sup>196</sup> Relatives may have wanted to remove all military connections from their loved ones resting place, but the War Graves Commission did the reverse. In 1928 a letter from the Commission stated that because the war graves in Jarrow and Monkton Cemetery were scattered, it was not possible to make a war cemetery or plot, and therefore they proposed to construct a War Cross on a 'permanent site in the cemetery to form a central memorial of remembrance ... The Cross was after the design of Sir Reginald Blomfield and similar to those that had been erected in the War cemeteries abroad and also in cemeteries in Great Britain where there is sufficient number of graves.'<sup>197</sup>

Once the physical form had been decided it was the iconography and inscriptions that turned a monument or building into a war memorial. The following chapter examines how the creators of memorials used these to give different meanings to traditional styles of monument, what those meanings were, and how they were reinforced through unveiling ceremonies.

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<sup>195</sup> Undated Letters, BB/HMJ/8/1/1-11, TWA.

<sup>196</sup> Imperial War Graves Commission Comprehensive Report of Headstone Inscriptions, BB/HMJ/8/1/1-11, TWA.

<sup>197</sup> Letter dated 22 Nov. 1928, BB/HMJ/8/1/1-11, TWA.

### **CHAPTER THREE: ICONOGRAPHY, INSCRIPTIONS AND UNVEILINGS.**

This chapter examines the iconography and inscriptions on memorials erected in the North East, and the final stage of the memorial building process, the unveiling ceremonies, in order to demonstrate how memorials were anchored to their community through these three factors. The organisational responsibility for memorial building lay with the memorial committees. It is, therefore, their decision of what a memorial signified that is considered here. The chapter is divided into three sections. The first section examines the iconography used on all memorials, public and private, what it represented, and, where possible, how it was used to connect a memorial with a particular community. The second explores inscriptions: their origins and what they conveyed. The third section investigates unveilings. It examines the structure of the ceremonies, the people involved and the content of the speeches they made.

#### **Historiographical Research**

This chapter demonstrates that traditional forms of memorial were adapted to make them appropriate for remembering the fallen. However, although iconography, inscriptions and unveilings were used to connect memorials to the war and to communicate messages about the war, this was not their sole purpose. They were also used to form a strong connection with a community by drawing on its history and culture. This chapter, therefore, examines both the similarities and the differences that made a memorial and its unveiling unique.

Historians have identified that religion played an important role in justifying the war and giving comfort. Connelly contended that memorials provided comfort, through religious and

patriotic symbols which reaffirmed the values for which the war had been fought.<sup>1</sup> Wolffe stated that the Victorian revival of medievalism recreated an ideal of the Middle Ages as the perfect Christian era. This was evident in art, architecture and literature and was constantly drawn upon during and after the war to create a sense of national identity, and to motivate by evoking a sense of patriotic duty. Orthodox beliefs were reinterpreted and a correlation between theology, culture, patriotism and national identity developed.<sup>2</sup> Stefan Goebel agreed stating that memorials used idealised forms, biblical imagery and religious iconography combined with medieval chivalric representations of the Christian soldiers (often represented by St. George) painting the war in terms of good triumphing over evil, to elevate the sacrifice beyond futile slaughter to heroic martyrdom.<sup>3</sup> Ana Carden-Coyne contended that classicism played an important role in overcoming the trauma of the First World War. She demonstrated how 'classicism reconstructed the mutilated body in memorial architecture' subsuming the brutality of war and replacing it with a beauty and peace which helped communities and families move on from their grief.<sup>4</sup> However, this chapter demonstrates that although a great deal of the iconography and inscriptions relied on religious images and language, and traditional motifs to give meaning and comfort, a large proportion did not. They served another important function, which has largely gone unexplored. They were used to relate the memorial to a particular community, giving it a

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<sup>1</sup> M. Connelly, 'The Commemoration of the Great War in the City and East London, 1916-1939' (unpublished thesis, Queen Mary and Westfield College, 1995), p. 69.

<sup>2</sup> See John Wolffe, *God and Greater Britain: Religion in National Life in Britain and Ireland, 1843-1945* (Oxford, 1994), pp.162-175. Also Mathew Grimley, 'The Religion of Englishness: Puritanism, Providentialism, and "National Character," 1918-1945', *Journal of British Studies* 46 (Oct. 2007) pp. 884-906.

<sup>3</sup> Goebel argues that In Britain and Germany the Middle Ages figured centrally in the remembrance of the First World War dead. Stefan Goebel, *The Great War and Medieval Memory: War, Remembrance and Medievalism in Britain and Germany, 1914-1940* (Cambridge, 2007), p.86. See also Gilbert Torrance Bell, 'Monuments to the Fallen: Scottish Memorials of the Great War', Vol. 2 (unpublished thesis, University of Strathclyde, 1993), p. 475.

<sup>4</sup> Ana Carden-Coyne, *Reconstructing the Body: Classicism, Modernism, and The First World War* (Oxford, 2009), p. 21 and p. 153.

distinctive identity. It is here that individuality can be evidenced. Bell goes some way in acknowledging this point. Although he argued that memorials are by and large similar, he conceded that the list of names and the detail of the inscription make each memorial unique.<sup>5</sup> However, he neglected the role of iconography.

The naming of the dead on memorials or in memorial books was an important element of remembrance. King stated that military rank was frequently omitted in order to denote equality, and where rank was displayed, the dead were listed in alphabetical order.<sup>6</sup> Grieves agreed, writing that rank distinctions on war memorials were less widespread after the First World War, but had not disappeared altogether.<sup>7</sup> The memorials studied in the North East indicate that the ideal of equality of sacrifice was generally upheld. However, there was no consistency in how the names were displayed. This is another indication of how a lack of central directive produced differences.

The final act of memorial building was its unveiling. Grieves stated that it was evident that war memorial committees strove to bring home the fallen by unveiling war memorials at 'sensitively chosen sites which reciprocally bound the living and the dead in a familiar setting'.<sup>8</sup> Inglis argued that each ceremony was unique and locally created, drawing on traditional ecclesiastical and municipal rituals.<sup>9</sup> Gaffney found that the use of the Welsh flag, the singing of Welsh hymns and the Welsh national anthem rooted the memorial to its

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<sup>5</sup> Gilbert Torrance Bell, 'Monuments to the Fallen: Scottish Memorials of the Great War', Vol. I (unpublished thesis, University of Strathclyde, 1993), pp. 296-320.

<sup>6</sup> Alex King, *The Memorials of the Great War in Britain: The Symbolism and Politics of Remembrance* (Oxford, 1998), pp.186-7.

<sup>7</sup> Ken Grieves, 'Investigating Local War Memorial Committees: Demobilised Soldiers, the Bereaved and Expressions of Local Pride in Sussex Villages, 1918-1921', *The Local Historian* Vol. 30:1 (Feb. 2000), pp. 39-58, on p. 50.

<sup>8</sup> *Ibid.*, p. 47

<sup>9</sup> K.S. Inglis, 'The Homecoming: The War Memorial Movement in Cambridge, England', *Journal of Contemporary History*, 27 (1992), pp. 583-605 on p. 599.



location and its community.<sup>10</sup> Bell concluded that the unveilings revealed many of the 'hopes and fears of their creators for they allow an orgy of patriotism to coalesce with the needs of bereavement'.<sup>11</sup> Moreover, he argued that unveiling ceremonies were displays of the old traditional social order, dominated by local elites not a harbinger of a new one. They allowed the ruling elites to articulate their views, uphold traditional values and maintain the status quo.<sup>12</sup> Gaffney agreed, stating that unveilings not only strengthened community ties, but also served to reinforce the hierarchical structures that delineated such communities.<sup>13</sup>

This chapter demonstrates that the unveiling of a memorial was an important event for a community, at which all the local dignitaries were expected to attend. It was the outward expression of duty, pride and honour bestowed on the fallen by their community. The ceremonies were a reflection of the social structure of a community. Speeches on these occasions did communicate messages about the sacrifice of the fallen and the duty of those left behind. What these messages were, however, was dependent on the type of elite and their own particular associations. However, what is not clear is how important these messages were to the people attending the ceremonies.

### **Iconography**

Many traditional memorial forms were adapted to become suitable war memorials. The design of a memorial determined the type of iconography and inscriptions that was possible. Of the 2,227 memorials – both public and private - studied 1,916 were aesthetic, of which there were 28 obelisks, 33 figurative, 179 crosses, 179 stained glassed windows and 228 others (including framed photographs, pictures or oil paintings, triptych's, panelling,

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<sup>10</sup> Gaffney, *Aftermath*, p. 173.

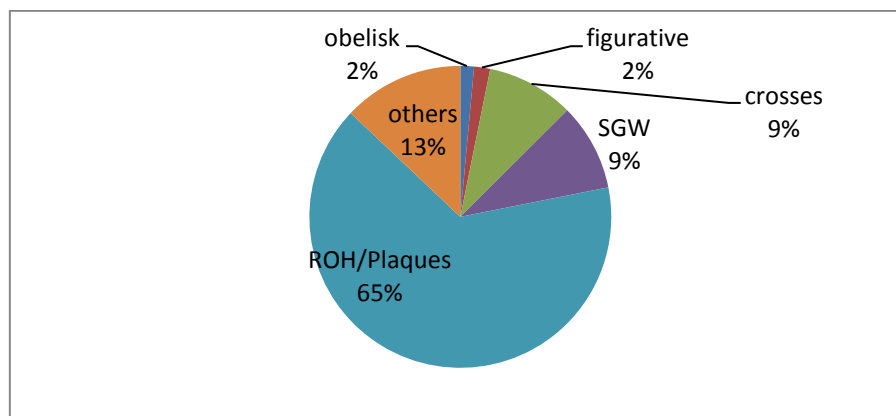
<sup>11</sup> Bell, Vol. I, abstract, p. x.

<sup>12</sup> Bell, 'Monuments to the Fallen', Vol. 1, pp. 327-335.

<sup>13</sup> Gaffney 'Poppies', p. 108.



reredoes, screens, and various monuments such as cenotaphs, urns or sarcophagi). The vast majority, 1,249, were inscribed wall tablets, plaques and Rolls of Honour (in many cases they were one and the same).<sup>14</sup> Their significance should be recognised as they represented nearly two thirds of all aesthetic commemorations. Moreover, these memorials grew out of the creation of wartime Rolls of Honour, and became the central feature of ‘street’ or ‘war’ shrines (both terms were used) that were erected during the war in the immediate locality of where the servicemen and their families lived, and at which people could gather and offer support to one another while remembering the fallen and praying for those still fighting.<sup>15</sup>



**Fig. 29: Percentage of the different forms of private and public aesthetic memorials erected in the North East.**

<sup>14</sup> See the work of Anne Brook who demonstrates that Rolls of Honour produced during the war, as valuable working documents, were converted into permanent memorials by framing the original document or using it as a template from which to create a tablet or plaque, ‘God, Grief and Community: Commemoration of the Great War in Huddersfield, c. 1914-1929’ (unpublished thesis, University of Leeds, 2009), Chapter 5, pp. 118-152. Locally the Roll of Honour created during the war by Londonderry Collieries and Estates detailing the numbers serving from each part of the Londonderry mining empire was erected after the war in the local parish church as a war memorial, Londonderry Colliery, St. Hild and St. Helen. All memorials in this chapter are taken from the North East Memorial Project unless otherwise stated, NEWMP, <http://www.newmp.org.uk>

<sup>15</sup> Brook, ‘God, Grief and Community’, p. iii. For a detailed account on street shrines and their influence on remembrance of the First World War see Alex King, ‘The Politics of Meaning in the Commemoration of the First World War in Britain, 1914-1939’ (unpublished thesis, University of London, 1993), Chapter 2. and Mark Connelly, *Great War Memory and Ritual: Commemoration in the City and East London, 1916-1939* (Suffolk, 2002), p. 26.

King argued that tablets, plaques and Rolls of Honour did not carry any 'special connotation', and that the meaning lay in the names inscribed upon them and it was the treatment of these names that was the primary design consideration.<sup>16</sup> This does them a disservice. Although some were devoid of decoration, the majority displayed some identifying feature: an emblem, painting or motto that served to connect the fallen to a particular place, or expressed their affiliation with a certain group or organisation. Also religious and funerary symbols were often added: laurel wreaths and crosses being the most common to indicate loss.<sup>17</sup> For example, Consett Technical Institute memorial plaque displayed the institute emblem (a lighthouse) together with its motto. In St. John's Church, Shildon the emblem for the Boy Scouts (the fleur-de-lys) appeared on a memorial dedicated to fallen past members. Chester-le-Street Congregational Church memorial plaque consisted of an engraved cross at the top, symbolising sacrifice, with a circle around its base signifying eternity. At the bottom was a laurel wreath, the emblem of reward and service, and the plaque also had an ivy leaf border, the emblem of memory. Newcastle Police and Fire Brigade Roll of Honour showed a flag inside a wreath, which perhaps denoted death whilst serving the country, and Darlington Post Office Roll of Honour shows a laurel wreath containing a cross at its centre.

Others were more elaborate, pictorially demonstrating their connection with the war. Togston Terrace Social Club produced a painted Roll of Honour depicting a Roman temple. The names of the fallen were listed in between the columns and battle scenes appeared in the top left and right hand corners. In the architrave of the temple there was an angel bearing a laurel wreath, below which was the club's name and at the bottom, to either side,

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<sup>16</sup> King, *Memorials*, p. 132.

<sup>17</sup> St. Lukes Church, Spital Tongues, Holy Saviour Church, Sugley, Boilermakers Iron and Steel Society, Wallsend, Trinity Methodist Boys Brigade, Wallsend; Thermal Syndicate Ltd, Wallsend.

were flags, in front of which stood a soldier and a sailor with rifles reversed and heads bowed. An N.E.R Roll of Honour showed two figures in relief facing inwards, one a killed soldier with his rifle, the other a woman draped in robes carrying a wreath. Others showed uniformed soldiers and sailors, crossed sabres and rifles surrounded by elaborate boarders.<sup>18</sup> Two colliery Roll of Honours were impressively illustrated. One included a bi-plane in a dogfight, three pieces of artillery firing, a woman mourning and a soldier firing from a trench. The other made a close visual connection to a specific community by depicting scenes of the colliery and the workingmen's club, together with a panoramic scene of the village. The allied flags across its top linked it to the war.<sup>19</sup> A very crudely made but poignant workplace Roll of Honour consisted of oval pictures of the fallen set in a frame, it was not the pictures which conveyed the meaning, other than a personal tribute, but the inscription: 'the self devoted came, who rushed to die without reply for duty not for fame.'<sup>20</sup>

The ancient Egyptians had used obelisks as monuments to victory, but designers in the Christian world began to associate them with both victory and death.<sup>21</sup> Those erected on secular sites to remember the dead of the First World War often had the addition of a cross which invested them with Christian meaning, and laurel wreaths to symbolise sacrifice and service.<sup>22</sup>

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<sup>18</sup> Togston Terrace Social Club; Walker Social Club; Dudley Social Club; Tynemouth Cricket Club.

<sup>19</sup> Kibblesworth Colliery and Hamsterley Colliery.

<sup>20</sup> N.E.R. Works Stooferdale, Darlington. The Town Clerks Office in Newcastle also incorporated photographs of the fallen in their Roll of Honour.

<sup>21</sup> See Alan Borg, *War Memorials* (London, 1991), pp. 2-5.

<sup>22</sup> Brandon; Burnhopefield; Holy Trinity, Cambo and Harton and Darlington's obelisk in association with its Memorial Hospital are a few examples.



**Fig. 30: Darlington obelisk showing a wreath at the top and a cross at its base.**



**Fig. 31: Burnopfield Obelisk showing laurel wreaths carved around its girth.**

Other iconography was also used such as flags, rifles, swords, regimental badges and the Cross of Sacrifice<sup>23</sup> these connected the memorial to the war.<sup>24</sup>



**Fig. 32: Redcar Obelisk showing a wreath and sword.**

<sup>23</sup> Cross of Sacrifice was designed by Reginald Blomfield for the Commonwealth Graves Commission. It consisted of a cross with a medieval style bronze sword blade down on its face.

<sup>24</sup> Backworth; Ponteland; Howden and Preston.



One of the most elaborate obelisk designs incorporated a globe, representing the world, at its top on which stood the winged figure of victory, at its base was carved a cross and two palm fronds, the palm fronds symbolised victory over death.<sup>25</sup>

With the exception of the Cross of Sacrifice which was erected in some cemeteries, particularly where more than forty war graves existed,<sup>26</sup> many memorial crosses were not embellished with any other symbol.<sup>27</sup> The cross had become identifiable with the Great War due to the use of Christian ideals in wartime propaganda. The cross which symbolised Christ's redemptive sacrifice for humanity became the 'emblem of sacrifice'<sup>28</sup> of the soldier, who, following Christ's example, had selflessly given his life for the good of others. However, there were exceptions, additions included a stone wreath, and a relief of Saint George and the Dragon carved on the front face representing triumph over evil, or Christian values defeating pagan.<sup>29</sup> The memorial to the dead of High Speen and Rowland Gill showed a military sword in half relief on the top reverse side of the cross. This is not a typical sword of sacrifice, as seen on Bloomfield crosses, but a military sword in its sheath, which could represent a sword of justice or simply signify that it was a military memorial.

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<sup>25</sup> Wallsend.

<sup>26</sup> St. Peter's Cemetery, Wallsend.

<sup>27</sup> Crosses standing in the churchyards of Muggleswick parish church; St. Andrew's Church, Crook; St. Andrew's, Aycliffe; St. Paul's, Haswell; St. Michael's, Hawthorn and St. Anthony's Church, Walker; St. Michael's, Bishop Middleham; St. John the Evangelist, Kirk Merrington had no defining features to link them with the war.

<sup>28</sup> This phrase was attributed to the Bishop of London. See King, *Memorials*, p. 129.

<sup>29</sup> Shiney Row, East Boldon.



**Fig. 33: The memorial of High Speen and Rowland Gill situated in the grounds of St. Patrick's Church showing a military sword in half relief on one side.**

Saltburn's cross has inset into its face a bronze sculpture by Sir William Reynolds-Stephens depicting Christ in his tomb with an angel stooping over him.<sup>30</sup>

Durham's war memorial cross is unusual. It is St. Cuthbert's cross, the patron saint of Northern England, and is a symbol strongly associated with the cathedral and City of Durham. It stands at the top of a Norman column, which pays homage to the cathedral's past, and carved in relief across its surface are a variety of items associated with the war and the soldier. These include water bottles, tin helmets, hand grenades, and a variety of bombs as well as the regimental badge.

<sup>30</sup> <http://www.britishlistedbuildings.co.uk>



**Fig. 34: Iconography and the cross that form part of Durham's War Memorial.**

There were a number of figurative memorials produced in the area. Many figurative memorials did not physically represent the dead but were expressions of mourning,



statements about the war, or the role and attributes of the dead. Peace became a focus together with the part the fallen had played in securing the peace.

Most memorials were largely devoid of triumphal or aggressive images, avoiding the glorification of war. This was a break with past war memorial traditions which had proudly celebrated and commemorated military victory alongside remembering the dead. Mosse noted that the popularity of incorporating a figure of victory in First World War monuments was popular in France, but had fallen out of favour in England.<sup>31</sup> The human cost of victory associated with the First World War made this type of militaristic memorial unacceptable to many. However, there were exceptions, although the interpretation was adapted: victory was given an ethical dimension by combining it with peace. For example, when Sunderland produced a winged figure of 'Victory', standing on top of a polished Tuscan column, holding a laurel wreath in one hand and a torch in place of a sword in her other, it was not a triumphant memorial, but one that warned of war's devastation. At its unveiling it was said when 'thousands cast an upward glance and saw the figure of 'Victory' they would remember the horrors of war and be grateful for the blessing of peace'.<sup>32</sup> Hartlepool's winged figure of 'triumphant youth' was said to symbolise freedom and regeneration through pain and sacrifice. Wallsend's memorial was surmounted by a bronze figure of victory which was said to stand as a reminder of the sacrifice made in the defence of freedom.<sup>33</sup> All these memorials stood in recognition that the sacrifice had been in the name of peace, and that peace had been secured through victory, therefore their deaths were victorious.

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<sup>31</sup> Mosse, *Fallen Soldiers*, p. 105.

<sup>32</sup> Sunderland First World War Memorial, PMSA.

<sup>33</sup> *NEC*, 11 Nov. 1925.

Figures which were representative of peace were often referred to as angels, and were seen as guides to heaven.<sup>34</sup> They spoke, not of mourning, but stood in honour of what the fallen had achieved and their reward of eternal life in heaven. These figures were usually depicted with one arm aloft carrying a flag, laurel wreath or a torch. These symbols had more than one meaning: for example, the laurel wreath could be emblematic of strength, the shape could denote eternity or as an evergreen it could indicate everlasting memory of the deceased.<sup>35</sup> A torch carried aloft could symbolise eternity or it could be interpreted as a torch of peace passed on by the fallen to the living.<sup>36</sup> The fight for freedom and liberty was symbolised on one memorial: a winged figure, described as a figure of freedom, stood on top of a globe with broken chains hanging from her wrists, depicted the freeing of the world.<sup>37</sup>

Out of the thirty three figurative memorials in the study, nineteen were of the idealised soldier, making it the most popular figurative memorial. The image projected was manliness, sacrifice and comradeship. Dressed in full military uniform, wearing the local regimental badge to identify him to his area, he has been depicted in combatant pose ready to defend,<sup>38</sup> or in a stance that showed him on guard, or head bowed paying respect to his comrades.<sup>39</sup>

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<sup>34</sup> Craghead; Berwick; Tweedmouth.

<sup>35</sup> Walker; West Allotment; Seaham Park.

<sup>36</sup> John McCrae wrote in his poem 'In Flanders Fields' published in 1915: "To you from failing hands we throw  
The torch; be yours to hold high."

<sup>37</sup> This refers to Craghead's memorial.

<sup>38</sup> This combatant pose was popular in Boer War Memorials.

<sup>39</sup> Tow Law; Billy Row; Ferryhill; Shiremoor; Cowpen and Crofton; Earsdon; Shotton Colliery. St. George representing the soldier could also be seen in similar pose, St. Thomas' Churchyard, Newcastle; Cramlington Village Green.



Fig. 35: Chopwell Memorial



**Fig. 36: One of the figures on Alnwick Memorial**



**Fig. 37: Billy Row Memorial, Crook.**  
[source: <http://www.geolocation.ws>]

Depictions of mourning were rarely found on memorials. This negative emotion was replaced by pride, respect and gratefulness. Of the 2,227 memorials studied, only one was overtly mournful, showing a classically dressed woman seated in a dejected posture holding a wreath in her right hand, depicting a mother's loss.<sup>40</sup>

Other classical monumental forms erected in the area - although not in great numbers, were sarcophagi and urns.<sup>41</sup> The urn symbolised the soul and the drapery mourning, iconography specifically linking it to the war was absent, other than its inscription and list of names. Sarcophagi were not popular memorials, perhaps because they were designed to contain a body and since many of the fallen had no known grave, or were buried in foreign fields, the empty tomb of the cenotaph was more popular as it seemed more appropriate.

The common themes in stained glassed windows were: the sacrifice and resurrection of Christ and His reign in Glory, saints related to Britain, or the patron saint of the church in which the window was erected and the soldier, often depicted in medieval guise. Stained glass windows in religious building often adapted biblical themes to portray the soldiers' death as selfless and noble using medieval imagery of knights to symbolise courage and victory.<sup>42</sup> Soldiers or knights depicted in the same scene as the Crucifixion or Resurrection served to liken their sacrifice to that of Christ's and afforded comfort to the bereaved through the hope of eternal life.<sup>43</sup> Their sacrifice gained sanctification through such images as a knight kneeling at Christ's feet before battle receiving a blessing,<sup>44</sup> while the bereaved

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<sup>40</sup> Stanley Crook.

<sup>41</sup> Fence Houses; Newbrancepeth.

<sup>42</sup> Saints associated with battle were often used such as St. George and Joan of Arc, St. Cuthberts, Billingham; Friary, Alnmouth; Presbyterian Church, Blyth.

<sup>43</sup> Scottish Presbyterian Church, North Shields; St. Mary Magdelene, Hart; St. Jud, Jesmond; Congregational Church, Whitley Bay; Presbyterian Church, Wallsend; All Saints, Eppleton; St. George's Church, Fatfield; St. Paul's Church, Ryhope.

<sup>44</sup> Holy Trinity Church, South Hetton.

were comforted by images that associated the absence of their loved ones body with Christ's empty tomb and his elevation into heaven.<sup>45</sup>

On occasion a combination of biblical images appeared in the same window to convey the virtues and reward of the Christian soldier. For example, the memorial window in Bishop Auckland's Wesleyan Church was described as having eight lights:

Each one filled with a scriptural subject symbolic of Christian warfare and its reward. There is the Stoning of Stephen signifying sacrifice, David and Jonathan for comradeship, Miriam with her cymbals for joy in victory and Moses with his hands up held by Aaron and Hur to signify the relationship of Prayer to victory. In the central and lower lights are Christian soldiers fortified with the virtues, the helmet of salvation, the sword of truth, and the shield of faith; while overall is the victorious warrior offering his sword to the Saviour and receiving the crown and the "Well done."<sup>46</sup>

Documentary evidence related to the discussions undertaken by war memorial committees regarding iconography and inscriptions is at best fragmentary. However, Northumberland's War Memorial Committee is an exception. The correspondence generated between the Committee and various sculptors and architects competing for the commission, reveal the type of memorial the Committee wanted to erect and what they hoped to convey and how the architects and sculptors set about this task.

From the outset the Committees' intention was to provide the city with a victorious regimental memorial raised to the Northumberland Fusiliers. The implementation of the Cardwell reforms that included the division of Britain into 69 districts each with its own county regiment, identified by the county name, meant that regiments formed close links

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<sup>45</sup> Chipcase Castle Chapel and St. Nicholas' Church, Gosforth.

<sup>46</sup> *DST*, 17 Jul. 1920.

with particular localities from which they recruited.<sup>47</sup> The main focus of the Northumberland memorial was to be the regimental emblem of the Fusiliers: Saint George slaying the Dragon. Saint George epitomised chivalry, patriotism and triumph over evil. He was to be 'represented at rest, his work ended, and looking forward to the peace his fight with the spirit of evil had made possible.'<sup>48</sup> This enabled the reality of war to be subsumed and the sacrifice of the fallen to be represented in ethical and moral terms.<sup>49</sup> The difficulty for the Committee was how to balance victory with loss. For one sculptor there seemed no compromise. He proposed that:

at the base of the bronze group of St. George and the Dragon would be a group in bronze – men in action, each containing an officer and two or three men; one group representing Determined Defence and Sacrifice ; and the other, the men springing forward from a trench “over the top” elated to Victory.<sup>50</sup>

However, another sculptor stated that the soldiers at the base of his memorial were:

designed in mourning the loss of their comrades ... I think it gives the feeling that you wish to express and also give the necessary military character to the memorial.<sup>51</sup>

These mournful military figures were the only concession to loss. Comrades grieving over fallen members of their regimental family may have served to reinforce the connection between the regiment and the city, but had little to do with civilian grief. A further suggestion for the memorial included the addition of a figure symbolising:

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<sup>47</sup> Edward Cardwell was Secretary of State for War between 1868 and 1874, he was responsible for a number of military reforms.

<sup>48</sup> *NDJ*, 6 Dec. 1920.

<sup>49</sup> Alex King noted that the achievement of the dead was often represented as an ethical triumph over evil, rather than a military one over people. Alex King, 'The Politics of Meaning in the Commemoration of the First World War in Britain, 1914-1939' (unpublished thesis, University College London, 1993), p. 242. See Bell, 'Monuments to the Fallen' vol. I, p. 172.

<sup>50</sup> Newcastle War Memorial Records, letter 18 Dec. 1920 from (SGD) Hamo Thornycroft, T132/52-53, TWA.

<sup>51</sup> *Ibid.*, letter from Mr. A. Drury undated.



'Peace' or 'Victory' with the broken sword in her right hand, and on her left arm carrying an infant to represent the future. The figure surmounts the Globe; the idea of the whole being - that the heroes who sacrificed their lives did so for our future Peace and security.'<sup>52</sup>

The Committee had asked for 'a fine work, and one not of a conventional character',<sup>53</sup> However, this suggestion was not innovative. Local Boer War memorials had used the same imagery.<sup>54</sup>

The final proposal was given by the Committees' nominated sculptor, Alfred Drury. On either side of a large pedestal containing a ten foot equestrian figure of St. George slaying the dragon, was to be two figures, one of the 'future' 'represented by a mother and child for whom the gallant dead had made the supreme sacrifice' and the other representing 'immortality' which was their reward and afforded the bereaved comfort.<sup>55</sup>



**Fig. 38: Drury's proposed design.**

[Source: *Newcastle Evening Chronicle*, 3 Mar. 1921]

<sup>52</sup> Idem.

<sup>53</sup> Ibid., undated letter from (SGD.) John Tweed.

<sup>54</sup> See Newcastle and Gateshead's Boer War Memorials, Public Monument and Sculpture Association National Recording Project, South African War Memorial, Newcastle, <http://www.pmsa.cch.kcl.ac.uk>, visited 21 Nov. 2009; Gateshead Boer War Memorial, PSMA.

<sup>55</sup> *NEC*, 2 Mar. 1921.



By the time of its unveiling the military character of the memorial had been subdued through further modifications. A relief carving of a lion adorned the side of the front plinth and the figures representing 'future' and 'immortality' were replaced by bronze panels one of which represents 'peace' and the other 'justice'. The allegorical figure of George and the Dragon remained, symbolising victory over evil, thereby justifying and sanctifying the cause and the losses. The addition of one inscription in particular transformed the memorial into a memorial for remembrance and not a celebration of military victory, it reads, 'memory lingers here'.



**Fig. 39: One of the inscriptions on the side of the memorial.**



**Fig. 40: Plaque representing 'Peace'. Fig. 41: Final design showing the carved lion motif.**

[Sources: <http://www.flickr.com> and <http://giantbomb.com>]

### **Inscriptions**

Inscriptions often acted in conjunction with the iconography to convey or reinforce meanings. Inscriptions not only communicated why a memorial had been erected, for whom and in some cases by whom, they could also articulate why the war had been fought, the virtues of the fallen, and how communities should remember. Inscribing the names of the fallen made them visible and rescued them from the anonymity of an unmarked grave. Inscriptions redefined a community, and could be seen as a form of social inclusion. However, social status was often reinforced by adhering to a system that listed names in rank order rather than alphabetically.

Detailed documentation related to the choice of inscription is rare. The decision was usually stated in the war memorial committee minutes as a *fait accompli* indicating that the committees had sole responsibility, but there is no information regarding what was considered.<sup>56</sup> The only exception was in relation to Stockton's civic war memorial where the records included a list of inscriptions that had been considered. The document began by listing three choices for consideration as the primary inscription. The first was short: 'In Memory of the Men of Stockton-on-Tees who fell in the Great War MCMXIV – MCMXIX.' The second was less formal, but fundamentally factual: 'In memory of the 1108 men belonging to Stockton who gave their lives in the Great War 1914 -1919, whose names are inscribed in the Book of Remembrance laid up in the adjoining church.' The third was more emotive, employing religious language and expanding on the virtues of their sacrifice:

To the glory of God and in faithful Memory of 1108 Men belonging to Stockton-on-Tees who gave their lives for their country in the Great War. They thus shared in the sacrifice which assured the safety, honour, and freedom of England and of the Empire.

Below these three choices are listed eleven phrases, from which one was to be chosen as an addition to the main inscription. A number appears beside each indicating the order of preference. This list gives an indication of the messages the Committee felt were important to convey: pride, duty and self-sacrifice.

1. They died the noblest death a man may die, fighting for God, and Right, and Liberty – and such a death is Immortality. OR How went the day? Went the day well? They died and never knew; but well or ill, England they died for you.
2. All they had they gave – they gave- In sure and single faith.

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<sup>56</sup> Anne Brook met with the same problem of sources for Huddersfield, 'God, Grief and Community: Commemoration of the Great War in Huddersfield, 1914-1929' (unpublished thesis, University of Leeds, 2009), p. 179.

3. They passed from the sight of men by the path of duty and self sacrifice.
4. True love by life, true love by death is tried; live thou for England; we for England died.
5. A city's strength is not in her walls nor in her ships, but in her sons.
6. They gave their bodies to the common weal, and received praise that will never die, and a home in the minds of men.
7. See that ye conquer by living, as we conquered by dying.
8. They shall not grow old as we that are left grow old. Age shall not weary them nor the years condemn; at the going down of the sun and in the morning we will remember them.
9. So nigh is grandeur to our duet, So near is God to man, When duty whispers low 'you must' the youth replies 'I can'.
10. Though love repine and reason chafe, There comes a voice without reply: 'Tis man's perdition to be safe when for the Truth he ought to die.<sup>57</sup>
11. They gave us Peace by their warfare and life by their Death.

Stockton eventually settled upon 'To the lasting memory of the men of Stockton-on-Tees who fell in the Great War. They died the noblest death a man might die fighting for God, Right and Liberty and such a Death is immortality. See to it that these shall not have died in vain.'<sup>58</sup> The messages and sentiments inherent in the chosen inscription and those under consideration can be seen on other memorials in the area demonstrating their centrality to remembrance: the responsibility and duty of the living, the recognition and justification of the selfless sacrifice made by the fallen and their ultimate reward.

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<sup>57</sup> Stockton War Memorial, Cabinet 6, Stockton Library.

<sup>58</sup> The inscription is a quotation from John Oxenham's poem 'All's Well!' See also Christ Church, Sunderland; St. Mary Magdalene, Whalton; St. Peter's Church, Bishop Auckland.

The records of the neighbouring town of Thornaby reveal more clearly that it was the War Memorial Committee and Sub-Committee that made the final decision regarding inscriptions. At one of their meetings it was resolved that the main inscription should read:

this memorial was erected by public subscription in grateful remembrance of the men of Thornaby-on-Tees who gave their lives in the Great War 1914-1918. That suitable quotations be also carved at the foot of each panel of names and that these be decided by the sub-committee. One such inscription to be 'These are names that must not wither'.<sup>59</sup>

There is no indication of any public consultation.

Likewise, in Middleton-in-Teesdale, the chairman of the War Memorial Committee was asked to 'form a sub-committee ... to suggest a suitable text as a heading for the monument.'<sup>60</sup> The Committee duly complied suggesting they inscribe above the names of the fallen, 'Our Glorious Dead who fell in the Great War' and after the names 'Greater love hath no man than this, that he lay down his life for his friends'; a further inscription was to read 'erected in grateful memory, by the inhabitants of Middleton-in-Teesdale.'<sup>61</sup>

Just under a third of all memorials included a quotation as part of its inscription. Of the 688 memorials using a quotation as part of their inscription, fifty used more than one quotation bringing the total number used to 738. Of these 446 were associated with religion taking lines from the Old or New Testament, prayers or hymns,<sup>62</sup> 212 came from works of literature including poetry and odes<sup>63</sup> and 80 came from other sources including

<sup>59</sup> Thornaby War Memorial Minute Book, 14 Feb. 1921.

<sup>60</sup> Middleton-in-Teesdale Memorial Minutes, 25 Oct. 1920, CP/MT27, DRO.

<sup>61</sup> Ibid., 18 Nov. 1920.

<sup>62</sup> St. Lukes, Pallion; St. Mary's; South Hylton; E.C. Robson and Son Ltd., Sunderland; Newgate Methodist Church, Barnard Castle; St. Mary's Church, Whitburn; East Ord Village Green Cross.

<sup>63</sup> Lines from Milton, Kipling, Tennyson and Brooke were popular. See Grangefield School, Stockton; Kings Street School, Spennymoor; Cleadon Cottages; Warehouses Methodist Church; Bylthe YMCA; Sunderland Telephone Exchange. Southwick Congregational Church used lines from 19<sup>th</sup> century Scottish poet Thomas

institutional mottos, speeches made by historical figures, past memorial inscriptions and the national memorial.<sup>64</sup> A few quoted from the scroll accompanying the official memorial plaque given by the government to the next of kin of the fallen.<sup>65</sup> One church memorial took inspiration from the inscription on the tomb of the Unknown Soldier it read 'Pray for the faithful warriors'.<sup>66</sup>

Kipling was particularly influential. He was literary advisor to the War Graves Commission drafting inscriptions for national memorials. Amongst his suggestions were biblical quotations, these proved popular and appeared on many memorials throughout the area, others can be personally attributed to him. Of the 738 quotations used over half (457) came from the same six quotations, three of which had been inspired by Kipling: 'Their name liveth forevermore' appeared on 90 memorials, 'The Glorious Dead' on 46, 'Faithful unto Death' on 44 and 'Lest We Forget' on 42.<sup>67</sup> 'Pro Patria'<sup>68</sup> taken from the odes of the Roman poet Horace appeared on 72 memorials. The most popular quotation, numbering 163, was taken from bible 'Greater love hath no man than this that he lay down his life for a friend.'<sup>69</sup> The number of religious based quotations reaffirms the strong connection between religion and death and its ability to bring hope and comfort. It does not necessarily mean that people turned towards organised religion or rediscovered a lost faith. It must be noted that

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Campbell and Carnham memorial cross had the lines 'let it be told at Sparta that we remain at our posts' from Simonides.

<sup>64</sup> Lines from speeches made by Fieldmarshal Lord French and Earl Haig appeared on memorials in St. Paul's Churchyard, Haswell and St. Cuthbert's Church, Elsdon. The memorial at Ponteland Police H.Q. was a copy of the inscription found on Newcastle's Boer War Memorial.

<sup>65</sup> Seaton Delaval; Ridley Park; Blyth. The memorial plaque was sent out in 1919 and commonly termed the 'Dead Man's Penny' by the general public.

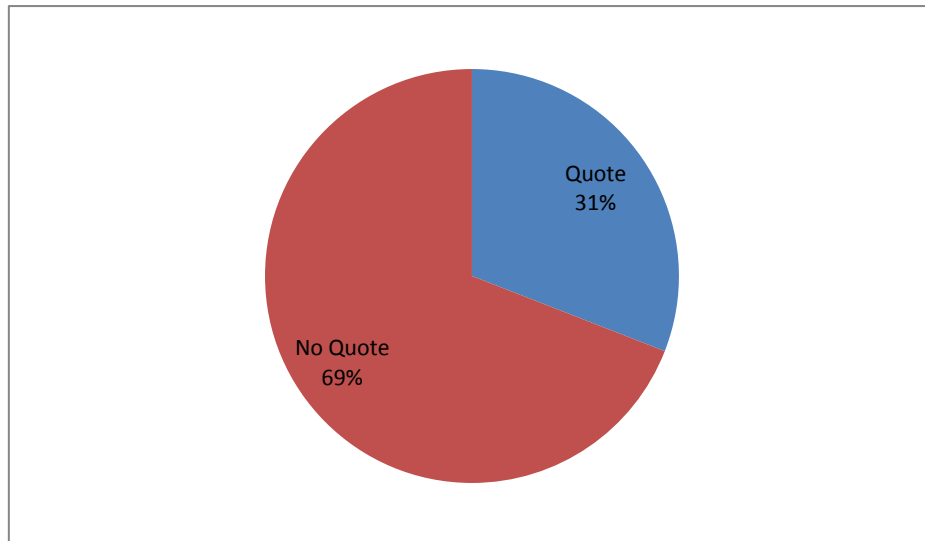
<sup>66</sup> Holy Trinity, Pelton. The inscription in Westminster Abbey refers to the Unknown Soldier as a 'British Warrior'.

<sup>67</sup> Kipling suggested 'The Glorious Dead' for the Cenotaph and the biblical quote 'their name liveth for evermore' for the 'Stone of Remembrance' erected in war cemeteries. The quotation 'Lest we forget' came from his poem 'Recessional'.

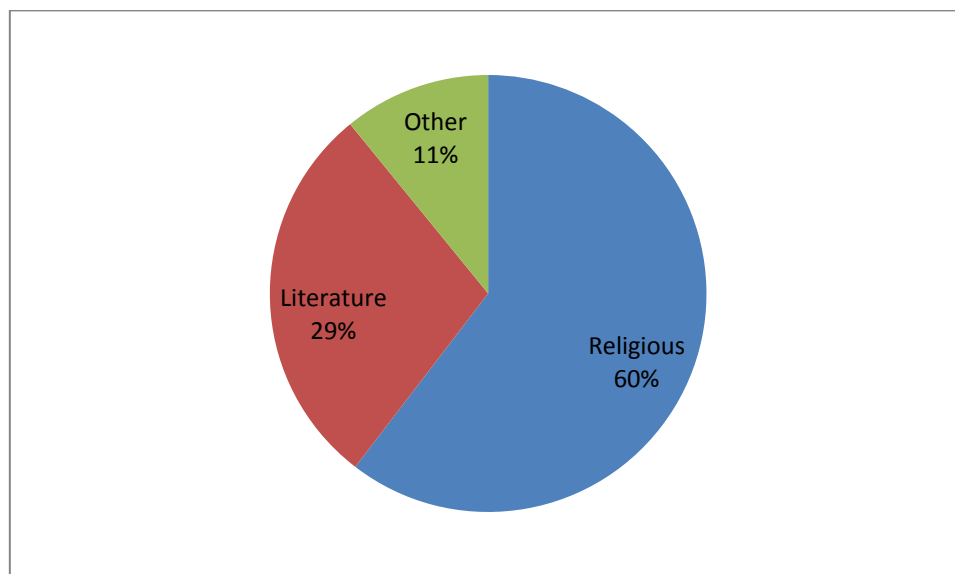
<sup>68</sup> Means 'For Country'.

<sup>69</sup> John 15:13. This quotation had been used on a variety of past memorials in the area and was therefore familiar and accepted.

the majority of memorials, nearly seventy percent, did not contain any quotations. Nonetheless where text was added the messages they conveyed were similar to those memorials using quotations.



**Fig. 42: Percentage of memorials using quotations as part of their inscription against those that did not.**



**Fig. 43: Diagram showing as a percentage where the quotations were taken from.**

Inscriptions were an affirmation of a community's duty to mark for all time the unselfish sacrifice made by the fallen on behalf of others and their country, while comforting the bereaved by reassuring them of the righteousness of the cause, extolling the virtues of the fallen and the reward they would receive for such a noble act. Almost all inscriptions expressed a sense of indebtedness. Grief was to be mitigated by encouraging positive emotions such as pride, gratitude, and thankfulness: 'Pass not this stone in sorrow, but in pride and may ye live as nobly as they died.'<sup>70</sup> In order to achieve this many inscriptions sought to justify the war by stating why the fallen had died and the importance of the cause, to this end justice, freedom, right and liberty were common themes.<sup>71</sup> The defence of Christian ideals gave the war a crusade like dimension. For example, one inscription stated that the men had: 'hazarded their lives in the Great War to maintain the sacred ideals of Christian civilisation.' Another stated that they 'fell in the great and victorious struggle for Religion, Homeland and Liberty.'<sup>72</sup> The ideals of the Muscular Christianity Movement, who held that man's body should be used for the protection of the weak and the advancement of righteous causes, were reflected in such inscriptions as 'they played a man's part,' or 'they had learned to play the game and they played to the end' these reflected the public school ethos.<sup>73</sup>

The exaggerated claims on some memorials elevated the deaths of the fallen beyond the mundane and reinforced their actions as those of selfless sacrifice for the greater good. For example they had 'enlisted to vindicate the cause of an outraged humanity' laying down their lives for a 'sacred and righteous cause' and 'to rescue other lands and to keep ours

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<sup>70</sup> Silkworth War Memorial, Sunderland, PSMA.

<sup>71</sup> Birtley Memorial, Gateshead, PMSA; N.E.R. Police Office, Newcastle; Morpeth Memorial.

<sup>72</sup> St. James' United Reform Church, Alnwick; Bensham Park Terrace Presbyterian Church.

<sup>73</sup> Presbyterian Church, Alnwick; Eaglescliffe and Preston Memorial; Central Methodist Chapel, Chester-le-Street; Branton Presbyterian, Glanton and Seaton Delaval Council School.



secure' saving 'the world from cruel oppression' giving 'their all for humanity'.<sup>74</sup> 'Their ambition was to protect their homes and those dear to them, to preserve national liberty and safeguard the weak.'<sup>75</sup> They had died 'for their country's weal.'<sup>76</sup> 'that freedom might flourish on the earth, that peace and goodwill shall prevail amongst all people that military despotism and tyranny shall perish for these things in the glory and joy of young manhood these comrades of ours died.'<sup>77</sup>

The 'medievalising' of the memory of the Great War can be evidenced through the chivalric character accredited to the fallen. Five categories broadly define this character: courage, duty, honour, fairness and faith.<sup>78</sup> Inscriptions spoke of the fallen as: our valiant, glorious or heroic dead, or the unreturned brave.<sup>79</sup> Just as some of the imagery drew upon a medieval past so did some inscriptions such as 'in grateful memory of our valiant knights',<sup>80</sup> and the line from the hymn 'O Valiant Hearts': 'tranquil you lie your knightly virtue proved' was inscribed on a number of memorials and sung at Remembrance Services.<sup>81</sup> Duty was a key virtue; in particularly patriotic duty to King and Country, 198 memorials proclaimed that the fallen had died for King and Country. Duty brought about an honourable death dying because it was selfless: 'not for themselves, but for others', 'he saved others himself he could not save'.<sup>82</sup> Their deaths were described as 'the noblest death a man may die fighting

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<sup>74</sup> St. Bartholomew's Church, Wittingham; St. Peter's, Scremerston; St. Michael's Church, Hett; St. Andrew's Church, Stanley.

<sup>75</sup> St. Ann's Church, Newcastle; Durham Road Methodist Church, Sunderland.

<sup>76</sup> Newcastle City Library.

<sup>77</sup> Woodstone Village Welfare Institute.

<sup>78</sup> See Stefan Goebel, *The Medieval War and Modern Memory: War, Remembrance and Medievalism in Britain and Germany, 1914-1940* (Cambridge, 2007), pp. 194-202.

<sup>79</sup> Thornley Roadside Cross; Ponteland Police H.Q.; Stockfield Roadside Cross; Elwick Senior School; Felton Nurse's Home.

<sup>80</sup> Priory and Parish Church of St. Andrew, Hexham (Abbey).

<sup>81</sup> St. John the Evangelist, Seaham and Seaham Harbour; St. John of Beverley Church, St. John Lee.

<sup>82</sup> Ivy Leaf Social Club, Newbiggin-by-the-Sea; St. Cuthbert's Church Institute, Bensham.

for God and Right and Liberty,'<sup>83</sup> 'they gave their lives for their country, their souls to God and their names to posterity',<sup>84</sup> the blood they spilt was 'the blood of heroes'.<sup>85</sup>

The deaths of the soldiers and the redemptive sacrifice of Christ converged in some inscriptions. Such as 'they trod the path of Him upon the Rood perfect in one great act of sacrifice' and 'he died for us, they died for us'.<sup>86</sup> The notion that the conflict was a divine test of God's through which the fallen would obtain heavenly reward, offered comfort and acted as a sanctifying force. It was 'God' who had 'asked of Britain's homes a costly sacrifice' and the fallen had 'ungrudging paid the price.'<sup>87</sup> 'God made trial of them and found them worthy of himself'.<sup>88</sup> They had 'endured hardness as good Soldiers of Jesus Christ'<sup>89</sup>. It was God who was the 'only giver of all victory', he gave 'us the victory through our Lord Jesus Christ'.<sup>90</sup> It was to him that was 'owed the gratitude for the gift of such splendid sons'.<sup>91</sup> These inscriptions lifted the thoughts of the bereaved beyond physical death focusing on salvation through sacrifice. In the absence of a body the bereaved were comforted by such inscriptions as 'He is not here. He is risen,' which reassured them that their loved one had ascended into heaven.<sup>92</sup> Yet the resurrection of the fallen was seldom represented on monuments except through the form of the Pieta; such memorials were often the product of the Roman Catholic Church where it was also common to entreat the living to pray for the souls of the dead.<sup>93</sup> Inscriptions on memorials erected in churches gave recognition to

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<sup>83</sup> St. Thomas's Church, Stockton; St. Michael's Felton.

<sup>84</sup> Hamsterley Village Centre.

<sup>85</sup> Kimblesworth Ex-servicemen's Club.

<sup>86</sup> Outside St. Mary's Parish Church, Berwick; St. Nicholas' Church, Bolden Colliery.

<sup>87</sup> Kirknewton.

<sup>88</sup> Billy Row and District Memorial, Wear Valley, PMSA.

<sup>89</sup> St. Andrew's Church, Dalton-le-Dale; St. Aidan's Church, Bamburgh.

<sup>90</sup> Hexham Grammar School Memorial Plaque; St. James' Church, Gateshead.

<sup>91</sup> Ryton, Station Bank.

<sup>92</sup> Felling-on-Tyne Methodist Church.

<sup>93</sup> St. Mary's, Stockton; St. Patricks, Dipton; St. Michael's, Esh Laude; All Saints, Lanchester, St. Edward's Whitley Bay. See Mosse, *Fallen Soldiers*, p. 102.

God's part in the deliverance often beginning with the words 'to the Glory of God' or 'in gratitude for victory. Not by might or power but by my spirit.'<sup>94</sup> 'In Christ shall all be made alive.'<sup>95</sup>

Although the Diocesan Committee on Church War Memorials advised, that any inscription which compared the 'death of the person commemorated to the Great Sacrifice of The Christ is one which had better be left uninscribed',<sup>96</sup> many inscriptions made the connection between the suffering of Christ and the fallen. The sanctification of the cause meant that the fallen were not only free from sin but were martyred, worthy to receive heavenly reward: 'they shall walk with Me in white, for they are worthy' (white signified purity and glory).<sup>97</sup> Their Christ-like suffering meant they had moved 'through the cross to the light' 'on to the City of God' and 'through the gate of sacrifice entered a greater kingdom' where their 'souls' would be 'in the hands of God'.<sup>98</sup> The bereaved were informed that 'Because of the suffering of death' the fallen were 'crowned with Glory and Honour' and 'numbered with the saints in glory' the reward for 'such death is Immortality'.<sup>99</sup> 'By the long road they trod with so much faith and with such self sacrificing bravery we have arrived at victory and today they have their reward,' the reward being eternal life.<sup>100</sup>

One of the most important functions of a memorial was that it stood to preserve the memory of the fallen for all time so that 'future generations' would 'keep them in continual

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<sup>94</sup> See Belford Presbyterian Church; St. Andrew's Church of Scotland, Berwick; Chatton Village Green Cross; Warkworth Presbyterian Church; St. Michael's Church, Ingram.

<sup>95</sup> St. Mary's Church, West Rainton.

<sup>96</sup> *GCN*, 30 Jan. 1919, Vol 74, 1919.

<sup>97</sup> The inscription on Horden Park's memorial clock read 'Memorial to the Martyred Monument to Victory'. St. Lawrence's Church, Walworth.

<sup>98</sup> St. George's Church, Cullercoats; Leighton Primitive Methodist Church, Heaton. Brunswick Methodist Church, Newcastle; Billy Row and District Memorial, Wear Valley, PMSA.

<sup>99</sup> St. Columba's Mission, Benwell; East Boldon Congregational Church; St. Paul's Church, West Pelton, St. Thomas' Church, Stockton.

<sup>100</sup> Cross of sacrifice, High Spleen and Rowland Gill memorial; St. Patrick's Church, Co. Durham.

remembrance', their sacrifice was thought too great to fade with the passage of time; their memory was 'inspiring and glorious' and 'their deeds' would 'live after them'.<sup>101</sup> 'Lest we forget' and 'their name liveth for evermore' was a proclamation commonly found on memorials throughout the area.<sup>102</sup> The younger generation in particular were to learn from their example, one school memorial read, 'Stand boy and recalling these Old Boys of the school, learn to live and die for your country'.<sup>103</sup> The living were asked to consider what sort of world they would have lived in but for the sacrifice of the dead, 'All ye who live on in England's pastures green remember them and think what might have been'.<sup>104</sup>

Some inscriptions were meant to disturb as well as comfort, arousing guilt and unease. They were used to warn the living not to disrespect the sacrifice made on their behalf. Some inscriptions took advantage of the resurgence of a popular mythology of reunion and contact with the dead by using the voice of the fallen to speak directly to those left behind.<sup>105</sup> For example: 'See ye to it that these shall not have died in vain' and 'we are the dead if ye break faith with us we shall not sleep.'<sup>106</sup> The latter inscription originates from the poem '*In Flanders Fields*', by John McCrae. The third verse reads:

Take up our quarrel with the foe:  
To you with failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep though poppies grow  
In Flanders fields.<sup>107</sup>

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<sup>101</sup> St. Mark's Methodist Church, Gateshead.

<sup>102</sup> See memorial list in appendix.

<sup>103</sup> Dame Allan's School, Fenham.

<sup>104</sup> TA Centre, Seaburn.

<sup>105</sup> See Patrick Porter, 'Beyond Comfort: German and English Military Chaplains and the Memory of the Great War, 1919-1929' *Journal of Religious History*, Vol.29:3 (2005), pp.258-289, on p. 275.

<sup>106</sup> Chopwell; Hamsterley Colliery, PMSA

<sup>107</sup> John McCrae, *In Flanders Fields*, <http://www.greatwar.co.uk/poems>

It speaks of continuing the fight until victory is achieved, but for remembrance purposes the fight relates to maintaining the peace which their victory had delivered.

Inscriptions not only spoke of honouring their memory but reminded the living to be deserving of the sacrifice made on their behalf: 'they died that we might live. May we be worthy of their sacrifice,'<sup>108</sup> 'see that you conquer by living as we conquered by dying',<sup>109</sup> 'our pride is in your sacrifice know that we carry on'.<sup>110</sup> Such inscriptions encouraged the bereaved to admire and respect the sacrifice of the fallen and to conduct their lives in light of their example, remembering that 'they gave their lives for us at home.'<sup>111</sup>

Memorialisation articulated identities, and strengthened community bonds by creating a familial sense of belonging and pride. Some inscriptions made reference to a national identity: 'They lived and died like Britons for King and Country.'<sup>112</sup> Claims of nation demonstrated the invaluable contribution played by local men in the national cause elevating their sacrifice further. However, these inscriptions were less common especially on the smaller memorials whose appeal lay in their relevance and connection with a particular community. Linking the fallen to a county or town reinforced this relationship encouraging community respect and responsibility. Memorial building was a reciprocal process; memorials stood in recognition and appreciation of the great sacrifice the fallen had made on behalf of their country, but more specifically their community. The fallen had conferred pride on a community by answering the call and laying down their lives, that pride was returned through memorials, and inscriptions were an integral part of communicating that pride with such inscriptions as: 'remember with honour those who by their death have

<sup>108</sup> Helmington Row, Wear Valley.

<sup>109</sup> Alnmouth, Alnwick District.

<sup>110</sup> Hartlepool Rovers Football Club; Durham Rugby Union.

<sup>111</sup> Bothal War Memorial, PMSA.

<sup>112</sup> Choppington, Wansbeck, PMSA.

ennobled this village,' and 'In commemoration of the high sense of duty displayed by our Young Men who responded to their Country's Call in her hour of need.'<sup>113</sup>

Many inscriptions on civic and community memorials evoked a sense of belonging, claiming the fallen as one of their own, rooting them to a place and community. Inscriptions included: 'a tribute of affection to the men of Newcastle and District who gave their lives in the cause of freedom',<sup>114</sup> 'in honour of the people of Northumberland',<sup>115</sup> 'abiding memory of the men of Morpeth',<sup>116</sup> 'In memory of the men from Eaglescliffe and Preston',<sup>117</sup> 'to the lasting memory of the men from Stockton-on-Tees',<sup>118</sup> 'Remember with pride those people of Hetton and District who gave their lives'<sup>119</sup>, and even more specifically, 'in grateful memory of the men belonging to this congregation' or 'behold the names of our brethren of Cullercoats.'<sup>120</sup> One of the most poignant references to 'place' was inscribed on a memorial cross in a churchyard and reads 'above the graves of heroes the wooden crosses grow, who shall no more see Durham, nor any place they know'.<sup>121</sup> Memorials in two small Northumberland villages were inscribed with the same inscription 'in proud memory of the men of this country-side who fell', denoting their rural setting.<sup>122</sup> Drawing on the example of the street shrines, a tighter familial identity is evidenced in the raising of a memorial in South Shields dedicated 'in honour of the men of Wellington Street who fought and died in the Great War'.<sup>123</sup>

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<sup>113</sup> St. James' New Churchyard, Riding Mill; Dunston United Methodist Church.

<sup>114</sup> Eldon Square, Newcastle.

<sup>115</sup> St. Nicholas' Church, Newcastle.

<sup>116</sup> Morpeth.

<sup>117</sup> Eaglescliffe.

<sup>118</sup> St. Thomas's Church, Stockton.

<sup>119</sup> Park, Hetton-le-Hole.

<sup>120</sup> St. James Presbyterian Church, Alnwick; St. George's Church, Cullercoats.

<sup>121</sup> St. George's Church South Moor.

<sup>122</sup> Rochester and Horseley.

<sup>123</sup> South Shields produced a number of Street Shrines unveiled between 1919-1921: Dale Street; John

The plaque in Thropton Presbyterian church includes not only the names and rank of the men from the church who died, but also the village they hailed from. In St. Nicholas' Church the Roll of Honour was inscribed 'In glorious memory of these men of Kyloe who gave their lives to save our homes and freedom'; the village green cross in Witton Gilbert was inscribed, 'Witton Gilbert War Memorial Roll of Honour of local heroes.' The inscription on Scremerston's roadside cross not only tells that it was dedicated 'to the revered memory of the men of Scremerston who fell in Great War' but why it was erected and what it represented: 'a last tribute of the pride and sorrow,' two intrinsically linked emotions associated with remembrance of the war.<sup>124</sup> Some communities proudly record for posterity that they had paid due honours to the fallen and added to the memorial inscription such wording as: 'erected by their fellow townspeople', or 'their relatives have erected this tablet and adjoining cross.'<sup>125</sup>

The inscriptions placed on memorials found in the workplace, churches, schools, clubs and other organisations reflect their history and identity of which the fallen were a part. For example, a tablet erected to the memory of past members of a Boy Scout troop was personalised with the Scout motto 'prepared'. The motto of the Presbyterian Church 'Nec Tamen Consumeatur' ('but it was not consumed' – taken from Moses and the Burning bush) was included on one church memorial. The motto of the Northumberland Fusiliers, 'Quo Fata Vocant' ('wither the fates call') appeared on one Newcastle memorial, while Byker and Heaton Union club chose to use the motto on Newcastle City's Coat of Arms, adopted

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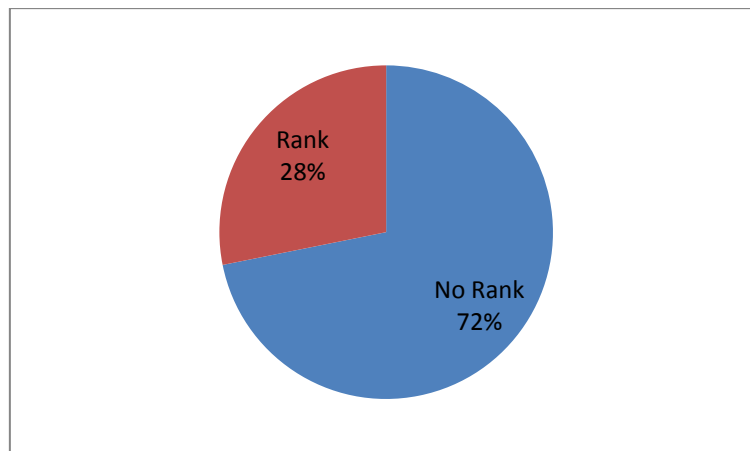
Williams Street; Waterloo Vale Street; Brunswick Street; Johnson Street.

<sup>124</sup> Thropton Presb. Church; St. Nicholas' Church, Kyloe and Scremerston Roadside Cross.

<sup>125</sup> Carr-Ellison Park, Hebburn; St. George's Church, South Moor.

during the civil war following the stubborn defence of the city: 'Fortiter Defendit Triumphans' which translates 'triumphing by brave defence',<sup>126</sup>

The addition of names was an important feature on many war memorials. It gave visibility to the fallen in their own country which had been denied by the State and the war. By recognising their sacrifice individually the fallen were brought home to their community making the memorial unique and more relevant to the bereaved. It has been suggested that following the First World War military rank was often omitted from the memorial denoting equality of sacrifice and even when it was included the listing of names was more likely to be in alphabetical order rather than by rank.<sup>127</sup> Although the majority of public memorials studied did not show rank there was still a significant proportion that did - just under one third.<sup>128</sup>



**Fig. 44: Percentage of public memorials showing rank against those showing no rank.**

Moreover, there was no uniformity in how the names were listed and a variety of options were adopted. This not only demonstrates the confusion surrounding the process, but also

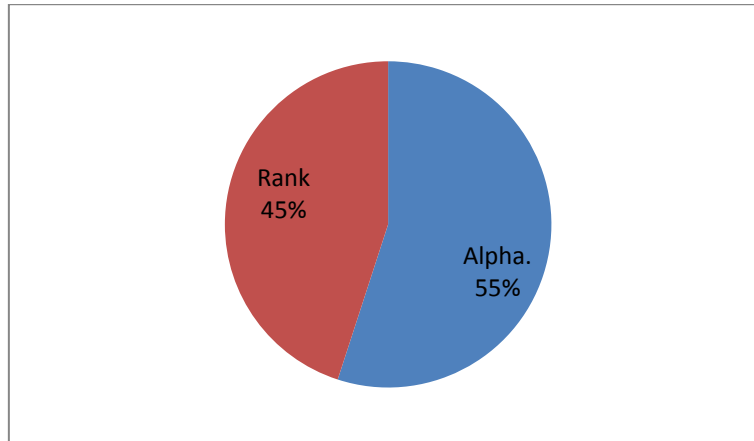
<sup>126</sup> St. John's Church, Shildon; Erskine Presbyterian Church, Elswick; St. Thomas' Churchyard, Newcastle.

<sup>127</sup> King, *Memorials of the Great War*, pp. 186-187.

<sup>128</sup> Of the 1,261 memorials inscribed with names 904 did not show rank and 357 did.



the different understanding and interpretation of the term ‘equality of sacrifice’, for some it meant the sharing of the same memorial, not the exclusion of rank and status. Indeed, of the memorials studied showing rank almost half were listed in rank order.<sup>129</sup>



**Fig. 45: Percentage of public memorial showing ranks that are listed in rank order against those listed alphabetically.**

Others were listed alphabetically by name with rank placed either before or after the name, therefore retaining some semblance of equality.<sup>130</sup> Some were listed by year (or day and month) of death, rank appearing again before or after the name, in some cases the names were listed alphabetically under the year and in some cases not.<sup>131</sup> In the Newbrough Boys School Roll of Honour book, the fallen were listed by the year in which they had left the school. On some memorials names appeared grouped into regiments, and then were listed

<sup>129</sup> Out of the 357 memorials that displayed rank, only 286 have been considered when looking at rank versus alphabetical order in the listing of names. This is because some were listed by date of death, others seemed to be listed in no particular order and in some cases the listings were taken from a newspaper source and not the original memorial and for the sake of accuracy were discounted.

<sup>130</sup> Alnwick Mechanic’s Institute; Sgts. Mess Alnwick; St. Peter’s and St. Paul’s, Longhoughton; St. Phillip and St. James’ Church, Rock; Tillmouth School; St. Aidan’s Church, Bamburgh; Belford Presbyterian Church; Co-op Funeral Parlour, Berwick; Horncliffe Village Cross; Spittal’s Obelisk; Morpeth’s Cenotaph; Pelton Fell’s Cenotaph.

<sup>131</sup> Hauxley Methodist Chapel; Beaumont Presbyterian Church; Kirknewton Village Cross; Lowick Village Cross; Holy Trinity Church, Maften; Morpeth Congregational Church; St. Mary the Virgin, Stamfordham; Reading Room, Neasham; Brandon and Byshottle Co-operative Society; Witton Gilbert Village Cross.; St. Paul’s Church, Elswick. The names listed on St. Paul’s Mission, Pelton Fell and St. Joseph’s R.C. Church Birtley were not alphabetical.

alphabetically irrespective of rank.<sup>132</sup> Blyth Harbour Commissioners Head Quarters Roll of Honour did not conform to any particular pattern it divided the names between two headings – ‘staff’ and ‘workmen’, which suggest a hierarchical division by civilian status, after that there is no discernible logic as to how the men were listed.<sup>133</sup> The memorial and record book of Pease and Partners Limited, Darlington, lists the Head Office Officials who fell first, then divides under the headings of the 22 businesses owned by the company under which the officials are listed first followed by ‘workmen’, all are listed alphabetically under the various headings and their ranks, date and place of death are displayed after. Pelaw Co-operative Wholesale Society Limited Employee’s Roll of Honour listed the men alphabetically stating the works or department they had worked for along with their regiment and rank. In some cases it is difficult to ascertain whether there was any division by rank because on some memorials there were only men of one particular rank who fell.<sup>134</sup>

Where rank was used to differentiate, different approaches were taken. Some grouped the fallen by regiment, then by rank and then alphabetically.<sup>135</sup> The memorial in St. Giles Church, Netherwitton is divided into three villages under each village is a heading of either new, territorial or regular army, a further subdivision into regiments and then the names are

<sup>132</sup> St. Giles, Netherwitton.

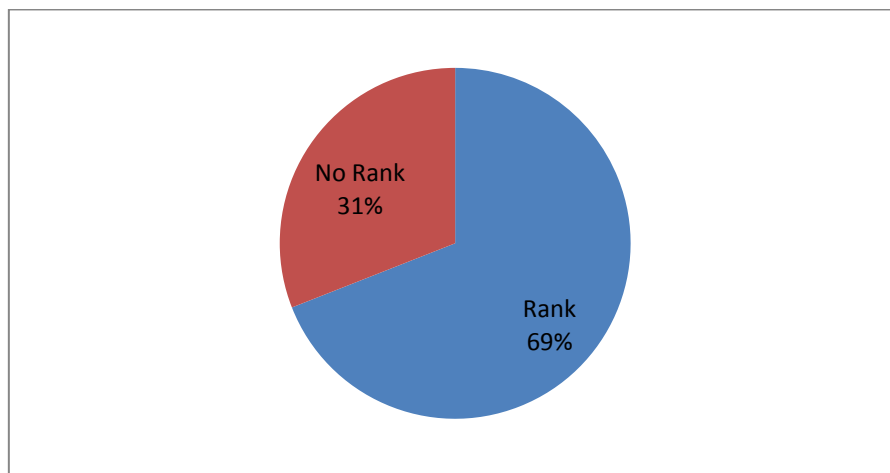
<sup>133</sup> St. Michael’s and All Angel’s Church, Howick; St. Gregory’s Church, Kirknewton; Netherwitton village and St. Mary Magdalene Church, Whalton; Woodstone Village Institute; Medomsley Methodist Church; Birtley Wesleyan Methodist Church; Chopwell Wesleyan Methodist Church; Fanny Fit, Heworth; Heaton Temperance Amateur Cycling Club; Thermal Syndicate Lt., Wallsend; Eldon Lane Working men’s Club; St. John’s Church, Hebburn; Holy Trinity Boys’ School, South Shields; St. James’ Church, Thorpe Thewles; Shafto School First Trust, Haydon Bridge; Holy Trinity Church, Southwick and St. Cuthbert’s Church, Haydon Bridge all had memorials where the names were in no particular order.

<sup>134</sup> The memorials for Fontburn and Harburn Council Schools only had three and four names respectively inscribed upon them and they were all privates. Only privates were commemorated on the memorials of Linton Village Hall and Workmen’s Institute, Kelloe.

<sup>135</sup> Kimblesworth Ex-Servicemen’s Club; High Spen Churchyard Cross; St. Nicholas’ Church Gosforth; All Saint’s Church, Rennington; Rothbury United Reform Church; Thropton United Reform Church; St. Lawrence’s Church, Warkworth; Ancroft Village Hall plaque; Belford roadside monument; St. Mary and St. Michael’s Church, Doddington; East Ord Village Cross; St. Michael and All Angels, Ford; Norham Village Cross; Scremerston Village Cross; Segehill Co-operative Society; Belsay School; St. John’s Church, Chevington; Longhirst Cenotaph; St. Andrew’s United Reform Church, Blackhill.

listed by rank. Regimental memorials tended to conform to rank.<sup>136</sup> The Roll of Honour for Framwellgate Moor contains both fallen and served on the same memorial, the fallen are listed alphabetically with no rank, equality in death, whereas those who served are listed in order of rank. Bothal Middle School, Ashington arranged their memorial plaque by rank except for the three who had won honours (a Sergeant who had won the V.C. and DCM; a Corporal who had won MM and a POW who had also won the MM), these honours elevated them to the top of the memorial irrespective of rank.

The trend was reversed for private memorials where nearly two thirds mentioned rank.<sup>137</sup> It could be argued that many private memorials were erected by the relatives of high ranking officers and rank would have been an important element demonstrating their responsibility and standing in the community and during the war. However the rank 'private' was the third most popular rank to appear on private memorials behind Lieutenant and just behind Captain.<sup>138</sup>



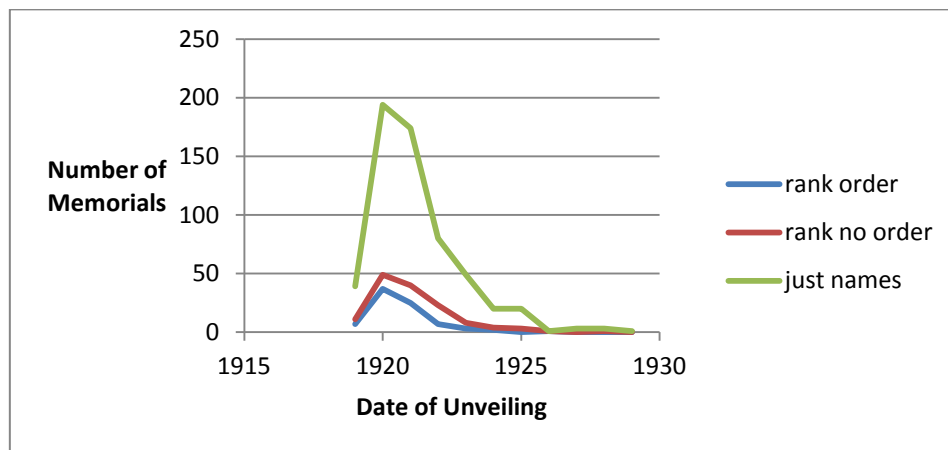
**Fig. 46: Percentage of private memorials displaying rank against those that did not.**

<sup>136</sup> 8<sup>th</sup> Btn. D.L.I. Memorial, Drill Hall, Chester-Le-Street; ABCD Battalions Gateshead T.A. Centre; 1<sup>st</sup> Northumbrian Brigade Royal Field Artillery Memorial, T.A. Regimental Headquarters, Gateshead; R.A.M.C. memorial, Fenham Barracks; 5<sup>th</sup> Battn. Northumberland Fusiliers, Walker Drill Hall; Seaburn T.A. Centre

<sup>137</sup> Of the 365 private memorials 113 did not show rank and 252 did.

<sup>138</sup> This is covered more fully in chapter 4.

It is difficult to ascertain whether the date a memorial was built had any impact on how the names were listed. Of the 806 memorials that it was possible to date the trajectory over the main memorial building era remained the same with the majority of memorials displaying no rank.



**Fig. 47: Relationship between the date a memorial was unveiled and how the names were displayed.**

### Unveilings.

As with all other aspects of memorial building the arrangements for unveilings and dedications were the responsibility of local elites, who acted through the war memorial committees. Their close association with, and influence on, memorial schemes and the messages they conveyed served to reinforce their centrality to a community. This was particularly evident at the unveilings where they both organised the event and took centre stage. Their influence stretched beyond the large civic ceremonies and can be detected in the smaller community schemes whose approach to unveiling mimicked their larger cousins. Local elites were prominent at unveiling ceremonies taking prime positions in the

processions and were the chief officiators, occupying the main platform while the bereaved and ex-servicemen were relegated to reserved positions in front of the main crowd.<sup>139</sup>

The unveiling of a memorial was a great community event and was given further importance by engaging a local or national dignitary to perform the unveiling or dedication. This was expected not resented as it added further prestige and gravitas to the memorial, and it was a way in which the community's efforts were suitably recognised. Large civic memorials in particular tried to secure the most prestigious elite they could. The unveiling of Alnwick's memorial was performed by the Duke of Northumberland,<sup>140</sup> Berwick's memorial was unveiled by Earl Haig,<sup>141</sup> Middlesbrough had tried to engage Earl Haig, but failed, instead their Deputy Mayor performed the duty.<sup>142</sup> Two hospitals in the area were opened by royalty: Darlington's Memorial Hospital was opened by Prince George<sup>143</sup> and Hexham's was opened by Prince Henry. Such people tended to be approached by the memorial committee as a body via a written request, or personally by one of its members or by another prominent figure from the local community.<sup>144</sup>

The same local elites could be asked to unveil several different memorials. Lord Joicey, for example, unveiled at least eight local memorials, as well as a number of church memorials.<sup>145</sup> Others were engaged because they had a special affiliation with a particular community, for example Ald. J.W. Pennyman was asked to unveil Sadberge's memorial

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<sup>139</sup> Gaffney concurs, *Aftermath*, p. 37.

<sup>140</sup> *NEC*, 11 Nov. 1922.

<sup>141</sup> Berwick.

<sup>142</sup> Middlesbrough War Memorial Committee Minutes, 30 Oct. 1922, CB/M/C2/394, TA.

Middlesbrough War Memorial Unveiling Ceremony Programme, CB/M/C11/12, TA.

<sup>143</sup> Opening of Memorial Hospital Official Programme, U418 q L.C. 2587, Darlington Ref. Library.

<sup>144</sup> For Middlesbrough, Sir Hugh Bell, a local M.P. was asked to approach Earl Haig, Middlesbrough War Memorial Committee Minutes, 30 Oct. 1922, TA.

<sup>145</sup> He unveiled memorials in Morpeth Castle; Fence Houses; Shiny Row; Sacremerston, Easington village; St. Michael and All Saints, Ford; All Saints Church, Eppleton and St. Mathew's Church, Newbottle.

because his family had been connected with the village for 250 years.<sup>146</sup> Sir Arthur Dorman was asked to unveil Nunthorpe's memorial, not only was he a resident of the village, but he and members of his family sat on the Memorial Committee, and they had contributed just under a third of the cost of the memorial.<sup>147</sup> The unveiling of memorials in or on church property tended to be performed by church dignitaries, church elders or local elites affiliated with the church.<sup>148</sup> Workplace and other institutional memorials invited chairmen or club officials, senior members of staff or local M.P's<sup>149</sup> to perform the task. However, there were exceptions. Seghill School engaged the services of General Sir Joesph Laycock<sup>150</sup> to unveil their memorial plaque.

Colliery managers,<sup>151</sup> local industrialists<sup>152</sup> and their wives<sup>153</sup> performed unveilings. These undertakings were not just confined to memorials dedicated to their workforce, but wider community memorials, both secular and religious, demonstrating the close connection between, and the importance of, the coal mines and local industry to the communities of the region.

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<sup>146</sup> *DST*, 8 Oct. 1921.

<sup>147</sup> Dorman was third choice. The records show that General Blair and the Lord Lieutenant of Yorkshire were unavailable. Nunthorpe War Memorial Committee Minutes, 16 Aug. 1921, and 24 Oct. 1921, PR/NUN 2/4 TA.

<sup>148</sup> Holy Trinity Church, Pelton; Thropton Presbyterian Church; St. Cuthbert's Church, Hebron; Central Chapel, Chester-Le-Street. *DST*, 17 Jul. 1920, Auckland Wesleyan Church.

<sup>149</sup> Blyth Y.M.C.A.; Goosehill School, Morpeth; County Hall, Morpeth; Twizel Colliery and the cenotaph erected by Jarrow and Palmer Shipbuilders.

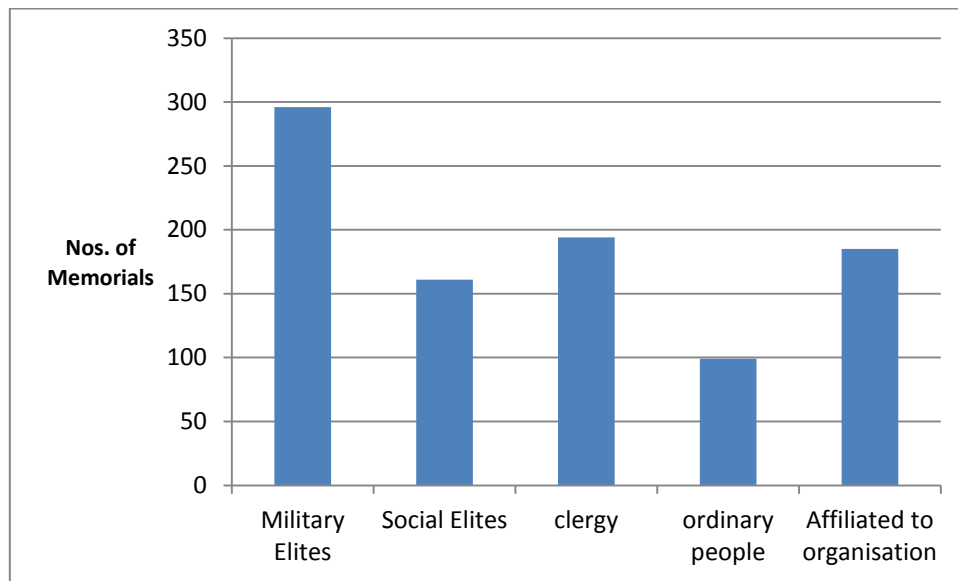
<sup>150</sup> Colliery owner of Joseph Laycock and Co. Later became Seghill Colliery. <http://ayeltd.biz/fa>

<sup>151</sup> Managers of the collieries of South Moor; Roddy Moor; Pelton Fell; Renwick; the agents of Craghead; Lambton and Hetton; Colliery; and Seaton Burn Coal Company unveiled memorials, see memorial list.

<sup>152</sup> Sir G. B. Hunter (Wallsend shipping magnate) unveiled a chancel and plaque in St. Paul's, Willington; Summers Hunter (chairman and managing director of North Eastern Marine Engineering Company) unveiled a stained glass window in St. Peter's, Willington. He also unveiled Wallsend's memorial, *NEC*, 11 Nov. 1925.

<sup>153</sup> Mrs Dorman (wife of Sir Arthur Dorman local steel magnate and bridge builder) opened a memorial cottage at Ferryhill, Mrs. T. Hindson, the wife of Managing Director of Framwellgate Coal Company opened the Framwellgate Moor Community Centre and Lady Hunter, wife of Sir G.B. Hunter a Wallsend shipping magnate, unveiled a stained glass window in a church at Wallsend.

Military elites carried out the most unveilings in the North East performing this function for both civic and community memorials.<sup>154</sup> Some elites were a combination of military, industrial and social elite, for example Col. Thomlinson, unveiled Stillington village memorial, he was a Managing Director of Carlton Iron Co. Ltd. A Communion Table was unveiled by Capt. Arthur W. Lambert who was also a Deputy Lord Mayor.<sup>155</sup>



**Fig. 48: Type of people unveiling memorials.**

Less frequently unveilings were performed by members of the public who had experienced the effects of war thorough service or loss. In St. Stephen’s Church, Seaton Deleval, two wounded soldiers unveiled a panel, and in St. John’s Church, Chevington a plaque was unveiled by a private who had served right throughout the war. A lady who had lost her two sons during the war unveiled Edlingham roadside cross, and an ex-private and fellow school friend of the deceased commemorated on a school memorial performed the unveiling. A memorial window in St. Edmund’s, Bearpark, was unveiled by a driver who had

<sup>154</sup> See graph. Bell states that the military elite carried out most unveilings in Scotland and played a major role at almost every other unveiling. Bell, ‘Monuments to the Fallen’ vol. 2, p. 328

<sup>155</sup> St. Andrew’s Church of Scotland, Newcastle.

been awarded the Military Medal, and Coxhoe's memorial was unveiled by a local sergeant. Although the Middlesbrough's cenotaph was unveiled by the Deputy Mayor, the bronze tablets bearing the names of the fallen and erected at each side of the main entrance to Albert Park (the memorial stood in front of the entrance) were unveiled by two blind ex-servicemen, one a private and the other a lieutenant.<sup>156</sup>

Even if the final opening or unveiling was performed by a dignitary, foundation stones were occasionally laid by ordinary people, for example the foundation stone for Sacriston Institute was laid by a corporal on behalf of the ex-servicemen of the village and the foundation stone for Amble' clock tower was laid by the towns oldest resident.<sup>157</sup>

The absence of a body or the inability to visit battlefield cemeteries meant that the bereaved needed to stage a 'symbolic honouring of the fallen'.<sup>158</sup> The ceremonies surrounding the unveiling of memorials offered the bereaved a substitute funeral. Community participation and the addresses made at unveilings gave public recognition to the sacrifice offering consolation to the bereaved through unity and ritual. The ritual surrounding unveilings possessed a strong religious element, characterised by prayers, blessings and hymns irrespective of the size of the memorial, or whether it was utilitarian, aesthetic, secular or religious. Another important aspect of the ceremonies was the addresses which reaffirmed the intended messages of a memorial explicit in its form, iconography and inscription.

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<sup>156</sup> Middlesbrough War Memorial Unveiling Ceremony Programme, CB/M/C11/12, TA. See also St. Ann's Church, Newcastle; St. Peter's Church Yard, Stockton; Comrades Club, Evenwood; Choppington, Westgreen all had ex-servicemen (privates or sappers) unveil memorials.

<sup>157</sup> Bell records a similar picture regarding the type of people who performed unveilings, 'Monuments to the Fallen', Vol. 2, pp. 445-6.

<sup>158</sup> Catherine Moriarty, 'The Absent Dead and Figurative First World War Memorials', *Transactions of the Ancient Monuments Society*, Undated, p. 12.



Unveiling ceremonies were very public occasions that provided an opportunity for representatives from prominent and influential bodies within local communities to appear together in a demonstration of social, political and ecumenical unity, the exception being the Roman Catholic Church. Their absence from unveilings and commemoration services generally may have been as a result of the interdict on Catholic clergy taking part in public worship with clergy from other denominations.<sup>159</sup> The majority of unveiling ceremonies followed a similar pattern whether large or small, beginning with a civic procession consisting of a military guard of honour and a military band, ex-servicemen, police, magistrates, clergy, members of the council, members of the war memorial committee, school children, boy scouts, fire brigade and a variety of society representatives and other local colliery or brass bands.

At the unveiling of Durham's County Memorial it was reported that 'all branches of the services, as well as the civic, industrial, educational and Church life of the County were represented.'<sup>160</sup> The fact that 'leading families of the County and members of the magistracy and local bodies' occupied privileged places round about the memorial',<sup>161</sup> is an indication that this was ostensibly a civic event, many of those having been closely involved with the production of the memorial taking prominent positions. The general public were a secondary consideration consigned to whatever positions they could get 'even the roof of the adjacent Church of St. Mary-Bow was utilised by people anxious to witness this memorable event.'<sup>162</sup> Thornaby decided, due to limited space, that only the relatives of the fallen were to be admitted to the unveiling ceremony. The general public were not to be

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<sup>159</sup> This was not lifted until the Second Vatican Council 1962-65. See Gaffney, *Aftermath*, p. 128

<sup>160</sup> *NE*, 26 Nov. 1928.

<sup>161</sup> *Idem*.

<sup>162</sup> *Idem*.

admitted until the ceremony was over, but there was 'considerable accommodation at the entrance to the gardens and on the road way for any wishing to hear and take part in the service and ceremony.'<sup>163</sup>

The civic importance of the event is evident by the number of civic dignitaries attending and the significance it was afforded. For example, the unveiling of Stockton's cenotaph was performed by the Earl of Durham and local dignitaries were joined by Mayors from surrounding towns.<sup>164</sup> It was reported that the day would 'rank as the most solemn and perhaps the proudest in the long and honourable history of the Stockton'.<sup>165</sup> Nevertheless, despite its civic nature a great deal of thought had gone into the allocation of places for the unveiling ceremony and numerous platforms were erected for different groups of people. The west side of the monument was reserved for various speakers and officials. The choir, clergy and ministers of the town were positioned towards the southern boundary wall of the monument, while ex-service men were behind the choir with branches of the Forces to the south of them. Disabled ex-service men congregated to the north side of the memorial, with the relatives of the fallen on the north-west, 800 school children were also given 'favoured positions.'<sup>166</sup> Furthermore, it was decided that 'each of the Trade Unions be asked to appoint four representatives to take part in the Civic Procession'.<sup>167</sup> The attitude of inclusiveness that Stockton had maintained throughout the memorial building process was evident at its unveiling, when 25,000 people (Stockton's population was approximately 51,000)<sup>168</sup> attended demonstrating the support from the community. They witnessed a service that began with a hymn and a lesson, followed by the Mayor accepting the memorial

<sup>163</sup> Thornaby War Memorial Minute Book, 18 Jul. 1921, DC/TT/2/28/1, TA.

<sup>164</sup> Stockton War Memorial Minutes, 7 Feb. 1923, DC/ST/2/65, TA.

<sup>165</sup> *DST*, 2 Jun. 1923, p. 3.

<sup>166</sup> Stockton War Memorial Committee Minutes, 19 Mar. 1923.

<sup>167</sup> *Idem*.

<sup>168</sup> Tim Lambert, *A Brief History of Stockton*, <http://www.localhistories.org/stockton.html>, viewed Sep. 2009.

on behalf of the town; it was then unveiled by The Earl of Durham after which was played the Last Post, The Reveille; and the Anthem "Souls of the Righteous" sung by the choir; prayers; dedication of the memorial; another hymn followed by the laying of wreaths around the memorial.<sup>169</sup>

The scale of Middlesbrough's unveiling ceremony is another testament to its civic importance. The procession alone was impressively large and included representation from various sections of the local military together with four bands; the British Legion; two Middlesbrough V.C.'s and two blind soldiers (who were to unveil the name tablets) the British Red Cross, Industrial School Boys, Officials, Councillors, Aldermen and Justice of the Peace for the town, various Mayors and dignitaries from Middlesbrough and Redcar, President of Middlesbrough Free Church; the Rural Dean and Vicar of Middlesbrough, Lord Lieutenant and the Town Clerk, and a police escort. The service commenced after the arrival of the 'civic procession', beginning with the hymn 'O God Our Help in Ages Past', after which a lesson was read by the President of the Free Church Council, the memorial and tablets were unveiled followed by two minutes' silence. Flags were then placed on the Cenotaph by six ex-officers and the dedication of the memorial was given by the Rural Dean and Vicar of Middlesbrough. This was followed by dedicatory prayers, the acceptance of the memorial by the Mayor on behalf of the Corporation, another hymn was sung followed by a blessing, the Last Post, a one minute silence, The Reveille, National Anthem and finally the placing of wreaths.<sup>170</sup>

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<sup>169</sup> Stockton Memorial Order of Service, Cabinet 6, SRL. Thornaby's ceremony consisted of the same elements. Minutes 18 Jul. 1921, DC/TT/2/28/1

<sup>170</sup> Middlesbrough War Memorial Unveiling Ceremony, 11 Nov. 1922, CB/M/C11/12, TA.



**Fig. 49: The large crowds attending the unveiling of Middlesbrough's War Memorial.**  
[Source: Middlesbrough War Memorial Committee, Dec. 1922 CB/M/C/2/394, TA]

It was not only civic memorials that were unveiled with such pride and pageantry; many community unveilings followed a similar format. Their processions reflected their community consisting of local brass bands; ex-servicemen; special constables; boy scouts; girl guides; local clubs, schools and associations were substitutes for civic dignitaries and

military regiments.<sup>171</sup> They held prayers sang hymns and listened to unveiling speeches and the high numbers attending unveilings is an indication of the public's support for the remembrance of the fallen.



**Fig. 50: Crowds at unveiling of Crook's Cenotaph in 1928.**

[Source: <http://ww2.durham.gov.uk>]

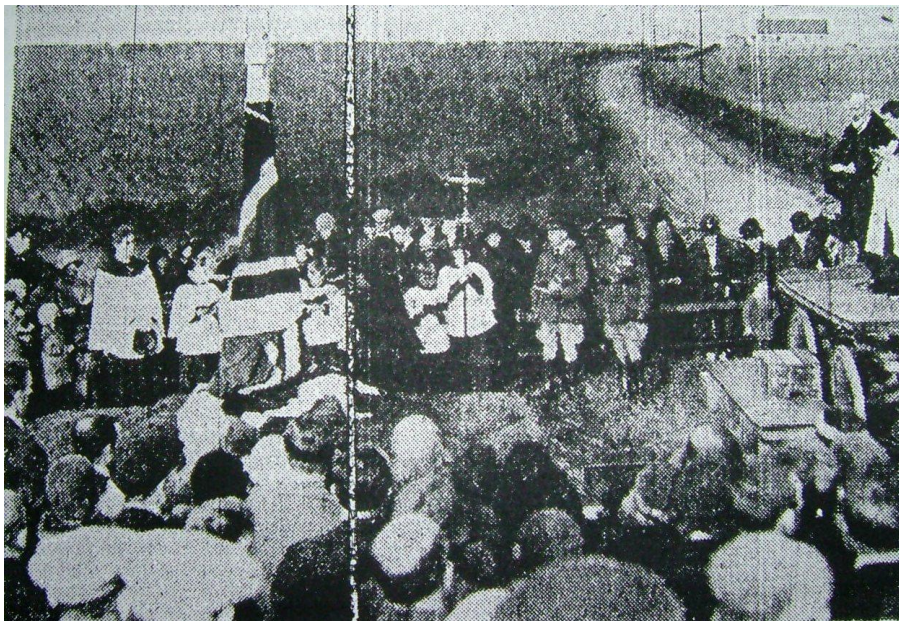
<sup>171</sup> Nunthorpe Memorial Minutes, 8 Aug., 1921, PR/NUN/2/4, TA.





**Fig. 51: Unveiling of Easington War Memorial, County Durham.**

[Source: British Legion Journal Vol. V (July 1925- June 1926), Nov. 1925, p. 159]



**Fig. 52: The unveiling of East Howle and Crossings War Memorial near Ferryhill, County Durham.**

[Source *Northern Echo*, 10 Nov. 1930]

Local pride was evident when the Earl of Durham (Lord Lieutenant for County Durham)<sup>172</sup> performed the unveiling of a small Celtic cross in Washington village saying 'we may all be proud of the part the county played in the war.'<sup>173</sup> Although he was evoking a sense of a greater community the reference was no doubt meant to indicate the pride the village should feel to be a part of that achievement. Indeed, the newspaper coverage of the event said the memorial would be a constant reminder of those who had 'left their homes in that little corner of Durham County.' The unveiling was witnessed:

by a large concourse of people, the pride of place being assigned to the relatives of the dead, whilst ex-servicemen formed up on three sides of a square with the memorial cross as its central point.<sup>174</sup>

Also present were members of the Welcome Home Committee; the War Memorial Committee; two Colonels; a Captain and a Major; Council officials and 'other local notabilities' as well as a firing party from the D.L.I.<sup>175</sup>

The dedication and unveiling ceremony for Bishopton's memorial began with a church service which 'was packed long before the service began, hundreds not being able to gain admission'.<sup>176</sup> After the service a processional hymn was sung by the choir as the procession led by ex- service men walked from the church to the memorial on the village green. Colonel Tomlinson unveiled the memorial, Canon Derry performed the dedication, a further hymn was sung by the choir followed by the 'Blessing' and 'The Last Post', which was sounded by

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<sup>172</sup> A Lord Lieutenant was the monarch's represented at county level, hence the prestige associated with engaging his attendance at a local unveiling.

<sup>173</sup> *IC*, 7 Jun. 1920.

<sup>174</sup> *Idem*.

<sup>175</sup> *Idem*.

<sup>176</sup> *DST*, 18 Aug. 1923.

four buglers from Carlton Iron Works. Finally the National Anthem was sung after which floral tributes were placed on the memorial by relatives.<sup>177</sup>

In addition to the elements observed at secular unveilings, unveiling ceremonies performed for memorials within religious grounds included a full religious service of hymns, prayers, and a lesson.<sup>178</sup> In the 'presence of a crowded congregation' the Wesleyan Church at Bishop Auckland strived to inject a more uplifting feeling to their unveiling ceremony; it was described by the local newspaper as having:

Nothing funereal about the service, which was distinguished by the part that music occupied in it ... Mendelssohns' March was played at the opening, and the chanting of "Te Deum" was followed by the Old Hundredth ... the minister read the lesson ... after he had recited a collect there was a silent prayer The anthem was Spohr's "Blest are the departed" ... After the unveiling the congregation remained standing while Mendelssohn's "O rest in the Lord" was played. Then a bugler of the Durham Light Infantry advanced to the chancel steps and sounded the Last Post ... The closing organ piece was Handel's "To Thee Cherubim."<sup>179</sup>

In their addresses religious figures often drew on biblical references and imagery to exalt the memory of the dead and the worthy course for which they had sacrificed their lives. At the unveiling of a marble tablet in the Congregationalists Church in Darlington, the pastor said that 'all saints were not saints with aureoles round their heads. The men whose memory they had met to commemorate were saints. They were amongst the company of apostles and martyrs and heroes who had fallen for God and the truth.'<sup>180</sup>

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<sup>177</sup> Idem.

<sup>178</sup> Dawdon Parish Church, EP/DAW 2/15-2/27, DRO; St. Mary's Church, Hutton Magna, EP/HM4/75, DRO and St. Cuthbert's Parish Church, Durham, EP/DuSc105-119, DRO.

<sup>179</sup> *DST*, 17 Jul. 1920.

<sup>180</sup> *NE*, 5 May 1919.



There were a multitude of messages memorials were said to convey, some appearing contradictory and many alluded to in unveiling addresses. Although memorials rarely contained images suggesting horror, it was felt that they would stand as a deterrent against further wars, a physical reminder for future generations of the terror and losses suffered,<sup>181</sup> encouraging the employment of every means available to avoid such a catastrophe happening again.<sup>182</sup> Yet it was also said that memorials would act as 'an incentive to those who follow, to again answer the call should ever the dire necessity arise.'<sup>183</sup> At the unveiling of Etherley's memorial A.F. Pease said he hoped it would stand as an example 'to encourage those left behind to sacrifice themselves for their country in whatever it was they might be called upon to follow.' As a Quaker, a pacifist and a local industrialist he was encouraging those remaining to work hard and selflessly to ensure that the country prospered and that the peace survived.<sup>184</sup> While the address given, at the stone laying ceremony for Darlington's Memorial Hospital, spoke of inspiring future generations: the 'hospital would stand as a precious and imperishable memory to the sacrifice made by the sons of Darlington ... and generations yet unborn would look back and think of the work which was so nobly done'.<sup>185</sup>

For others memorials stood as a warning against war. Lord Lascelles, unveiling Redcar's memorial spoke of it being a visible reminder for generations to come of the Great War and of its lessons. The lessons he said were 'two-fold- first you have a memorial of the great sacrifice which was made during those four years of war, and also a reminder for future generations of the horrors of that Great War, which would teach them to strain every nerve

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<sup>181</sup> Unveiling of Aycliffe Memorial, *NE*, 12 Oct. 1922.

<sup>182</sup> Unveiling of Redcar Memorial, *NE*, 8 Nov. 1926.

<sup>183</sup> Washington Village Memorial, *IC*, 7 Jun. 1920.

<sup>184</sup> *DST*, 14 Aug. 1920.

<sup>185</sup> *Ibid.*, 3 Jul. 1926.

to avoid a recurrence of such a catastrophe.<sup>186</sup> Similarly, at a church service prior to the unveiling of a memorial in an Aycliffe churchyard, the Archdeacon of Auckland said that the ‘memorials would serve to remind future generations of the terrors of war’.<sup>187</sup> Lord Londonderry reflected similar thoughts when he unveiled Durham’s memorial saying:

I unveil this memorial with the earnest determination in our minds that we will do everything that lies in our individual power to ensure peace for all time throughout the world.<sup>188</sup>

Preserving the peace was at the forefront of many unveilings; when Stockton first discussed producing a memorial they referred to it as a ‘Peace Memorial’.<sup>189</sup> Others wanted the memorial to stand in acknowledgement of the honourable character of the men who had died. Admiral Slayter, when unveiling the memorial in Newcastle’s Council Chamber dedicated to the Corporation officials, said ‘forgetfulness was easy, but the memorial would remind future generations of what manner of men those were who served their King and Country.’<sup>190</sup>

Responsible citizenship and the preservation of peace were often promulgated as the most meaningful ways in which communities could show their respect for the fallen. The Bishop of Durham stated that commemorations ‘were a witness of the unity of the nation, and a perpetual appeal to all men to be worthy of their citizenship.’<sup>191</sup> Unveiling Marske’s memorial the Marquis of Zetland said:

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<sup>186</sup> Unveiling of Redcar’s Memorial, *NE*, 8 Nov. 1926.

<sup>187</sup> St. Andrew’s Church, Aycliffe, *NE*, 12 Oct. 1922.

<sup>188</sup> *NE*, 26 Nov. 1928.

<sup>189</sup> Stockton War Memorial Correspondence, 6 Apr. 1920.

<sup>190</sup> *NEC*, 11 Nov. 1922.

<sup>191</sup> Unveiling St. Helen’s Church War Memorial, West Auckland, *DST*, 21 May 1921.

It behoved all who were left to see to it that the fallen had not died in vain ... From the highest to the lowest people should lay aside all selfish interest and act together, and strive on all occasions to promote peace and happiness for the benefit of this and future generations.<sup>192</sup>

Hartlepool's memorial was to serve 'as a symbol and incentive to a renewed activity and an inspiration to social services for intellectual and spiritual progress. Only with such an ideal can the great loss and sacrifice be commemorated.'<sup>193</sup>

Memorials may have been primarily to the memory of the fallen but dedications and unveilings were often used as a platform to publicise the plight of the maimed or suffering and the debt that was owed to them. The Bishop of Durham reflected that:

The liberty of which we talked so freely, however, was a costly thing, and had been dearly purchased with the lives of thousands of men, while many others still lived among us piteous memorials of the price of liberty.<sup>194</sup>

The addresses made by military officials often encouraged people to remember all those who had experienced war: 'as they never forgot the men who had died for them, let them never forget the men who came back safely, and more especially those who came back maimed.'<sup>195</sup> General Wilkinson stressed the need 'not to overlook the claims of the living – the widows and other dependents and the disabled man.'<sup>196</sup> The military officials were particularly keen to remember the services of those who returned, in particular the needs of the disabled soldier. The plight of the disabled soldier 'living out his life in a disabled

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<sup>192</sup> *DST*, 23 Jul. 1921.

<sup>193</sup> Unveiling programme, Hartlepool Memorial 17 Dec. 1921.

<sup>194</sup> Unveiling St. Helen's Church War Memorial, West Auckland, *DST*, 21 May 1921.

<sup>195</sup> Col. Ropner's address Hutton Rugby Memorial, *NE*, 22 Nov. 1920.

<sup>196</sup> General Wilkinson's address, Saltburn Memorial, *DST*, 20 Nov. 1920.

condition',<sup>197</sup> became a cause inextricably linked with remembrance through Earl Haig's Poppy Appeal.

Some unveiling speeches were politically motivated and demonstrate the real concern regarding the re-assimilation of soldiers into civilian life and the impact on the existing workforce and society in general. In one address a member of a war memorial committee 'hoped the memorial would always help them to realise their responsibilities to the State.'<sup>198</sup> Calling for national unity in order to discourage industrial unrest, Sir Hugh Bell<sup>199</sup> used the unveiling ceremony to call for better co-operation between all sectors of society by stating that he hoped:

that the comradeship which marked 1914 and the succeeding years would not be forgotten, and that they would work together to bring about a better state of feeling in social and industrial life than existed to-day.<sup>200</sup>

A similar hope was expressed at another unveiling where it was said that 'we have overcome our enemies in the war, let us overcome our internal enemies in peace'.<sup>201</sup> Colonel Ropner hoped that the comradeship and unity between all classes and creeds evidenced throughout the war would endure for the benefit of the nation. The fear of industrial unrest may have led Ropner to give recognition and praise to those 'whom it had not been possible to liberate for military service on the manner in which they worked in the yard, and helped to complete vessels for the use of the Admiralty'.<sup>202</sup> The roles were

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<sup>197</sup> General Wilkinson's address, Saltburn Memorial, *NE*, 15 Nov. 1920.

<sup>198</sup> Unveiling of Washington Village memorial, *IC*, 7 Jun. 1920.

<sup>199</sup> Sir Hugh Bell held the office of High Sheriff of County Durham 1921-22. The family money was linked with local industry, his Grandfather was an ironmaster and coal-mine owner.

<sup>200</sup> Unveiling of Obelisk, Haverton Hill, *NE*, 16 Oct. 1922.

<sup>201</sup> *HC*, 13 Nov. 1921.

<sup>202</sup> Col. Ropner, *NE*, 22 Nov. 1920. Ropner owned Ropner and Sons Ltd., North Shore Shipyard, Stockton.

reversed at one unveiling where a representative for discharged soldiers and sailors thanked a coal owner for treating the men fairly and giving them back their jobs on their return.<sup>203</sup>

For churches the solution for the evils of the world was clear, as one vicar articulated: 'the cure for the state of the world today could neither be political nor economic but must be spiritual.'<sup>204</sup> Religion was an intrinsic part of unveiling ceremonies. The prayers, dedications and blessings all played an important part of the ritual. In many respects these ceremonies were surrogate funeral services and were to inform the language of Armistice Day and Remembrance services in the years to come.<sup>205</sup> The Bishop of Durham's addresses on such occasions 'emphasised the conviction that duty and sacrifice were part of religion ... duty ever goes with sacrifice and the higher the duty the larger the sacrifice.'<sup>206</sup> Stating that 'they died the noblest death a man may die, fighting for God and right and liberty, and such a death is immortality.'<sup>207</sup>

Addresses made by clergy focused on man's frailties and strengths. The war was not the will of God; it was the iniquity of man that had caused the awful carnage. No greater calamity could have befallen the world than the triumph of the German military despotism, therefore, those who had fallen were saviours of the race.<sup>208</sup> Although it was man's fault, not God's for the terrible carnage, the world had been 'redeemed through the blood, the tears the agony, and the sacrifice' endured by the soldiers.'<sup>209</sup> Their 'courage, unselfishness,

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<sup>203</sup> The coal owner was Utrick Ritson who owned South Pontop Colliery. Unveiling of Greencroft memorial, *IC*, 24 May 1920.

<sup>204</sup> Unveiling Danby War Memorial, *NE*, 10 Oct. 1921.

<sup>205</sup> Connelly, *The Great War Memory*, p. 143.

<sup>206</sup> *NE*, 26 Nov. 1928, p. 5.

<sup>207</sup> *DST*, 2 Jun. 1923, p. 3.

<sup>208</sup> Address given by Rev. Hornabrook at unveiling of Auckland Wesleyans' Memorial, *DST*, 17 Jul. 1920.

<sup>209</sup> Unveiling of Tablet Darlington Congregationalists, *NE*, 5 May 1919.

and duty', were said to be 'the highest features of Christianity', it was these characteristics for which they were fittingly remembered.<sup>210</sup>

At unveilings clergy reaffirmed through their addresses and prayers that the deaths of the fallen had been worthy and honourable:

We thank Thee for the purity of their motives, the justice of their cause, and the sublimity of their sacrifice. We glory before Thee in that they lived by ideals, and not by rules of expediency.<sup>211</sup>

Duty was the foundation of the Bishop of Durham's address. Asking the gathered crowd to 'consider the religious meaning' of the proceedings he said:

These men, our brothers fell in the way of duty ... duty lifts men from earth to Heaven and puts them into line with the very will of their Creator. These noble instincts and desires which every one of us has within ourselves, they are the whispers of the Spirit of God and they tell us quite clearly what our duty is ... In 1914 ... the call of duty came quite clearly and unmistakeably to the young men of England, and thank God they had the manliness and the piety to answer in obedience to the call ... The real service of these men, these martyrs of duty, was not material but spiritual.<sup>212</sup>

Duty and sacrifice were key features in the headmaster's address at the opening of Rutherford College Memorial Library: he said they were 'assembled to do reverence to our noble dead. By painful sacrifice, by limitless devotion they inscribed their names on the great Roll of Honour of those who gave and suffered for duty.' Sir George Lunn followed on by asking students when using the library to 'open the books and read and then think of the men whose sacrifice begot that library and hold them in grateful remembrance.' He called upon those gathered to 'think lovingly to-day of our heroic dead. Let us remember – tearfully it may be, but in proud thanksgiving – lads who went from us and will not come

<sup>210</sup> Cannon Derry, Bishopton Memorial, *DST*, 18 Aug. 1922.

<sup>211</sup> The programme for the unveiling of Shildon War Memorial, 13 Oct. 1923, D/X1304/1, DRO.

<sup>212</sup> Unveiling Stockton Memorial, *DST*, 2 Jun. 1923.

back ... They endured all, and gave all, that honour and kindness might prevail and not perish; that those whom they loved and their children after them might enjoy freedom and inherit peace. Their portion is with the Eternal.<sup>213</sup> His address indicates how people were encouraged to see commemoration as an opportunity to give thanks and remember, not only to express grief. All the ideals and virtues attributed to the fallen and their cause were intended to imbue a sense of moral acceptability on the war and provide meaning to the losses and suffering it had wrought. By reinforcing their sacrifice, grief seemed a selfish emotion to display in the presence of such selflessness and their example was held as a moral compass to the living.

Part one has focussed on the process of memorial building. It has demonstrated that remembrance was seen as a duty that local elites, who had the resources and skills, were expected to fulfil on behalf of the community. The national Cenotaph acted as a catalyst. Its unique ability to honour the fallen while offering comfort to the bereaved provided the inspiration for communities throughout the area to erect their own memorials. A wide variety of memorials were produced across civic, community and private schemes, and utilitarian memorials were more frequently considered and built than has previously been recognised. Moreover, cost did not necessarily restrict the type of memorial that could be produced. Communities collaborated, utilised existing buildings and used cheaper forms of construction, in order to achieve the memorial they wanted. However, civic memorials could not generally offer the same comfort to the bereaved that many community memorials could, because they lacked a close association with the fallen and their families. There was a reliance on traditional forms of memorial that were adapted to make them suitable as war memorials. Iconography and inscriptions also served to anchor a memorial

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<sup>213</sup> Unveiling of Rutherford College Memorial, 12 Apr. 1922, ENC/2/24/2, TWA.

to its community making it more personal and meaningful. Regarding location there were almost an equal percentage of memorials built on secular and religious sites. The majority of memorials cost in the range of £50 to £500, the most popular being Rolls of Honour and only 8% were village crosses. The vast majority of quotations inscribed on memorials came from the same few sources; the most popular was biblical. Equality of sacrifice in relation to the naming of the fallen on memorials was complex. Although the majority of memorials did not include rank, just under a third of all public memorials studied did and of those just under half were in rank order. The unveiling ceremonies were performed by local elites with military elites predominating. The ceremonies conducted at unveilings followed a similar pattern but they reflected the traditions, culture and social composition of the community through the dignitaries, regiments and associations represented in the processions and those who took a leading role in the ceremony itself. Addresses often reflected local concerns and difficulties, giving elites an opportunity to articulate their views, to strengthen traditional values and reinforce the social structure. They reaffirmed what the memorial stood for, justified and sanctified the sacrifice and attributed worthy characteristics to the fallen which the living were encouraged to emulate.



## **PART TWO: RITUALS AND CEREMONIES OF COMMEMORATION**

Part two comprises of three chapters which examine the commemoration process. That is the public rituals, ceremonies and services that developed and were acted out annually, often around memorials, to remember the fallen. It has three objectives. Firstly, to consider how the commemorative process began and developed. Secondly, to assess the public response to annual commemoration, and thirdly to investigate how successfully the public rituals, ceremonies and services surrounding remembrance engaged with and met the needs of the bereaved and veterans.

Chapter four examines the attitude of the churches to war, their wartime activities, how they began commemorative practices and the public's response to their efforts. Chapter five examines how public commemoration in the North East developed, what influenced the process, how it evolved during the interwar period and how the public, particularly the bereaved responded. Chapters six investigates the difficulties the veterans faced on their return and how this affected their relationship with commemoration.

## **CHAPTER FOUR: THE CHURCHES, THE WAR AND WARTIME COMMEMORATION**

Churches played an important role in creating commemorative discourse. This process began during the war. It is, therefore, necessary to examine the churches' wartime activities in order to understand how this came about. This chapter analyses the responses of religious institutions, that is, the Church of England, and the Nonconformist, and Roman Catholic churches, to the outbreak of the First World War. It considers three key questions. First, how did the churches respond to the war? Second, what were the consequences of their actions? Third, what were their wartime successes and failures, and how did this leave them placed to face the post-war opportunities and challenges?

### **Historiographical Research**

The chapter comprises of three sections. The first section examines why churches supported the war and how they justified it and what explanations they gave for its outbreak.

Historians generally agree that churchmen saw the war as an opportunity to bring about a religious revival which would stem the tide of secularism. By associating themselves with the national effort the churches hoped to win England back to God and itself.<sup>1</sup> Albert Marrin stated that the sermons preached on the last Sunday before war, August 2 1914, combined

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<sup>1</sup> Fiona Carol Douglas, 'The Ritual of Remembrance: The Church of Scotland and the Ritual of Thanksgiving and Remembrance after Four Wars in the Twentieth Century' (unpublished thesis, University of Edinburgh, 1996), p. 21. Alan Wilkinson, *Dissent or Conform? War, Peace and the English Churches, 1900- 1945* (London, 1986), p.45. Alan Wilkinson, *The Church of England and the First World War* (London, 1978), p. 188. Albert Marrin, *The Last Crusade: The Church of England in the First World War* (North Carolina, 1974), pp. 192 and p. 202. Patrick Porter, 'Beyond Comfort: German and English Military Chaplains and the Memory of the Great War, 1919-1929', *The Journal of Religious History*, 29:3 (2005), pp.258-289 on p.260. John Wolffe states that clergymen of all denominations were embarrassed, after the war, at the way in which churches had become an instrument of the State, John Wolffe, *God and Greater Britain* (London, 1994), pp. 237-8.

a tendency to 'recoil from the very thought of war with resignation as to its inevitability'.<sup>2</sup> Alan Wilkinson contended that the Church of England, the Free Church and the English Roman Catholic Church responded to and supported the war in similar ways, though with differing emphases, however, the Roman Catholic Church rarely participated in public debates about the war.<sup>3</sup> Although many North East clerics in the weeks leading up to the war were calling for a peaceful resolution, the invasion of Belgium united Christian opinion and all North East churches supported the war hoping that it would bring about a religious revival. They defended their support by emphasising that the war had not been of the country's seeking, and that England's participation was ethically justified. Shannon Ty Bontrager stated that at the outbreak of war church leaders attacked German Christianity comparing it negatively with English Christianity. A. J. Hoover wrote that the clergy preached against Germany's 'belief in an amoral state' (that is the notion that morality did not apply to the state) which was often referred to as *Realpolitik* or Prussianism.<sup>4</sup> This was followed by an attack on secularization and a focus on morality.<sup>5</sup> Clergymen of the North East engaged in similar discourse. They were keen to see the war in terms of a fight against militarism, which they viewed as anti-Christian. The general consensus across all denominations was that the war represented a judgement from God, sent down to punish nations for their sins, and so the Churches launched attacks on intemperance, gambling, sexual morality and materialistic pleasures.

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<sup>2</sup> Albert Marrin, *Last Crusade*, p. 73.

<sup>3</sup> Alan Wilkinson, *Church of England*, p. 2. Robert Moore states that 'the Methodist attitude to war was decided at national level; it was one of support of a war in a righteous cause ... Nationally the war was represented as a crusade by Methodism, and Non-conformity generally', Moore, *The Effects of Methodism in a Durham Mining Community* (Cambridge, 1974), pp. 196-7.

<sup>4</sup> A.J. Hoover, *God, Britain and Germany in the Great War: A Study in Clerical Nationalism* (London, 1989), p. 21.

<sup>5</sup> Shannon Ty Bontrager, 'The Imagined Crusade: The Church of England and the Mythology of Nationalism and Christianity during the Great War', *Church History*, Vol. 71 (Dec. 2002), pp.774-798 on p. 775.

The second section considers the call to prayer and the churches' involvement in recruitment. At the outbreak of war churches called people to prayer. Marrin stated that clergymen were convinced that prayer, if employed in the right spirit, would help bring victory closer.<sup>6</sup> However, in the North East the call to prayer met with limited success, its zenith being in the early days of the war after which church attendance waned. Wolffe argued that The National Mission of Repentance and Hope held by the Church of England in 1916 'brought no substantial success' because it suffered from confused objectives.<sup>7</sup> North East clergy reported that it failed to attract anyone beyond regular churchgoers. Vocal support of the war and active involvement in enlistment campaigns left the churches open to criticism. Wilkinson stated that bishops were heavily criticised for turning themselves into recruiting officers and the modification of Christian doctrine to accommodate the sufferings of war also created problems for the churches.<sup>8</sup> Philip Gibb contended that 'parsons professing Christianity were more bloodthirsty than soldiers'.<sup>9</sup> Roger Lloyd claimed that the number of bishops and other church dignitaries who took part in recruiting campaigns seemed to have been very small.<sup>10</sup> Yet Callum Brown observed that 'in too many pulpits the preacher had assumed to the role of recruiting sergeant.'<sup>11</sup> A.J. Hoover maintained that many preachers were embarrassed when they looked back at their wartime sermons and wartime behaviour.<sup>12</sup> In the North East prestigious churchmen and ordinary clergy of all denominations encouraged recruitment. They spoke at rallies, from their pulpits and

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<sup>6</sup> Albert Marrin, *The Last Crusade*, p.214.

<sup>7</sup> Wolffe, *God and Greater Britain*, p. 240.

<sup>8</sup> Wilkinson, *The Church of England*, p. 182.

<sup>9</sup> Philip Gibbs, *Ten Years After: A Reminder* (London, 1924), p. 38.

<sup>10</sup> Roger Lloyd, *The Church of England, 1900-1965* (London, 1966), p. 222.

<sup>11</sup> Callum Brown, *Religion and Society in Twentieth Century Britain* (Harlow, 2006), p. 89.

<sup>12</sup> Hoover, *God, Germany, and Britain*, p. 129.

through parish magazines. However, whether their efforts made any significant difference to the numbers recruiting is unclear, but it had little effect on church attendance.

The third section examines whether the churches' hopes for a religious revival materialised. It also explores how the churches used their wartime rhetoric and activities, together with established church rituals to produce the first commemorative services. Callum Brown stated that all churches found that there was no mood for a religious revival in the midst of war.<sup>13</sup> Only a substantial minority embraced the teachings and practices endorsed by the churches, the majority came into contact with organised religion through Sunday schools, which were meant to strengthen popular support for core religious objectives; in reality they reinforced the perception that religion was concerned with moral regulation and filled with do-gooders. The questioning of traditional Christianity led to new forms of popular belief which fused with official religion, what emerged was a 'diffusive Christianity' that was not reliant on Christian doctrine. It recognised that God existed and that people should lead decent lives, exemplified by Christ, in order to enter Heaven, but it also recognised that certain rites of passage required formal religious sanction and although weekly participation in worship was seen as unnecessary, certain annual festivals along with these rites were well attended.<sup>14</sup>

Adrian Gregory agreed arguing that 'popular religion should not be assessed in terms of quantifiable measurements of churchgoing.' It should be understood 'as a cultural system in its own right.' A system in which there was a widely shared implicit ideal of 'Christian' behaviour and wartime made these things explicit.<sup>15</sup> Fiona Douglas contended that by

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<sup>13</sup> Brown, *Religion and Society*, p. 92.

<sup>14</sup> See Wolffe, *God and Greater Britain*, pp.91-93.

<sup>15</sup> Adrian Gregory, *The Last Great War: British Society and the First World War* (Cambridge, 2008), p. 153.

becoming involved in the jingoistic projection of the war churches failed to acknowledge that the war had changed some peoples' fundamental perceptions of God and this may have alienated people when it could have provided the churches' with an opportunity to play a more significant role in their lives.<sup>16</sup> Douglas also argued that the theological justification based on God's providential plan which had delivered Britain her victory, as a means of consolation, was dangerous as it posed more questions than it answered, particularly regarding God's earlier intervention to prevent greater loss of life.<sup>17</sup>

This section demonstrates that although religious institutions misjudged what people expected from them, there was no widespread reaction against organised religion, and although church attendance fell, it did not fall dramatically - it just failed to meet the churches' expectations. Religion played a very small part in peoples' everyday lives, churches were respected, and there was no real opposition to religion, just apathy and indifference.<sup>18</sup> Moreover, the churches' expectation that returning soldiers would turn to religion was overly optimistic, particularly since many knew little of religion and few had been confirmed.

Despite their disappointment churches retained their importance when it came to rites of passage, particularly regarding the dead, and as a consequence services related to the war and the fallen were always well attended. These wartime services were the beginnings of First World War commemoration in which the churches played a relatively uncontested and significant role. Wilkinson identified that during the war the churches had engaged in acts of

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<sup>16</sup> Fiona Carol Douglas, 'The Ritual of Remembrance: The Church of Scotland and the Ritual of Thanksgiving and Remembrance after Four Wars in the Twentieth Century' (unpublished thesis, University of Edinburgh, 1996), pp. 50-1. See also John Wolffe, *God and Greater Britain*, p. 246.

<sup>17</sup> *Ibid.*, p. 54.

<sup>18</sup> A number of local clergy expressed this sentiment. See Visitation Returns for the Durham Diocese 1924, AUC 4/13 Durham University Library, Palace Green (DUL PG) for the parishes of Ryton, Swalwell, Croxdale and Shincliffe.

commemoration and provided services for the bereaved in parish churches, a fact that the secondary literature does not emphasise enough.<sup>19</sup> He further argued that the Church of England, in consultation with society, had evolved a series of rituals during and after the war for 'containing' the experiences of war, and although society was becoming increasingly secular, it still found it necessary to turn to the resources of Christian ritual and imagery to express what it felt.<sup>20</sup> Anne Brook contended that the religious aspects of commemoration were borne out of an almost universal common heritage of religious education delivered through day schools and Sunday schools.<sup>21</sup> Fiona Douglas argued that memorial services held during the war attempted not only to unite people in prayer, but also in jingoistic sentiment, and that these elements were to play their role in services after the war.<sup>22</sup>

This section demonstrates that the war influenced the content of worship, and brought to the fore the relationship between the State and religion. Churches invoked the language and imagery of a medieval crusade - patriotic, brave, chivalric, crusading, gallant knights, prepared to sacrifice their lives for liberty, all of which became part of the commemorative discourse.<sup>23</sup> The tensions of war and the experience of mass death saw a strengthening of religious imagination as people searched for meaning and solace. However, although people found expression and meaning through the adaptation of religious imagery and ritual, they were not driven into the arms of the churches. As Goebel's observed 'the Great War left a paradoxical legacy of religious awakening and ecclesiastical decline.'<sup>24</sup> However, Matthew Grimley stated that between 1918 and 1945 national culture remained dominated by

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<sup>19</sup> Wilkinson, *Church of England*, p. 175.

<sup>20</sup> *Ibid.*, p. 300.

<sup>21</sup> Anne Christine Brook, 'God, Grief and Community: Commemoration of the Great War in Huddersfield, 1914 -1929' (unpublished thesis, University of Leeds, 2009), p. 292.

<sup>22</sup> Douglas, 'The Ritual of Remembrance', p. 34.

<sup>23</sup> See Shannon Ty Bontrager, 'The Imagined Crusade', p.789.

<sup>24</sup> Stefan Goebel, *The Great War and Medieval Memory: War, Remembrance and Medievalism in Britain and Germany, 1914-1940* (Cambridge, 2007), p.232.

Christian points of reference, some of them new ones like the ceremonies of remembrance for the dead of the Great War.<sup>25</sup>

### **Justification and Explanation.**

The churches of the North East, guided by the leaders of the various denominations, all responded to the prospect and outbreak of war in a similar manner. In the days preceding Britain's entry into the war they were preaching peace, yet preparing people for war. On the 2 August 1914 the Archbishop of York addressed a congregation in York Minister with the message 'we must strive for peace'. However, he also said that:

it cannot be forgotten that our power to make for peace must be of little avail unless it is known to come from a people who are ready and prepared for war.<sup>26</sup>

In Durham Cathedral Archdeacon Watkins said that 'they at least had not drawn the sword from the sheath, but if war came to them Great Britain, Ireland, and the Colonies would be as one man.' He finished his address with a statement of support for the government: 'thank God' he said 'they were led by those in whom they could place their implicit trust'.<sup>27</sup>

Not all religious bodies were prepared to go to war, some remained pacifist. At the Friends Meeting House in Darlington it was decided:

To give public expression to its united conviction that all war is contrary to the teachings of Christ and to appeal to the Churches of the town to use all their influence collectively and individually to

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<sup>25</sup> Matthew Grimley, 'The Religion of Englishness: Puritanism, Providentialism, and "National Character," 1918-1945', *Journal of British Studies*, 46 (Oct. 2007), pp. 884-906, p.887.

<sup>26</sup> *NE*, 3 Aug. 1914.

<sup>27</sup> *Idem*.



discourage the participation of our country in the extension of hostilities on the Continent of Europe.<sup>28</sup>

Nonetheless, whatever stance a particular religious denomination took towards war, all churches in the weeks that preceded Britain's entrance into the conflict, encouraged prayer for peace. Throughout the region local vicars entreated everybody to pray, earnestly and regularly, that God would overrule for the best all the troubles of the crisis facing them.<sup>29</sup> However, although many clerics in the weeks leading up to the war were calling for a peaceful resolution, the invasion of Belgium united Christian opinion resulting in all churches becoming militaristic.<sup>30</sup>

The language that emerged was intended to vindicate Britain's stance. The churches spoke of the justice and righteousness of the cause. It was a case of right versus might, the fight for liberty and freedom. It was this language of duty, sacrifice and suffering that became the corner stone of early post-war commemoration, serving to make the losses seem worthwhile and the deaths noble. The Bishop of Durham sent a letter to the Incumbents of the Diocese stating that he 'hoped that on every legitimate occasion, in every reasonable and Christian way' they would 'continue to remind the people of the supreme Justice and the supreme necessity of the stand England has taken.'<sup>31</sup> At a Primitive Methodist Chapel in Darlington, the minister said, that though he hated war he would 'rather see Britain wiped off the map of the world than see her live in infamous submission to such a Power.'<sup>32</sup> The minister of a Congregational Church was convinced that the war was

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<sup>28</sup> Idem.

<sup>29</sup> *St. Cuthbert's Parish Magazine*, Etherley, Aug. 1914, EP/Eth 176-179, DRO.

<sup>30</sup> The Bishop of Durham had sent a letter two days before Britain declared war to say that it was 'our plain duty' to defend Belgium even if this meant war with Germany. See Alan Wilkinson, *Church of England*, p. 27 and p. 30 and Bontrager, 'The Imagined Crusade', p. 778.

<sup>31</sup> Printed in the *Barnard Castle and Upper Teesdale Parish Magazine*, Oct. 1914, EP/BC 14/48, DRO.

<sup>32</sup> *NE*, 29 Apr. 1915, Green Bank Primitive Methodist Church.

never more justified and therefore with a good conscience he could pray for victory.<sup>33</sup> The Roman Catholic Bishop of Middlesbrough spoke of the justice of England's attitude to the war.<sup>34</sup> The Salvation Army reported that the war 'came as a terrible disappointment ... they had worked for great ideals, and had come to hope that Christianity would have made such a conflict impossible.' However, they felt that this was the only course the government could take and only hoped that 'after the war the people of Europe would insist upon a saner method of settling disputes.'<sup>35</sup> Even those who had called for Britain's neutrality accepted Britain's participation in the war. For example the Quakers, while urging their people to remain true to their historic abstention from war, they recognised that England's participation was ethically justified.<sup>36</sup>

Religious bodies had to justify their support of the war in the light of their Christian teachings. The Dean of Durham, Henley Henson, in a sermon addressed to Territorial Troops, said that:

our Religion is not merely a Religion of Peace and gentleness, but also, and not less, a Religion of Justice and Sacrifice. It is best conceived of as the Religion of Duty, and Duty calls us to conflict and suffering.<sup>37</sup>

At a meeting in Middlesbrough Town Hall the Archbishop of York spelt out this awful dilemma: 'If wrong arms itself with force, then right has a terrible alternative, either to stand aside and let the wrong be done or to take the weapons with which the wrong is armed and do its best to overthrow it.' The Archbishop went on to address a question which

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<sup>33</sup> *Sorley Street Congregational Church Parish Magazine*, Dec. 1914, C.SU6/1/19/9, TWA.

<sup>34</sup> *NE*, 15 Feb. 1915.

<sup>35</sup> *NE*, 22 Apr. 1915.

<sup>36</sup> Marrin, *The Last Crusade*, p. 75.

<sup>37</sup> Sermon preached in Durham Cathedral at a special service on Sunday Aug. 9, 1914, Henley Henson, *War-time Sermons* (General Books, 2009), p. 24.

possibly caused the most confusion in many peoples' minds: how could the church support the war? He began by saying:

He was with the people of Middlesbrough ... as a representative of the Kingdom of God, but some of them might ask if that were so, was it not his business to tell them that as Christian people they had no business to be at war at all? They must make no mistake war was a very hateful thing ... It meant the breakdown of civilisation ... There were however, times when a great wrong came before men's eyes armed with force ... If a great wrong, armed and powerful, stalked into the life of Europe it should be resisted by the force it used. To let it do its wrong would be the ruin of civilisation. There was the alternative, submit and "turn the other cheek." It was the ideal to which every Christian should aspire, but it would be mere folly to suppose that that day had come.<sup>38</sup>

Furthermore, he said that 'paradoxical as it seemed' he would ask 'friends of peace to be the supporters of war'.<sup>39</sup>

All churches justified their support of the war by emphasising that the conflict had not been of the country's seeking, nor had it been 'embarked upon lightly', nor was it 'actuated by greed of gain, or lust of conquest',<sup>40</sup> 'they had drawn the sword for a great moral principle.'<sup>41</sup> For Anglican clerics there was the difficulty of explaining how one Protestant nation could wage war against another.<sup>42</sup> In order to justify their stance clerics began to attack German Christianity as not being Christian at all.<sup>43</sup>

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<sup>38</sup> *NE*, 12 Oct. 1914.

<sup>39</sup> *GCN*, 15 Oct. 1914, Vol. 69, Part 2, 072GUA, DCL.

<sup>40</sup> *St. Andrew's Parish Magazine*, Auckland, Aug. 1914, EP/AU.SA14/55, DRO.

<sup>41</sup> Archbishop of York, *NE*, 12 Oct. 1914.

<sup>42</sup> Shannon Ty Bontrager states that they began by attacking the German national character as corrupt. Bontrager, 'The Imagined Crusade' p. 778.

<sup>43</sup> *St. Cuthbert's Parish Magazine*, Etherley, Oct. 1914, *NE*, 15 Feb. 1915 and *GCN*, 10 Sep. 1914, Vol. 69, Part 2.

Clergy feared that all Europe was heading toward an abyss along the same road of materialism, and that Germany was merely the first to succumb.<sup>44</sup> There were those who felt that churches needed to unite in order to prevent a similar disaster spreading across the world. This led to a discussion in the Lower House of Convocation at York regarding the union of Nonconformist bodies with the Church of England.<sup>45</sup> A similar 'over the table' discussion was held by the Newcastle Free Church council on how to mobilise the churches for world peace. They noted how 'political parties had closed up their ranks and become as one family', and recognised that the churches must do the same to avoid the danger of cultivating hate and rancour, particularly in young children, which would embitter future relationships with nations. The enemy was militarism. The churches feared that although the country may defeat Germany in what was termed 'Prussianism', it could be defeated spiritually if militarism became established at home.<sup>46</sup> They were keen to see the war in terms of a fight against militarism which they viewed as anti-Christian,<sup>47</sup> and prayed that it would lead to revulsion of feeling against such tyranny.<sup>48</sup>

The difficult question for all denominations was why the war had happened. The general consensus across all denominations was that the war represented a judgement from God, sent down to punish nations for their sins.<sup>49</sup> It was an appalling example of the results of human sin and of the failure of the Church of Christ to check men's selfishness, jealousies and ambitions, and to raise the standard of international morality.<sup>50</sup> Clergy stated that the nation was not filled with Christian homes; even churchgoers had kept their religion on the

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<sup>44</sup> Hoover, *God, Germany and Britain*, pp. 44-47.

<sup>45</sup> *NE*, 12 Feb. 1915.

<sup>46</sup> *Ibid.*, 7 Oct. 1914.

<sup>47</sup> *St. Cuthbert's Parish Magazine*, Etherley, Oct. 1914.

<sup>48</sup> *Sorley Street Congregational Church Parish Magazine*, Sep. 1914.

<sup>49</sup> Marrin, *Last Crusade*, p. 82.

<sup>50</sup> *St. Mary's Parish Magazine*, Medomsley Sep. 1914, EP/Me22, DRO.

periphery of their lives. The nation was less than pure. It was a selfish society with lax sexual morals, vile transgressions against the young and intemperance poisoning the heart of it.<sup>51</sup> Man had wandered 'far from God's faith and fear,'<sup>52</sup> it was now time to turn back to God and 'end national materialism and religious flippancy.'<sup>53</sup> Nations were being 'judged, put on trial to test the strength of their principles, their powers of endurance and self-sacrifice and their faithfulness to God.'<sup>54</sup> Ultimately the war was to serve as a test of courage and faith.<sup>55</sup> When people questioned why God did not intervene, the explanation the clergy proffered was that God recognised that only a costly war, a war that shook the kingdoms of the world, a war that robbed men of their earthly props that had taken them away from God, would turn men back to God. Moreover, the war would also awaken people to the awful horror and stupidity of war filling the minds of the people with loathing, disgust, and shame, and a determination never to embark on such folly again.<sup>56</sup>

The Anglican churches advanced the theory that people had lapsed from the true religion of the English Protestant Church and had therefore provoked God's wrath and punishment.<sup>57</sup> As the war progressed all churches began to focus their attention on immorality as the reason for God's displeasure. In order to be worthy of God's victory the country had to purge itself of immorality. To this end the churches launched attacks on intemperance, gambling, sexual morality and materialistic pleasures.<sup>58</sup> One vicar's pulpit

<sup>51</sup> *St. Cuthbert's Parish Magazine*, Etherley, Jul. 1915.

<sup>52</sup> *St. Mary's Parish Magazine*, Medomsley, Oct. 1914.

<sup>53</sup> *Sorley Congregational Church Parish Magazine*, May 1915, C.SU6/1/19/10, TWA.

<sup>54</sup> *St. Mary's Parish Magazine*, Medomsley, Dec. 1914.

<sup>55</sup> *Ibid.*, Sep. 1914.

<sup>56</sup> *Sorley Street Congregational Church Parish Magazine*, May and Sept. 1916.

<sup>57</sup> Wolffe, *God and Greater Britain*, p. 163.

<sup>58</sup> The Roman Catholic Bishop of Middlesbrough, the Wesleyan Superintendent Minister for Middlesbrough, and the Bishop of Durham all supported the call for abstinence. See *NE*, 15 Feb, 1915, 13 Mar. 1915, and *St. Mary's Parish Magazine*, Medomsley, Apr. 1915 respectively. See also *St. Mary's Parish Magazine*, Medomsley Apr. and Jul. 1915 and *NE*, 29 Apr. 1915.

oratory focussed on selfishness. He stated that there were still a number of 'selfish people who looked upon the war as anybodies but their own ... other mothers may let their sons go, but they will not, other people may make sacrifices of money and work, but they will not lift a finger.' He stated that the two first duties of every decent citizen were 'the defence of his country and to pay his part of running expenses.'<sup>59</sup> Morality from the pulpit may have served to alienate many of the working class who may have felt that the church was proving itself to be less relevant and even more out of touch than before the war, especially when such a high price was being exacted from the local communities in loss and bereavement. Henson identified the churches dilemma. He wrote:

To the normal difficulties of Christianity is now added a fearful demonstration of its actual impotence. Men are almost equally offended by pacific and bellicose language in the pulpit. The first offended their good sense; the last insulted their sense of decency. However, between the two the wretched churchman hovers, hinting peace and blessing war, self-convicted of a wholly disgusting discrepancy between all that his office ought to signify in the world, and all that his patriotic obligation clearly demands.<sup>60</sup>

The Dean of Durham, frustrated with the approach taken by the church, announced that a service to be held on 6 August 1916 was to be a 'Special Service of Prayer and Thanksgiving after Two Years of War' this would 'suffice to differentiate it from those melancholy functions which suggest, or even affirm, that the War is a judgement on us for our sins and that it will continue until we have become Total Abstainers or Socialists or Papist, or all three together!'<sup>61</sup>

<sup>59</sup> *Washington Parish Magazine*, May and June 1915, EP/Wa14/136-141, DRO.

<sup>60</sup> Henson Diaries (20), 17 Dec. 1916.

<sup>61</sup> Henson Diaries (20), 17 Jul. 1916.

## Prayer and Recruitment

The churches attempts to call people to prayer and to encourage men to enlist met with limited success. The churches strength lay not in shaming and bullying communities to respond, but in offering comfort, support, hope and reassurance.<sup>62</sup>

The most common response to war, from all religious institutions, was a call to prayer. The Ministry Committee for the Society of Friends had a universal approach instructing their members to pray for those who were suffering hardships due to their 'conscientious determination against taking part in the war', together with all combatants regardless of side, who were in 'great peril of life and limb from holding the opposite view' and non-combatants, the bereaved, the homeless, and destitute refugees.<sup>63</sup> Special Masses were held in Roman Catholic Churches, it was ordered that the Miserere was to be said at Benediction for those engaged in the war and the faithful where also 'exhorted to frequent the Sacraments' for the same purpose. On Friday 21 August 1914, a Day of Special Prayer and Supplication for the needs of the Nation and Empire was held.<sup>64</sup> Prayers at Mass and Communion during the war where frequently dedicated to the fallen and injured, others focused on victory and peace.<sup>65</sup> Requiems were often granted on behalf of the fallen and Rogation Days where held to appease God's wrath for man's sins and to implore His help and guidance.<sup>66</sup> People were also encouraged to say the Rosary each night in their homes with their children 'for peace and for the souls of the dying and dead of the war.'<sup>67</sup>

<sup>62</sup> See Cannon Streeter's views on the National Mission cited in Gregory, *Last Great War*, p. 171.

<sup>63</sup> Letter dated 21 Mr. 1917, Society of Friends – Stockton, Preparative Meeting Minute Book, 1913-1932, RQS1/1, TA.

<sup>64</sup> St. Mary's Roman Catholic Church, Stockton, Notice Book, 16 Aug. 1914, RC/Sto.SM10/3, TA.

<sup>65</sup> See Our Lady R.C., Brooms, Notice Book 1913-18, RC/Brm2/9, DRO and St. Mary's R.C., Stockton, Notice Book RC/Sto.SM10/3 and 4, TA, which are filled with announcements of these services.

<sup>66</sup> Our Lady R.C., Brooms, Notice Book, 28 Nov. 1915; 20 Aug. 1916; 13 May 1917 and 28 Oct. 1917. These were days of prayer and formerly of fasting instituted by the Church to appease God's anger at

The Bishop of Durham<sup>68</sup> instructed his clergy to ‘get the people to pray, that our own national and personal life may be chastened, purified, mightily uplifted.’<sup>69</sup> To this end special services of Intercession were held at Durham Cathedral<sup>70</sup> and local churches complied by holding weekly prayer meetings and services of intercession throughout the war.<sup>71</sup> Communities were told that it was not the purpose of prayer to alter God’s will, but to bring people into line with His purpose.<sup>72</sup> Penitence was the first step, confessing the sins of the nation which included: ‘ignoring God, leaving Him out of sight, neglect of worship and profanation of the Lord’s Day, idleness and extravagant self-indulgence, together with a devotion to amusement and sport.’ All these ‘sins’ were said to have injured the national character.<sup>73</sup> Those left at home were encouraged to increase their efforts in way of prayer, discipline, and Christian living.<sup>74</sup> The Dean of Durham, Hensley Henson, questioned placing so much emphasis on prayer, seeing it as naive and foolish, he felt that ‘there Lordships’ had but one single notion of their duty which was persuading the faithful to ‘batter the gates of heaven with storms of prayer’, in the hope that the ‘miracle working powers of Faith might be released, and the Germans smitten wondrously!’ Henson felt the level of intelligence in the religious public was so low that few would protest or question this effort, but he

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man’s transgressions and to ask for protection in calamities, Catholic Encyclopaedia, <http://newadvent.org/cathen/1311ob.htm>.

<sup>67</sup> Our Lady R.C., Brooms, Notice Book, 27 Sept. 1914.

<sup>68</sup> Bishop of Durham at this time was Handley Moule.

<sup>69</sup> *Barnard Castle and Teesdale Parish Magazine*, Oct. 1914, EP/BC 14/48, DRO.

<sup>70</sup> *St. Mary’s Parish Magazine*, Medomsley, Jul. 1915.

<sup>71</sup> *St. Paul’s Church Parish Magazine*, Low Team, Nov. 1914, EP/LT14/23, DRO; *St. Mary’s Parish Magazine*, Medomsley, Feb. and May 1915; *Holy Trinity Parish Magazine*, Washington, Apr. 1915; *St. Cuthbert’s Parish Magazine*, Etherley, Jul. 1915.

<sup>72</sup> *St. Andrew’s Parish Magazine*, Auckland, Jan. 1916, EP/Au.Sa14/55-74, DRO.

<sup>73</sup> *St. Mary’s Parish Magazine*, Medomsley, Jul. 1915.

<sup>74</sup> *Holy Trinity Parish Magazine*, Washington, Jan. 1916, EP/WA14/142.



thought that the wider public, who were not technically religious, but where the churches still retained some social influence, were troubled by 'the 'prayer wheel' business.'<sup>75</sup>

Henson's scepticism may have been justified. The popularity of the call to prayer is difficult to access, but by early 1915 local vicars were reporting that although in the first days of the war there had been an eagerness to 'implore God's help' on behalf of King and Country', the desire had begun to wane.<sup>76</sup> A vicar remarked that he found it difficult to understand why everyone was not anxious to be in church as often as possible at such a terrible time to pray for those who had gone to fight for their country.<sup>77</sup>

The most ambitious call to prayer came in the form of 'The National Mission of Repentance and Hope' which was to be held during October and November 1916. According to the Archbishop of Canterbury its aim was 'to stir great centres of the population to realise what they were missing when they left on one side the Church and its moral message - its message for days of stress, conflict or sorrow.' It was an attempt to break down the barriers between church and the people, and to address any misconceptions.<sup>78</sup> The National Mission developed into a call for corporate repentance; it was felt that if good was to come out of the war then there must be recognition of the faults within the country and a willingness to ask God's help to overcome these weaknesses.<sup>79</sup>

How valuable and successful the Mission was locally is difficult to gauge. The Bishop of Durham's disapproval of the Mission is well documented. He believed that far from being a

<sup>75</sup> Henson Diaries (20), 11 Jul. 1915, HH/C/92, Durham Cathedral Archives.

<sup>76</sup> *St. Andrew's Parish Magazine*, Auckland, Jan. 1915 and *St. Thomas' Parish Magazine*, Stanley, Feb. 1915, EP/Sta50, DRO.

<sup>77</sup> *St. Paul's Church Parish Magazine*, Low Team, Aug. 1915. Parishioners were encouraged to put forward the names of those serving, so prayers could be offered for them, their wives and families at a Service of Intercession. How often and when these services were held seems to have been at the discretion of the minister. *Medomsley Parish Magazine*, May and Sep. 1915, EP/Me 22/1-139.

<sup>78</sup> *The Times*, 16 Feb. 1916.

<sup>79</sup> *Ibid.*, 23 Jun. 1916.

radical and innovative idea the 'much trumpeted National Mission' became more 'utterly conventional' by the day. He questioned the value of clergy who possessed no larger vision of teaching than that which they had engaged in over the years 'running about the country exhorting little companies of puzzled women.' Furthermore, he argued that any fervour generated by the Mission would be difficult to maintain after the event. However, he had to concede that on the day the 'National Mission' was preached in the parishes of Durham city there was a drop in the congregation at the Cathedral services which he attributed to this event.<sup>80</sup> This may have proved to be the high water mark, because the evidence suggests that Henson was right to be sceptical. One vicar records that from the reports he had received from other clergymen in the area, the Mission had not reached many people beyond previous worshippers.<sup>81</sup>

The most difficult dilemma for the churches was how to combine patriotic duty with religious obligation. The relationship between the churches and the State in times of war was a major discussion point for leaders of the Free Church at their annual Council meetings. The President was of the opinion that the State could not preserve its identity without an appeal to force and he felt that it was the 'duty of the Church to approve of conflicts demanded by righteousness whilst protecting against wars of aggression.' However, since Christ had refused to take up the sword, any talk of a righteous war as a just reason to bear arms appeared contradictory to many, particularly when the churches were against the clergy fighting.<sup>82</sup> The Moderator of the Presbyterian Church of England spoke of the 'duty of the Church to render such service as the war demands', but he was opposed to

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<sup>80</sup> Henson Diaries (20), entries on 6, 12 Oct. and 26 Nov. 1916 respectively.

<sup>81</sup> *St. James' Parish Magazine*, Hamsterley, Jan. 1917, EP/HAM27, DRO. For more comments from local clergy see Henson Diaries (21), 8 Aug. 1917 and 23 Sep. 8 Aug. 1917.

<sup>82</sup> *NE*, 18 Mar. 1915.

ministers enlisting, believing that volunteering for the ministry was the highest service a man could render to his country.<sup>83</sup> The Archbishop of York agreed that the duty of clergy was not to fight, but those who could be spared should go as chaplains or could undertake some other form of non-combatant work.<sup>84</sup>

All of this sat uncomfortably when the clergy actively became involved in recruitment campaigns. The rousing speeches they gave had the capacity to damage the long term public perception and support for organised religion. It is evident that Henson was conscious of this. Early on in the war he noted that 'the reigning moods of superstition and fanatical patriotism will pass and the minds, which they have held for awhile, will perceive the violence which has been done alike to reason and to religion'.<sup>85</sup> However, once churches had made up their minds that it was right to give full support to the war, local prestigious churchmen, like Henson and Lang<sup>86</sup> threw themselves wholeheartedly into the recruiting campaigns addressing meetings in the large cities and towns of their diocese. The Archbishop of York addressed the men of the city at a mass meeting held in November 1914, saying that the hour of the nations' destiny had come and that the point had been reached where every able-bodied man between eighteen and thirty five should no longer ask themselves 'Should I go?' but must ask 'Dare I stay'.<sup>87</sup> The Bishop of Durham encouraged the clergy to organise meetings in halls or in the open air to appeal to all denominations 'on the highest grounds of Christian patriotism'. Accordingly a public meeting was held in one parish with representatives of the Non-conformist churches in attendance at which an

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<sup>83</sup> *NE*, 10 Mar. 1915.

<sup>84</sup> J.G. Lockhart, *Cosmo Gordon Lang* (London, 1949), p. 247.

<sup>85</sup> Henson Diaries, (20), 17 Jul. 1915.

<sup>86</sup> Henson was Dean of Durham at the time and Lang was Archbishop of York.

<sup>87</sup> *GCN*, 26 Nov. 1914.

appeal was made by the vicar who stated 'All is now at stake for our country, and all are called upon to support her, either by military service ... or industrial service'.<sup>88</sup>

As Dean of Durham, Henley Henson attended and spoke at many 'recruit-raising meetings' throughout the county.<sup>89</sup> As early as 11 August 1914 he recorded:

we had a crowded and enthusiastic meeting of citizens in the Town Hall, presided over by the Mayor ... I made a ten minute speech which aroused much enthusiasm. Between 200 and 300 names were handed in at the close of the meeting.<sup>90</sup>

By the end of the month he was 'offering to accompany Lord Durham in recruiting expeditions through the county.'<sup>91</sup> Henson must have realised that some felt it wrong for a clergyman to assist in recruiting, as he provided some justification for his actions:

It is perhaps unusual for a clergyman thus directly to associate himself with these warlike preparations, but surely it is not really unfitting. For there is no middle position possible on the question of individual duty. If enlistment is the duty of young Englishmen at this serious juncture, who could more fitly bid them enlist than the man whose official character, is precisely that of advocate and exponent of human duty? Accordingly, I propose to exert myself as a recruiting sergeant!<sup>92</sup>

A big recruiting campaign was opened on 15 October 1915 in Middlesbrough and because of the seriousness of the country's needs, it was arranged that the topic of discourse in all local churches on the following Sunday would be 'the urgency of God's Call at this time.'<sup>93</sup>

Robert Moore stated that a fifth of all miners volunteered at the beginning of the conflict, and that this high rate of enlistment is an indication of the local enthusiasm for the war.<sup>94</sup>

<sup>88</sup> Reported in *St. Mary's Parish Magazine*, Medomsley, Jul. 1915.

<sup>89</sup> See Henson's Diaries (19-23) for the war period, especially 1914-1915.

<sup>90</sup> Henson Diaries, (19), 11 Aug. 1914.

<sup>91</sup> *Ibid.*, 30 Aug. 1914.

<sup>92</sup> *Ibid.*, 2 Sep. 1914.

<sup>93</sup> William Robertson, *Middlesbrough's Efforts in the Great War* (Middlesbrough and London, 1922) p. 28.

However, Henson's diaries suggest that the picture was less straight forward. In fact he found a lack of enthusiasm for enlistment. At a crowded assembly of young miners in Waterhouses, 'just the type for recruiting', he doubted if his 'exhortations had much effect.'<sup>95</sup> Nor did recruitment drives always attract the desired section of the community. In Chester-Le-Street he recorded that 'the audience had too senior an aspect to allow the hope that many recruits were obtainable from it.'<sup>96</sup>

The involvement of the Roman Catholic Church in recruitment is difficult to access, because evidence is difficult to locate. However, a meeting was held in Middlesbrough Town Hall in connection with the 'formation of an Irish Brigade for the North of England,' and a letter was read out from the pulpits of the Roman Catholic churches regarding recruitment for this new battalion.<sup>97</sup> For the Catholic Church it was important that they retained religious and moral influence on all soldiers of their faith. It is evident from entries in the notice books that Catholic priests promoted the Tyneside Irish Battalion as the choice of regiment for those of the Catholic faith. Under a section entitled 'Tyneside Irish Battalion' one entry read:

There is an attempt to keep our people together during the war and to secure them as far as possible from moral danger. An effort is being made to secure them a Chaplain of their own. If any intend to enlist let them join the Irish Battalion.<sup>98</sup>

Recruitment meetings and sermons from the pulpit were not the only methods employed by churches to encourage enlistment. The clergy were not averse to persuasion through

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<sup>94</sup> Robert Moore, *Pit-men, Preachers and Politics: The Effects of Methodism in a Durham Mining Community* (Cambridge, 1974), p. 197.

<sup>95</sup> Henson Diaries, (20), 16 Sep. 1914.

<sup>96</sup> Henson Diaries, (20), 15 Sep. 1914.

<sup>97</sup> St. Mary's RC, Stockton, Church Notice Book, 29 Nov. 1914 and 24 Oct. 1915. Middlesbrough had a large Irish immigrant population who had come to the area for work during the Victorian period.

<sup>98</sup> Our Lady R.C., Brooms, Notice Book 1913-18, 20 Oct. 1914.

their parish magazines and notice books. The churches support for the war is evident in the obvious pride and encouragement given to those who had heeded the call, and the sense of shame it tried to instil in those who were reluctant to join up. One vicar wrote 'more men are wanted ... other men are risking their lives for us ... what right have we to shelter ourselves behind their sacrifices, and live at home at ease while they are bearing the burden for us?'<sup>99</sup> A Congregational Church magazine contained an entry that read: 'More than half the young men who have gone forth from our midst have been promoted, surely a very high percentage, and speaking volumes as to their grit, character and efficiency.'<sup>100</sup> Another vicar took the opportunity to rebuke his parishioners saying that 'at this time of our country's crisis' he deplored 'the lack of national spirit displayed in the parish'. Only six had signed up (four of whom were new to the village) and he felt that 'on an average of population the parish should have been sending at least fifteen men'.<sup>101</sup> He was not the only vicar who tried to shame members of his parish into enlisting. One remarked that 'it is unworthy of any who are able to serve their country in this time of need to wait till they are "sent for" or compelled to go'.<sup>102</sup> Another directed his attention towards those mothers who were reluctant to allow their sons to join up. He admonished them by telling them that their sons would not thank them after the war when they had to 'suffer the shame of soldiers' scorn. The choice must be made: comfort and safety now and shame hereafter: or, self-sacrifice and suffering and honour hereafter.'<sup>103</sup>

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<sup>99</sup> *Barnard Castle and Teesdale Parish Magazine*, Sep. 1914.

<sup>100</sup> *Sorley Congregational Church Parish Magazine*, Mar. 1915.

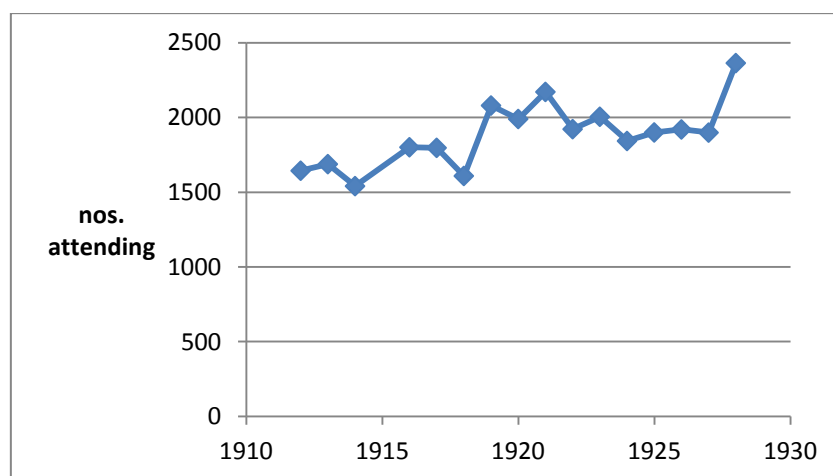
<sup>101</sup> *St. James' Parish Magazine*, Hamsterley, Nov. 1914.

<sup>102</sup> *St. Mary's Parish Magazine*, Medomsley, Jan. 1915.

<sup>103</sup> *Holy Trinity Parish Magazine*, Washington, Jan. 1915.

### The Churches and the Beginnings of Commemoration.

It is evident that all denominations were overly optimistic in expecting a pronounced religious revival, to emerge out of the war.<sup>104</sup> Nationally church attendance dropped during the war for all denominations but recovered to reach new peaks in 1924 and 1927 with a slight increase in the early thirties only to be lost towards the end of the decade reaching a new low point during the Second World War.<sup>105</sup> This national trend seems to have been reproduced locally. Figures for attendance at mass at the Roman Catholic Church of St. Mary's, Stockton, show a decline in numbers throughout the war with a marked recovery in 1919 which appears to hold steady until 1923 when numbers fell again. In 1928 the figures picked up and this may have continued until the Second World War; however the records stop in the late 1920s.



**Fig. 53: St. Mary's Roman Catholic Church, Stockton: Average Church Attendance Figures 1912-1929.**

<sup>104</sup> Local newspapers and parish magazines spoke about a return to God. *NE*, 29 Apr. 1915. *NE*, 15 Feb. 1915. *St. Andrew's Parish Magazine*, Auckland, Nov. 1914 and *Sorley Street Congregational Church Parish Magazine*, Sep. 1914.

<sup>105</sup> Robert Currie Alan Gilbert and Lee Horsley, *Churches and Church-Goers: Patterns of Church Growth in the British Isles since 1700* (Oxford, 1977), p. 30. David Cormick, *Under God's Good Hand: A History of the Traditions which have come together in the United Reformed Church in the United Kingdom* (London, 1998), p. 163.

Churches made a concerted effort to get people through their doors; the frequency and language of their appeals suggests that it was a difficult challenge. Their perplexity as to why people did not gravitate towards the churches is demonstrated by a clergyman who observed that communities frequently talked about the war but, he asked, how often did they talk to God about it? How often did they take their anxieties to Him? How often did they ask Him to comfort the many mourners whose suffering was deplored? 'Surely a million men on the battlefield ought to have many a million pleading for them week by week – yes day by day at God's Altar.'<sup>106</sup>

Although falling church attendances cannot be directly attributed to the churches' actions during the war Adrian Gregory argued that it was their moderation rather than their extremism which probably caused the greater discontent amongst churchgoers. The churches had been far too even handed for many people who wanted a more wholehearted commitment to the 'right-side.'<sup>107</sup> This may have been particularly true of the soldier who, it had been hoped, would turn to God. Henson had referred to the first phase of the war as being 'altogether chivalrous, heroic and morally sublime' and 'not improperly described at the start as a Crusade.'<sup>108</sup> This image of a Crusade, with its connection between the soldier and religion had led traditionalists within the church to believe that the war could bring about a religious revival. Furthermore, they believed that the great emotional strain of war would be mediated through religion, with soldiers taking solace in God.<sup>109</sup> This was always a

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<sup>106</sup> *St. Paul's Parish Magazine*, Low Team, Feb. 1915.

<sup>107</sup> Gregory, *Last Great War*, pp. 183-4.

<sup>108</sup> Henson Diaries (33), Aug. 2 1922. Bontrager states that the Church of England used the myth of medieval knights on a crusade of chivalry and sacrifice to revive English identity and place itself in a position to accumulate power and influence. Bontrager 'The Imagined Crusade', pp. 774-798, p. 789. Kenneth Hylson-Smith states that declaring the war to be a crusade became a characteristic note struck by all church leaders of all denominations. Kenneth Hylson-Smith, *The Churches in England from Elizabeth I to Elizabeth II, Vol. III, 1833-1998* (London, 1998), p. 152.

<sup>109</sup> Rich Schweitzer, 'The Cross and the Trenches: Religious Faith and Doubt Among Some British Soldiers on



vain hope given that one clergyman working in a military hospital in the North of England had discovered that many of the men serving knew little of religion, save what they could pick up on church parade, and it was doubtful whether more than 30% had been confirmed.<sup>110</sup> Although soldiers spoke with 'affection and respect of the Army chaplains, religion at the front ... meant that just before a battle 60% of a battalion would partake at the Communion Service, but when the immediate danger was over the number dropped to just 5%!<sup>111</sup> A three year interdenominational study which began in 1916 based on the evaluation of chaplains' reports and thousands of questionnaires submitted by everyone from front line soldiers to the chaplain-general in the war office concluded that:

Christianity and churches had failed ... the war had changed nothing at all ... all the time-worn arguments against the pre-war church were being cited afresh by the soldiers: the party spirit, lack of fellowship; pew rents; a "classy", socially exclusive priesthood; the enemy of labour and the friend of nobles and capitalist.<sup>112</sup>

By 1916 it was apparent that Henson's optimism had waned. He wrote, 'what effect has war on Religion? I suspect that the effect is almost universally bad'.<sup>113</sup> Henson had hoped

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the Western Front', *War and Society*, 16 (1998), p. 34. The Church of Scotland General Assembly set up a Commission to 'prepare the church for the return of the men on active service'. The Church of Scotland, 'Report on the Commission on the War' in Reports on the Schemes of the Church of Scotland with Legislative Acts Passed by the General Assembly, 1918 (Edinburgh, 1918) p. 620. See also Fiona Douglas who writes that the Commission reported that it would have a unique role to play in the resettlement of 70% of Scottish soldiers, who, it was thought, had some attachment to the church. Although they admitted that many soldiers were bewildered as to why God had allowed such a war to happen. Douglas, 'Ritual and Remembrance', pp. 24-5.

<sup>110</sup> GCN, 21 Jan. 1915, 072 GUA, DCL.

<sup>111</sup> GCN, 13 Nov. 1919, Letter entitled 'Religion Among Troops'. A soldiers' diary written in 1916 Demonstrates that their motives for attending a church service during the war were varied. He wrote that 'they go to church ... partly ... because they like the service out of religious sentimentality, partly out of custom, partly to feel themselves part of normal civilization again, partly to get off with a choir-girl'. Private Bartram, quoted in Rich Schweitzer, 'The Cross and the Trenches: Religious Faith and Doubt Among Some British Soldiers on the Western Front', *War and Society*, 16 (1998), p. 54.

<sup>112</sup> The report was published in 1919 as *The Army and Religion: An Enquiry and its Bearing upon Religious Life of the Nation*. Marrin, *The Last Crusade*, p. 204.

<sup>113</sup> Henson Diaries (19), 27 Aug. 1914. Henson remarks disparagingly on a book called 'Raymond' by Sir Oliver Lodge which he says 'dabbles in that amalgam of fraud, folly and spiritualism'. The book was spoken of as becoming the 'Bible' of a new Religion'. Henson Diaries (21), 5 Jul. 1917.

that the churches would become the 'natural homes of religion' for the returning soldier, because they would contain the regimental banners and the names of the dead.<sup>114</sup>

However, the effects of war on religion had proved more destructive than the churches had anticipated and by mid 1919 the rector at a Wallsend church was forced to confess that he:

deplored the fact that so many young men had come back from the war less earnest than when they went away. Possibly the horrors they had gone through had shaken them in regard to religion. Clergy expected that those young men when they returned would strengthen the Church, but they were not doing so.<sup>115</sup>

Even traditional services suffered. The Good Friday service in one parish church was so ill attended that it prompted the vicar to write how it caused him much regret that the observance of such 'solemn and time-honoured anniversary seemed to be losing its interest and obligation for Church people as well as for others.'<sup>116</sup> Despite the clergy's efforts to encourage people into the churches and chapels, it was generally met with ambivalence. Even taking into account the reduction in attendance because of those fighting, it is evident that the churches still felt that they were still losing ground. There were also concerns that Sunday school attendance was falling.<sup>117</sup>

Church attendance was not necessarily a reflection of people's beliefs.<sup>118</sup> It has been argued that although regular church attendance among the working-class was weak

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<sup>114</sup> Wilkinson, *Church of England*, p. 294-295.

<sup>115</sup> St. Peter's Church, Wallsend, *NE*, 3 May 1919.

<sup>116</sup> *St. Mary's Parish Magazine*, Medomsley, May 1916.

<sup>117</sup> See Henson's diaries for the period 1914-1919 in particular 30 Aug. 1914, 2 May 1914, 26 Sep. 1915, *Sorley Street Congregational Church Parish Magazine*, Jan. 1915, St. Mary's RC, Stockton, Notice Books for 1912-1917, 1918-1924, and 1924-1929, Holy Trinity C of E, Stockton, Minutes 1919, EP/Sto.HT5/2, TA, Our Lady R.C., Brooms, Notice Book 1913-18, see entries on 5 and 12 Sept. 1915, Report to Darlington Monthly Meeting from the Ministry Committee for the Year 1916 dated 21 Mar. 1917, Society of Friends, Stockton Preparative Meeting Minute Book, 1913-1932, RQS1/1, TA. In the four years since 1913 the Church of England saw a drop of nearly 250,000 Sunday School Scholars the Nonconformist numbers dropped by 400,000, *DST*, 8 Mar. 1919.

<sup>118</sup> Batten argued that attendance did not necessarily impact on people's beliefs, as these were likely to be

‘occasional conformity’ - usually to mark the rites of passage – was very common.<sup>119</sup> This is borne out, as regular church services did see disappointing attendances, but special services related to the war, such as the ‘National Intercession’ services to commemorate the anniversary of the Declaration of War, and memorial services for the fallen proved to be the exception. Here the churches had an important and a less contentious role to play. Henson recorded: ‘there was a great congregation at Evensong, when the service was specially arranged as a commemoration of the 2<sup>nd</sup> Anniversary of the Declaration of War.’<sup>120</sup> One vicar was very aware of the popularity of such services and capitalised further by advertising that at a solemn Service of Intercession to mark the anniversary of the war they would pray for:

all our lads who are so nobly doing their duty at the front; it will also be in a sense a Memorial Service for those who have made the “supreme sacrifice,” and laid down their lives for King and Country. It should need no more words to ensure a large congregation.<sup>121</sup>

Another clergyman published his intention to mark the second anniversary of the war with a special evening memorial service dedicated to those from the parish who had laid down their lives. It was to include ‘special music and sermon by the vicar’.<sup>122</sup> The vicar of Stanley Parish Church, to mark the same event, announced that the service of Intercession would not only ‘remember in prayer all the lads who were ‘so nobly doing their duty at the front, but it would be ‘in a sense a Memorial Service’ for those who had made the ‘supreme

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accumulated knowledge and doctrinal acceptance from upbringing and past generations of the family. Sonia Letitia Batten, ‘Memorial Texts Narratives in Britain, c. 1890-1930’ (unpublished Thesis, University of Birmingham, 2011), p. 146. Adrian Gregory stated that the mass effort of all denominations to introduce Christianity on all levels meant that in some ways the generations alive in 1914, particularly among the working classes, had been exposed to greater religious influence than at any previous time. Gregory, *Last Great War*, p. 159.

<sup>119</sup> S.C. Williams, *Religious belief and Popular Culture in Southward, c. 1880-1939* (Oxford, 1999), p. 115.

<sup>120</sup> Henson’s Diaries (20), 6 Aug 1916. See also Diary 21, 5 Aug. 1917.

<sup>121</sup> *St. Thomas’ Parish Magazine*, Stanley, Aug. 1916.

<sup>122</sup> *St. Andrew’s, Parish Magazine*, Auckland, Aug. 1916.

sacrifice'.<sup>123</sup> On the fourth anniversary of the declaration of war St. Gabriel's church services were 'very well attended' and a United Open Air Service held after the church service in a local park was 'splendidly attended'.<sup>124</sup>

Churches also began to hold memorial services specifically for the fallen. In 1915 a clergyman wrote in the parish magazine that he would 'like to remind readers that we are willing to have a Memorial Service for anyone who is "killed in action" or who dies as a result of his self-sacrifice in taking his share in the defence of our country and our homes.'<sup>125</sup> A year later another vicar announced that he proposed to hold 'a memorial service to commemorate those who have fallen in battle.' He asked parishioners to add the names and dates of those who were not already on the parish list so they could be read out during the memorial service.<sup>126</sup> The popularity of such services was evident. It was recorded in one parish magazine that an "In Memoriam" service was very 'largely attended'. The service was held on behalf of 'three of our lads whose lives had recently been given up in defence of our hearth and homes.'<sup>127</sup> Memorial services for individuals were also held.<sup>128</sup> In one Durham church, a regular memorial service was held on the first Monday of every month.<sup>129</sup> Another Durham vicar wrote that 'a most helpful Memorial Service was held at Church in memory of those of the Durham's who have fallen, especially Private J.K. Green of the 8<sup>th</sup> Durham Light Infantry.' He went on to say that 'should the sad need arise , it may be helpful to hold more

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<sup>123</sup> *St. Thomas' Parish Magazine*, Stanley, Aug. 1916.

<sup>124</sup> *St. Gabriel's Parish Magazine*, Bishopwearmouth, Aug. 1918.

<sup>125</sup> *St. Pauls Parish Magazine*, Low Team, Aug. 1915. The local press announced a memorial service for the fallen in Darlington Parish Church and printed a list of 150 local men who had died, *NE*, 1 Nov. 1916.

<sup>126</sup> *St. John's Parish Magazine*, Greenside, Nov. 1916, EP/Grs14/1/1-24, DRO.

<sup>127</sup> *St. John's Parish Magazine*, Dipton, Feb. 1918, Ep/Dip 14/16, DRO.

<sup>128</sup> *St. Michael's Parish Magazine*, Witton Gilbert and Kimblesworth, Jun.1918, EP/WG 14/35-40, DRO.

<sup>129</sup> *St. Paul's Parish Magazine*, Low Team, Nov. 1917.

of these services, which will always be arranged to suit the convenience of mourners'.<sup>130</sup>

Another local vicar announced his intention to hold a Memorial Service, on the 5 November 1916 to commemorate those who had fallen in battle. He wrote that the list from his own parish was very long, but he requested that any additional names with the date they fell should be given to him so their names could be announced during the service and later published in the December issue of the magazine.<sup>131</sup>

For many, services held on All Souls' Day took on a new poignancy of remembering those killed in the war. Pope Benedict XV allowed all priests to say three Masses on All Souls' Day, one of which was taken to be for all victims of the war. Throughout the war period offering prayers for the dead was a regularly debated issue in various Church of England publications.<sup>132</sup> In *Etherley parish magazine* one correspondent asked the question 'ought we to pray for the dead? Is not their lot settled?'<sup>133</sup> Others dwelt on the appropriateness and legality of engaging in such prayers:

Nothing is said in the scriptures either for or against prayers for the departed. It is therefore unfair to those who feel that the departed are in the hands of God and that it were best for us to leave them there, if petitions for the dead are introduced into our Church's public services. On the other hand it is perfectly lawful to offer such prayers privately, whether in church or out of it.<sup>134</sup>

While others felt that it was wrong to deprive the bereaved of the comfort of praying for their loved ones because of:

<sup>130</sup> *Holy Trinity Parish Magazine*, Washington, May and Jun. 1915.

<sup>131</sup> *St. John's Parish Magazine*, Greenside, Nov. 1916.

<sup>132</sup> During the Reformation reformers rejected the doctrine of purgatory and the associated selling of indulgences including the practice of 'prayers for the dead'.

<sup>133</sup> *St. Cuthbert's Parish Magazine*, Etherley, Nov. 1917.

<sup>134</sup> *GCN*, Vol. 69 part 2, 1 Oct. 1914.

the echo of fifteenth century controversies and the Puritan revolt against medieval abuses, the traffic in masses for the dead and Roman misconception of purgatory ... bereaved mourners seek the consolation which these prayers inspire and refuse to believe that those who are on one side of the grave may pray only for those who are on the same side as themselves, and must treat those who are on the other side of it beyond the range even of their intercessions.<sup>135</sup>

Unveiling ceremonies and memorial services held during the war were the beginnings of commemorative practices. They copied the funeral and were used by the bereaved as foci for grief which informed the structure, language, and rituals of post-war remembrance.<sup>136</sup> The unveiling ceremony in one Roman Catholic Church began with a 'solemn blessing' followed by a 'solemn high mass' for those of the parish who had been killed, and ended with a sermon.<sup>137</sup> The memorial service held in Darlington Parish Church was reported as being 'in reality a day of the remembrance of the dead ... as the relatives of the Darlington men who had fallen gathered in memory of their departed brave'. Public officials attended the service having 'marched in procession from the town hall behind a squad of police.' Half- mast flags surrounded the tower of the church and the last post was sounded to close the service.<sup>138</sup> On Sunday 2 December 1917 Dawdon Parish church held a 'Memorial Service for the Members and Sons of Members of the Dawdon Lodge of the Durham Miners' Association who had made the Supreme Sacrifice for King and Country.' This service demonstrates how commemoration of the fallen relied on familiar traditional church rituals related to the dead, whilst also introducing new elements that connected the fallen to the war. The order of service booklet began with the names of the fallen. All are listed in

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<sup>135</sup> GCN, 12 Nov. 1914.

<sup>136</sup> See Jeffrey Richards, *Imperialism and Music: Britain 1876-1953* (Manchester, 2001), pp. 152-55.

<sup>137</sup> St. Mary's RC, Stockton, Notice Book, 18 Nov. 1917.

<sup>138</sup> NE, 12 Nov. 1916.

alphabetical order irrespective of rank, which is given. The actual service ran as follows: the hymn 'Brief Life' , 'opening sentences', followed by Psalm 23, commonly used at funerals, a lesson, sentences from the burial service, prayers, the hymn 'Jesu, Lover of My Soul', an address, another hymn 'Forever, with the Lord!', prayer and finally the 'Last Post' was sounded.<sup>139</sup> The structure and content of post-war remembrance services held at Dawdon church changed very little from those engaged in during the war.<sup>140</sup> Immediately after the war United Town Services held in Parish Churches acted as a focal point for commemoration and provided religious succour to those who sought it, particularly in the years before the erection of a local memorial. It is, therefore, unsurprising that secular commemoration relied heavily on modified forms of wartime commemoration developed by the churches.<sup>141</sup>

There were other practices that churches introduced which became a permanent feature of post-war commemoration. All denominations had been eager to proclaim their patriotism and proudly recorded the names of those who had enlisted from their churches; these no doubt had a dual function of incentivising and shaming.<sup>142</sup> However, they had another purpose: they served as a focus of prayer. Ministers asked their parishioners for the names, rank and regiment of all from the parish who had joined the army or navy so they could be posted up in the church and remembered in prayers.<sup>143</sup> These lists were not only placed in religious buildings, but were also published in parish magazines and notice books. One Church of England vicar began the parish magazine with a list of men who had gone from

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<sup>139</sup> Dawdon Parish Church, Memorial Service Booklet, Dec. 1917, EP/Daw. 2/15-2/27, DRO.

<sup>140</sup> See Armistice Day Memorial Services undated, Dawdon Parish Church, EP/Daw.2/15-2/27, DRO.

<sup>141</sup> This is explored at length in the final two chapters.

<sup>142</sup> Rolls of Honour were an expression of pride publically recording the response of their members to a patriotic call, and had the potential to spur further recruitment. Parish clergy and other ministers also used them as vehicles of intercession. Brook, 'God, Grief and Community', p. 120. See also Wilkinson, *Church of England*, p. 30.

<sup>143</sup> St. Mary's R.C., Stockton, Notice Book 15 Nov. 1914. Our Blessed Lady R.C. Blackhill, Notice Book, 6 Sep. 1914, RC/BL2/9, DRO. *St. Mary's Parish Magazine*, Medomsley, Apr. 1915. *Sorley Congregational Church, Parish Magazine*, Jan. 1915.

the parish to serve. He suggested that every month parishioners should cut the names out, and use them in prayers for their safe return.<sup>144</sup> The Notice Book for one Roman Catholic Church stated that 'a list of our men who have recently joined the army for the front is posted at the church door' and asked for 'Prayer Masses and Holy Communions' to be held on their behalf to bless 'their brave efforts' and pray for their safe return.<sup>145</sup> Church publications also gave parishioners regular updates about those fighting from their community.<sup>146</sup> Clergymen also created Rolls of Honour specifically for the dead.<sup>147</sup> One Roll of Honour published in 1916 listed all those who had fallen, and the date on which they fell. Under the title 'Roll of Honour' was written 'Greater Love hath no man than this that a man lay down his life for his friend.'<sup>148</sup> These elements became part of the commemorative lexicon in post-war years. Non-repatriation of bodies and the number of missing had made it impossible for funerals to be held back home. The names of the dead were all that was often available, and so these became the main focus of commemoration.<sup>149</sup>

As the losses mounted clergymen announced the fallen by name from the pulpit,<sup>150</sup> and often penned lengthy obituaries extolling their virtues, the cause they had defended, and the debt of gratitude owed to them by the living, in a language which was to become

<sup>144</sup> *St. John's Parish Magazine*, Greenside Feb. and Mar. 1915.

<sup>145</sup> Our Blessed Lady RC Notice Book, Blackhill.

<sup>146</sup> *St. Gabriel's Parish Magazine*, Bishopwearmouth Feb., Jun., Aug. 1918, EP/BiW.SG/14/14, DRO.

<sup>147</sup> Churches such as Thorston regularly recorded in their church minutes those of their faith who had fallen, M/HA 562, TA. The local press announced a memorial service for the fallen in Darlington Parish Church and printed a list of 150 local men who had died, *NE*, 1 Nov. 1916. On a national level the Bishop of London, Winnington-Ingram recognised the value of Rolls of Honour, and suggested that they should not only be kept in churches, but also placed in streets as this would demonstrate to people that the Church was supporting the men at the front. Bishop of London, *Nation's Call*, p. 4, cited in Gregory, *Last Great War*, p. 169.

<sup>148</sup> *St. Paul's Parish Magazine*, Low Team, Apr. 1916.

<sup>149</sup> See Sonia Letitia Batten, 'Memorial Texts Narratives in Britain' chapter 2, pp. 60-85. In which she considers the relationship between names and bodies, and how both were defined and commemorated.

<sup>150</sup> At special Intercession services the bereaved could ask for the names of their loved ones to be read out. See *Holy Trinity's Parish Magazine*, Washington, Jul. 1916.



synonymous with remembrance.<sup>151</sup> These sentiments were not confined to parish magazines. At a funeral service held in 1916 for a soldier who had died in a local hospital from wounds received at the front, the vicar spoke of the war calling people back to the 'fundamental principles of human life, self-sacrifice, and God's supreme blessing upon it.' He said that they 'must learn this lesson, for unless we do learn it, all the suffering of the War will have been in vain'. He stated that 'self-sacrifice was glorious, and links itself on to the supreme act of self-sacrifice, the self-sacrifice of God Himself of which the Crucifix is the emblem and memorial.'<sup>152</sup>

Churches also embarked on creating permanent war memorials. A Durham rector wrote that it was 'felt desirable that a permanent record should be available' of those who had fallen from the parish, and he asked relatives of the fallen to supply names to create a permanent Roll of Honour.<sup>153</sup> Similarly, a Roman Catholic priest requested that relatives of the fallen should give him the names of their loved ones so they could be placed on the war memorial, the design of which was displayed in the porch. There was no mention of what form the memorial took. It was unveiled on 18 November 1917, in a service which was to be reproduced many times at post-war unveilings.<sup>154</sup>

The response to the Proclamation made by the King, that 6 January 1918 was to be a Day of Prayer and Thanksgiving had given the churches cause for optimism. One vicar wrote that 'the services were much more largely attended than usual.' He also stated that they had been observed 'in a becomingly devout manner throughout the country, and would seem to

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<sup>151</sup> *St. James' Parish Magazine*, Hamsterley, Jul. 1918 and Dec. 1918; *St. John's Parish Magazine*, Dipton, Feb. 1918; *St. Gabriel's, Parish Magazine*, Bishopwearmouth, Feb. and Jun. 1918 and *St. Cuthbert's Parish Magazine*, Etherley, Feb. 1918. See also the two pages on the death of Bert Emmerson and the page on Captain Fawcitt Wayman, *Sorley Street Congregational Church Parish Magazine*, Aug. 1915 and Sep. 1917.

<sup>152</sup> The First Death at the Hospital, *St. Cuthbert's Parish Magazine*, Etherley, Oct. 1916.

<sup>153</sup> *St. Michael's Parish Magazine*, Witton Gilbert and Kimblesworth, Jun.1918.

<sup>154</sup> St. Mary's R.C. Stockton, Notice Book, 12 Aug. 1917.

point to the conclusion that the nation is beginning to realise the presence and power of the Divine.<sup>155</sup> However, that optimism was short-lived and clergymen were left disappointed with the public response to organised religion. The only services that drew people into the churches in large numbers were once again special services or events to commemorate the war and the fallen, such as the 'Thanksgiving for Peace' or the unveiling of a memorial, and united outdoor religious services associated with Peace Day celebrations.<sup>156</sup>

In 1919, during the course of his sermon in Durham Cathedral, Bishop Welldon conceded 'that there was no doubt that the Christian Churches in Great Britain were in danger of losing their influence upon the national life.'<sup>157</sup> The war may not have delivered the revival the churches had hoped for, but it had demonstrated that people still turned to the churches for comfort and to remember the dead. Moreover, it presented the churches with an opportunity to give spiritual meaning to the suffering and bereavement that the war had created.<sup>158</sup>

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<sup>155</sup> *St. John's Church Magazine*, Dipton, Feb. 1918.

<sup>156</sup> *St. Cuthbert's Parish Magazine*, Etherley, Aug. 1919.

<sup>157</sup> *NE*, 9 Jun. 1919.

<sup>158</sup> John Wolffe, *God and Greater Britain*, p. 246-7.

## **CHAPTER FIVE: THE FORM, LANGUAGE AND RITUALS OF COMMEMORATIVE CEREMONIES, 1919-1939.**

This chapter examines the development of formal public commemorative ceremonies in the North East and their relationship with the people. The chapter is comprised of four sections. The first considers to what extent the practices of national commemoration, as reported in newspapers, informed local observances. The second explores the churches participation in, and influence on, Armistice Day and Armistice Sunday ceremonies. The third examines how and why the language of commemoration changed during the interwar period. The final section explores the reaction of the bereaved and other participants to annual commemorative ceremonies.

### **Historiographical Research**

This chapter has four objectives. The first is to demonstrate that that there was no official directive from the Government or the churches as to how local communities should commemorate. As with memorial building, communities were left to develop their own forms of commemoration. These were based on the National Cenotaph Ceremony and the churches' wartime services. They were adapted to reflect the political, economic and social structure of a community, paying attention to local tradition and culture which engendered a sense of belonging. This enabled communities to bring their dead home, and restored and enhanced their sense of identity and pride by demonstrating, through commemoration, their contribution and sacrifice in the national cause while honouring their dead, and comforting their bereaved.<sup>1</sup>

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<sup>1</sup> See comments by Jay Winter in a review on Connolly's *The Great War Ritual and Memory, Albion*, Vol. 35, 2003, pp. 346-347.

The second objective is to demonstrate that the churches played a significant role in the development of commemorative practices. Their influence on commemoration has been understated. Rather historians have focused more on the influence of religious language to elevate the deaths and comfort the bereaved. Cannadine argued that in the face of harrowing and widespread bereavement the churches and their conventional mourning rituals were unable to cope, leading people to direct their grief towards the memorials which sprang up rapidly to commemorate the dead, and to find succour in the rituals that grew up surrounding them.<sup>2</sup> What is not acknowledged is that the churches shaped many of the commemorative rituals that developed around memorials. Mark Connelly contended that ‘war memorial unveilings between 1919 and 1921 gave the churches blueprints for remembrance services: the language of Armistice Day was formulated during dedication services.’<sup>3</sup> However, the previous chapter demonstrated that the churches influence was far greater, and that it began in 1914 not 1919. This chapter shows how the churches relationship with commemoration developed and deepened post-war, and that commemoration continued to draw on the rituals, language and rhetoric that the churches had engaged in during the war, for which the public formed an enduring attachment. Commemoration became for many a quasi-religious ritual embracing traditional church based practices, such as hymn singing and prayers which had taken on a renewed significance during the war, but were also familiar elements as funeral rites. Churches were not the sole agents of commemoration. They engaged with the secular community in a form of commemoration based around a ‘civil religion’ whose language and ritual was heavily

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<sup>2</sup> David Cannadine in Pat Jallard, *Death in War and Peace: A History of Loss and Grief in England, 1914-1970* (Oxford, 2010), p.8.

<sup>3</sup> Mark Connelly, *The Great War Memory and Ritual: Commemoration in the City and East London, 1916-1939* (Suffolk, 2002), p. 143.

influenced by religion.<sup>4</sup> Moreover, the churches played a significant role in shifting the meaning of Armistice Day towards a celebration of peace.

Armistice Day also provided the churches with an opportunity to come together and there was some degree of co-operation, particularly between the Anglican and Non-conformist churches, through United Armistice Day Services.<sup>5</sup> However, united services were fraught with difficulty. They often required a compromise to enable cross denominational participation, and the Roman Catholic Church rarely took part in any united services preferring to remember their own fallen within the confines of their own churches.

The third objective is to demonstrate how commemorative language and the meaning of Armistice Day changed with time. Historians are divided on the main function of commemoration. Cannadine, Winter and Connelly saw it as mainly for the bereaved. Other historians believe that commemoration was political. It was 'organised and orchestrated by elites and civic authorities in an attempt to circumvent social and political unrest by emphasising certain types of experience whilst excluding others,' and so minimise criticism of the Government.<sup>6</sup> Adrian Gregory originally supported the idea that commemoration was primarily to comfort the bereaved, but became increasingly sceptical about a 'direct line between grief and commemoration' and now takes the view that 'commemoration was

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<sup>4</sup> Civil religion unites communities through a shared sense of history and by providing a collection of beliefs, values, rites, ceremonies and symbols all of which were utilised in the remembrance of the fallen. See Gerald Parsons, *Perspectives on Civil Religion* (Milton Keynes, 2002), pp. 42-64.

<sup>5</sup> See Callum Brown who states that ecumenical progress was hampered by negative attitudes, doctrinal differences and blatant competition throughout the inter-war period. Callum G. Brown, *Religion and Society in Twentieth-Century Britain*, (Harlow, 2006), pp. 149-150, Visitation Returns 1924, St. Mary Magdalene's, Millfield, Wearmouth; St. Andrew and St. Anne, Auckland; Blackhill, Lanchester, PG AUC4/13, DUL and Henson Diaries (36), 11 Nov. 1923.

<sup>6</sup> Peter John Edwards, 'A War Remembered: Commemoration, Battlefield Tourism and British Collective Memory of the Great War' (unpublished thesis, University of Sussex, 2005), p. 117. See also George Mosse, *Fallen Soldiers, Reshaping the Memory of the World Wars* (Oxford, 1990), Samuel Hynes, *A War Imagined: The First World War and English Culture* (London, 1992), Bob Bushaway, 'Name Upon Name: The Great War and Remembrance' in Roy Porter (ed), *Myths of the English* (Cambridge, 1992), pp. 136-7.

*about* the bereaved rather than *for* them'.<sup>7</sup> Gregory concluded that 'official initiatives were as much about convincing the bereaved of the justification of the sacrifice as about simply giving comfort'.<sup>8</sup> By examining commemoration addresses this chapter found that their content, particularly in the early years, does give credence to this view, but it must be noted that while it may have been in the interest of the state to justify the war in terms of a noble sacrifice for the greater good, it also afforded comfort to the bereaved. On a personal and political level, it was unacceptable to see the deaths as futile, a positive image needed to be constructed, and all parties were compliant. From the mid twenties the focus was on the folly of war and how the suffering and sacrifice should act as a deterrent against future wars.<sup>9</sup> Armistice Day, therefore, became a time to remember the fallen, and also an annual re-dedication to peace.<sup>10</sup> The preservation of the peace ensured that the sacrifices were not in vain.

The fourth objective is to estimate what proportion of different types of communities attended remembrance ceremonies, and whether some ceremonies proved more popular than others. Support for public commemoration is difficult to assess as there are no official figures. This chapter establishes, as far as is possible, what percentage of a population attended public ceremonies by using estimates published in the local newspapers measured against the official population figures for a given city, town or village.

How the bereaved responded to public commemoration is also difficult to assess. Many historians believe that commemoration favoured the bereaved over the veterans offering

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<sup>7</sup> Adrian Gregory, *The Last Great War: British Society and the First World War* (Cambridge, 2008), notes to pages, chapter 8, No. 10, p. 334. Jay Winter, *Sites of Memory, Sites of Mourning: The Great War in European Cultural History* (Cambridge, 1995), p.79.

<sup>8</sup> Gregory, *Last Great War*, p. 249.

<sup>9</sup> Gregory, *The Silence of Memory: Armistice Day, 1919-1946*, p. 36.

<sup>10</sup> Alan Wilkinson, *Dissent or Conform? War, Peace and the English Churches, 1900-1945* (London, 1986), p. 87.

them comfort and support. However, this is contested as there is evidence that sheds doubt on whether the bereaved wanted an annual public commemoration and how effective it actually was at assuaging grief. Gregory discovered in Tom Harrison and Charles Madge's pioneering social survey study called *Britain by Mass Observation*, which was carried out from 1937 to 1939, that the common theme regarding Armistice Day was that it was too painful for the bereaved. For example, one woman, who had lost her husband, found the whole day a trial and chose to stop at home as it made her so miserable.<sup>11</sup> Local evidence indicates that there were a complex mixture of responses to commemoration, including hostility, pride, gratitude, resentment and hopelessness. The Bishop of Durham, for example, felt it cruel to the bereaved as it annually reopened painful memories.<sup>12</sup> For the bereaved Armistice Day rituals engendered mixed emotions: some saw the day as an opportunity to demonstrate publically pride in their loved ones by attending ceremonies and wearing their medals. For others it was a day to be endured as it resurrected painful memories from which nothing could offer consolation. Moreover, it was insulting for those who were without loss to suggest that the bereaved could take comfort in the show of public support and in the knowledge that many shared the same experience. This casts doubt on the unifying effect of common experience; grief remained personal and distinct.

### **National Commemoration and Regional Observance.**

In 1919 very few First World War memorials had been built. Therefore, on the first anniversary of the Armistice people gathered in parks, at Town Halls and around local landmarks that held significance for the community. In Newcastle, for example, people gathered

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<sup>11</sup> This evidence came from large-scale interviews which they conducted about popular attitudes to Armistice Day. These records may have been biased as the authors had left-wing leanings and at the time left-wing intellectuals were showing hostility towards the continuation of Armistice Day. Tom Harrison and Charles Madge, *Britain by Mass Observation* (London, 1939). Gregory, *Silence*, pp.164-66.

<sup>12</sup> Owen Chadwick, *Hensley Henson: A Study in friction between Church and State* (Norwich, 1994), p. 239.

around Grey's Monument in the expectation of hearing the Last Post.<sup>13</sup> The directive from the King for a two minutes' silence relieved the uncertainty of what to do providing people with a form of commemoration that all could observe uniting communities, and giving them a focus that was much needed. A local paper reported that:

Its citizens welcomed the King's proposal as to how the first anniversary should be celebrated, but beyond the solemn service at the Cathedral, and the reading of the King's letter in the schools, there were no organised celebrations.<sup>14</sup>

From its inception evidence suggests that many desired the two minutes' silence to take on a religious significance, and it became a focus at both religious and civic remembrances throughout the region.

Outside Newcastle Cathedral it was reported that 'the silence was observed all most reverently', and throughout the city the 'two minutes were given all the sacredness of a sacrament.'<sup>15</sup> In Darlington 'many people went to the various churches in the town and stood in reverent silence', and there was a 'special thanksgiving service in the evening at the

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<sup>13</sup> *NEC*, 11 Nov. 1919. Grey's Monument was erected to honour the achievement of the 2<sup>nd</sup> Earl Grey and Prime Minister, a champion of civil and religious liberty who passed the Great Reform Act of 1832. His family seat was Howick Hall, Northumberland. The Monument became a place where political activist and religious speakers would go to address the public. People would also gather at other memorials until a suitable First World War Memorial was erected. For example, in 1921 a wreath was placed at the foot of Darlington's South African War Memorial since at that time no civic First World War Memorial existed in the town, *NE*, 12 Nov. 1921.

<sup>14</sup> *NEC*, 11 Nov. 1919. Sir Percy Fitzpatrick (who had served as High Commissioner in South Africa), suggested the adoption of a 'silence', having experienced its poignancy in South Africa, where at noon each day during the war a three minute silence was observed in order to concentrate people's minds on those caught up in the war. The experience had such a profound effect that he suggested a similar 'silence' as an appropriate tribute on Armistice Day. This ritual proved immensely popular and was to become an integral part of the day, together with the annual service at the Cenotaph. Memorandum by Sir Percy Fitzpatrick, 4 Nov. 1919, CAB/24/92, The National Archives. However, the British Legion contested this claim attributing the 'silence' to Edward George, a Colonial journalist, who suggested it through the press. The proposal was then brought before the King and his ministers whose approval it received, *BLJ*, Vol. IV, Dec. 1924, p.8. Sir Percy visualised the 'silence' as being not only for remembrance of the 'Glorious and Immortal Dead', but also for the women who had lost and suffered, for the children so that they would know to whom they owed their freedom, and it was a tribute to the service of the veterans, whilst giving them an opportunity of honouring their fallen comrades, CAB 24/92, TNA.

<sup>15</sup> *NEC*, 11 Nov. 1920.



Parish Church, which was attended by a large congregation.<sup>16</sup> Similarly, in Stockton, the Parish Church was crowded and many could not gain admission to hear the 'short but impressive service' during which the two minutes' silence was observed.<sup>17</sup>

Wherever people found themselves at 11 am the two minutes' silence was strictly observed and courts, barracks, businesses and shipyards all came to a standstill.<sup>18</sup>

In Darlington it was reported that:

There was a complete cessation of activity ... during the two minutes silent tribute. The sounding of buzzers gave notification of the hour of commemoration and at the appointed time the life of the town in works, shops and offices, traffic in the streets and on the railway came to a standstill ... pedestrians halted.<sup>19</sup>

The 'silence' became an integral part of the day, and in the absence of a local war memorial people continued to gather in public spaces.<sup>20</sup>

The 'silence', although embraced by the majority, was not universally supported: a local newspaper reported that in Middlesbrough 'there were those undoubtedly who had, inwardly at least, been inclined to treat the two-minute pause lightly'.<sup>21</sup> However, disruption and opposition was not tolerated. At a local engineering works, one of the 300 employees sat down with his hat on and whistled the 'Red Flag'. When he refused to apologise, he was dropped into a tank of water and then rolled on the floor of the moulding shop before being kicked into the street.<sup>22</sup>

<sup>16</sup> *DST*, 15 Nov. 1919. See also *NE*, 12 Nov. 1919.

<sup>17</sup> *NEDG*, 11 Nov. 1920 and *NE*, 12 Nov. 1920.

<sup>18</sup> *DST*, 15 Nov. 1919 and *NEC*, 11 Nov. 1919.

<sup>19</sup> *DST*, 15 Nov. 1919.

<sup>20</sup> In Middlesbrough and Hartlepool people gathered outside the municipal buildings, *NEDG*, 11 Nov. 1920.

<sup>21</sup> *NEC*, 11 Nov. 1919

<sup>22</sup> *DST*, 15 Nov. 1919.

Even prominent public figures expressed doubts. Hensley Henson, soon to return as Bishop of Durham,<sup>23</sup> was uncomfortable with its adoption. In his diary he wrote:

I attended Mattins (can be spelt this way and was in the quote) in the Cathedral (Hereford) where the solemn two minutes pause of recollection was made according to the King's desire at "the 11<sup>th</sup> hour of the 11<sup>th</sup> day of the 11<sup>th</sup> month" it being the anniversary of Armistice. There is something more than a suspicion of superstition in this emphasis on the recurrence of the number eleven.<sup>24</sup>

In 1921 a committee chaired by Lord Curzon was set up to consider the proper form of celebrations for Armistice Day. The records of the Committee meetings demonstrate that they were consciously setting down the protocol for future observations stating 'the celebration of Armistice Day this year will become a type for the future.'<sup>25</sup> They concluded that the 'two minute silence should be observed throughout the Empire' and that there should be 'a short ceremony at the Cenotaph, consisting of a well-known hymn to follow the silence; the hymn to be led not by a choir but by a military band.' Maroons would sound the beginning and end of the silence after which the hymn "O God Our Help in Ages Past" would be sung by all gathered, followed by the Reveille, which would indicate the conclusion of the ceremony, after which the general public would be allowed to lay wreaths.<sup>26</sup> With the exception of the 'silence' there was nothing specific regarding how Armistice Day should be observed in the provinces.

The local newspapers reported the meaning of the day, as set forward in the Committee's official communication:

<sup>23</sup> Hensley Henson had been Dean of Durham from 1912-17. He left to become Bishop of Hereford and returned as Bishop of Durham in 1920.

<sup>24</sup> Henson diaries (26), 11 Nov. 1919, GB-0036-HHH, DCL.

<sup>25</sup> Observations of Armistice Day Committee. Recommendations of the Committee, 13 Oct. 1921, CAB/24/129, TNA.

<sup>26</sup> Ibid., 13 Oct. 1921.

Armistice Day commemorates not merely the sacrifice and suffering of war, but the winning of victory and the dawn of peace, the annual celebration should, it is thought, be one that is characterised, not so much by grief and mourning, as by honourable pride and grateful remembrance.<sup>27</sup>

The same year saw the creation of the British Legion whose National Executive Council's aim was to:

institute throughout the Empire a National Day of Commemoration for those who fell in the Great War, and to press upon the Governments concerned the desirability of instituting such a day as a general holiday. That such a day for the commemoration, not merely of the sacrifice and suffering of the war, but the winning of victory and the dawn of peace, and for establishing a fresh in the hearts of the people the highest ideals, would be universally welcomed cannot be denied.<sup>28</sup>

Their interpretation of the day was almost identical to that of the Curzon Committee with one addition: that the day was to become a national holiday. This they never achieved.

The local press wrote enthusiastically about the National Cenotaph Ceremony.<sup>29</sup>

However, although wreaths were placed at the London Cenotaph in memory of those who had died from local regiments, communities felt the need to express their grief and gratitude in the places that were familiar to them and their loved ones.<sup>30</sup>

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<sup>27</sup> Local press coverage of the official communication regarding Lord Curzon's approved recommendations, *NE*, 17 Oct. 1921.

<sup>28</sup> *BLJ*, Vol. I, Nov. 1921, p. 8.

<sup>29</sup> All local newspapers carried reports of the National Cenotaph ceremony throughout the interwar years.

<sup>30</sup> *NE*, 13 Nov. 1920. In 1929 hundreds of V.C.'s from across the country attended the London Cenotaph service. The son of Tom Dresser (1892-1982), one of Middlesbrough's V.C. holders, laid a wreath on behalf of those from local regiments who had fallen. See picture below.



**Fig. 54: Local boy laying a wreath at the National Cenotaph on behalf of a local regiment.**  
[Source: *North Eastern Daily Gazette*, 11 Nov. 1929]

Civic bodies throughout the North East began to establish annual observances based on the National Cenotaph Ceremony. In essence, therefore, Armistice Day observations were similar throughout the region, but they were not identical. Local observations varied because they were representative of specific communities that differed in history, tradition, culture, and social structure. Communities invented their own traditions to make commemoration more meaningful to their inhabitants. The church bells were rung in Sunderland, 'the number of peels denoting the losses each parish had sustained in manhood

as a result of the war.<sup>31</sup> In Newcastle it was announced that 'The Lord Mayor ... would lead the citizens of Newcastle in celebrating Armistice Day in what the Bishop of London described as the Cenotaph spirit.'<sup>32</sup> Civic observances were characterised by pageantry, and by the attendance of representatives of the religious and civic life of a community.<sup>33</sup> Local elites would process to the war memorial (or wherever the focus of the observance was to be held), where the bereaved and members of the general public would already be assembled. In Saltburn it was reported that 'the observances partook of a civic character, the members of the Urban Council taking a prominent part in the procession.'<sup>34</sup> These ceremonies were not dissimilar to those performed at unveilings. Indeed, those memorials unveiled on Armistice Day barely disrupted the Armistice Day programme.<sup>35</sup> The procession usually reflected the size and status of the community: a large civic event would include the Mayor and members of the council, magistrates, and men of the local regiment, the British Legion, representatives of the local police force, army bands, Boy Scouts and Girl Guides, and representative from other local groups or institutions.<sup>36</sup> A scaled- down version of the national observation would be enacted, a hymn would be sung, a prayer said, wreaths would be laid by various officials, the two minutes' silence observed, the last post sounded, and finally the laying of wreaths and floral tributes by various local associations and the general public.<sup>37</sup>

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<sup>31</sup> *NEC*, 11 Nov. 1920.

<sup>32</sup> *NEC*, 10 Nov. 1925.

<sup>33</sup> See Newcastle and Gateshead's arrangements. *NEC*, 10 Nov. 1932.

<sup>34</sup> *NE*, 7 Nov. 1927.

<sup>35</sup> See for Example Middlesbrough's Cenotaph unveiling, *NEDG*, 11 Nov. 1922 and the arrangements published for the unveiling of Alnwick's memorial, *NEC*, 7 Nov. 1921.

<sup>36</sup> *NE*, 7 Nov. 1927 and *NEC*, 10 Nov. 1926.

<sup>37</sup> The local groups laying wreaths were indicative of the type of community, for example at Low Fell Memorial wreaths were laid by tradesmen and the Rugby and Association Football Clubs, *NEC*, 10 Nov. 1924.



Quite often at both civic and religious observations a list of the fallen would be read out.<sup>38</sup>

Local concerns played a role in the structure and content of commemorative ceremonies. The economy was at the forefront in Middlesbrough's civic ceremony. The Mayor's chaplain prayed not only for world peace, but industrial peace at home; as Middlesbrough was a predominantly working-class industrial town this would have been particularly poignant.<sup>39</sup> It also became the custom that the Mayor of Middlesbrough entertained a number of specially deserving ex-Servicemen to breakfast in the Town Hall crypt before the Cenotaph service.<sup>40</sup>



**Fig. 55: Ex-servicemen in the crypt of Middlesbrough Town Hall breakfasting before the Armistice Day ceremony.**

[Source: *North Eastern Daily Gazette*, 11 Nov. 1929]

The rector of Hartlepool's 1927 Armistice address spoke of a better industrial outlook, and a more positive attitude within the town. He said that:

<sup>38</sup> See Saltburn, *NE*, 8 Nov. 1937.

<sup>39</sup> *NEDG*, 11 Nov. 1927.

<sup>40</sup> *NE*, 12 Nov. 1932.

The shipyards were busy: the trade of the town was improving: there was a much better spirit in public life: they were rapidly losing their apathy and feelings of despair: they appeared to have gained a new sense of possibilities of the future, and it behoved all their citizens to work together in common good. They were tired of agitators and wearied of the old animosities between capital and labour. They now saw that each had its rights and responsibilities. They believed they could and ought to work together in building up a new world.<sup>41</sup>

Although the form of remembrance ceremonies was similar, there were differences that were indicative of the traditions and heritage of a community, and in some case their wartime experiences. Hartlepool's commemoration was particularly unique to the town. It was reported, under the heading 'Pools Recall Bombardment' that a 'deeply impressive' service of remembrance was held 'a short distance from the batteries that repelled the memorable attack on the port by German warships in December 1914'.<sup>42</sup> In the coastal town of Redcar, on the afternoon of Armistice Day, two lifeboats set out to sea with a wreath previously dedicated by the vicar of Redcar. The wreath was laid on the waters in remembrance of the sailors and fishermen who had given their lives.<sup>43</sup> It is evident that this ritual persisted, because in 1927 it was reported that due to exceptionally rough seas the 'customary ceremony of launching the life boat' in order to deposit the wreath out at sea was not possible. Instead that year the wreath was taken to the end of the pier to be committed to the waves.<sup>44</sup> Similar rituals took place at the coastal towns of Scarborough, Whitby and Saltburn.<sup>45</sup> The people of South Shields held an annual memorial ceremony on the anniversary of the declaration of war. It was reported that:

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<sup>41</sup> *NE*, 14 Nov. 1927.

<sup>42</sup> *NEDG*, 11 Nov. 1925.

<sup>43</sup> *NE*, 12 Nov. 1926.

<sup>44</sup> *NEDG*, 11 Nov. 1927.

<sup>45</sup> *NE*, 12 Nov. 1935.

thousands of the town's inhabitants attended the annual memorial service ... The event was given an added touch of pathos and chaste beauty this year by the erection of a temporary floral cenotaph.<sup>46</sup>



**Fig. 56: South Shields temporary Cenotaph of 1924.**  
[Source: *British Legion Journal*, Vol. IV (July 1924-June 1925), p.103]

The rituals of remembrance were only one part of Armistice Day observations, there were also peace celebrations. However, celebration and remembrance proved to be an uncomfortable marriage. *The Guardian, Church Newspaper*, under the heading 'Dancing to the Dead' condemned evening celebrations:

We are making Armistice Day a study in the grotesque. For a few moments in the morning it seems that the nation succeeds in remembering not only the dead, but also the responsibility they have imposed upon us. In that two minutes' silence we are indeed a single sword, hallowed by memory and lifted up in service. In the evening we proceed to trample on the emotions ... The syncopated jazz

<sup>46</sup> *BLJ*, Vol. IV (July 1924-June 1925), Sep. 1924, p.103.



bands beat down the clear bugles of the Last Post – a contrast which is as horrible in reality as it is vulgar in words. We do not wish to make Armistice Day a day of mourning, but we do wish to keep it as a day of memory, celebrated at the Cenotaph and not in the night-club.<sup>47</sup>

A year later the Albert Hall Victory Ball arranged to take place on Armistice night was postponed for the first time in six years. This was due to a section of the community having ‘strong feelings against public rejoicing on Armistice Day.’<sup>48</sup> This sentiment grew and by 1927 a tradition began to emerge, one in which victory celebrations were seen as unacceptable throughout the country. A local paper reported:

Nine years after the peace sees this solemn national observance is becoming more and more a ritual. It has become a Day of Remembrance, on which feast and dance must be banned until the morrow, when rejoicing for the happier memories of the armistice may be indulged in.<sup>49</sup>

Local communities may not have celebrated with a London style Victory Ball, but various evening concerts were held throughout the region.<sup>50</sup> The concerts held on Armistice night in Newcastle Town Hall were said to be long remembered by all those who attended. The 1926 concert saw the Lord Mayor conducting a 300 strong Y.M.C.A. choir and the Lady Mayoress presiding at the organ. There was an opportunity for the audience to join in with the singing of popular melodies sung during the war, and while there was no entry fee, programmes containing the words of the songs were on sale for three pence each, all proceeds donated to the “Poppy Day” fund.<sup>51</sup>

<sup>47</sup> *GCN*, Vol. 79, 14 Nov. 1924.

<sup>48</sup> *The Times*, 5 Nov. 1925.

<sup>49</sup> *NE*, 11 Nov. 1927.

<sup>50</sup> Gosforth is one common example; the local papers advertise these events until the mid to late 1920s when Armistice Night entertainment was frowned upon. *NEC*, 10 Nov. 1923.

<sup>51</sup> *NEC*, 11 Nov. 1926.

On the evening of Armistice Day 1927, the first Festival of Remembrance was held in the Royal Albert Hall. After which the Prince of Wales together with the whole audience marched to the Cenotaph in a torch light procession, the crowd growing as they proceeded on the two mile march.<sup>52</sup> That same year, in Hutton Rugby, it was announced that:

The observance will include a night ceremony at the war memorial. Ex-Servicemen will meet near the church and go at two minute intervals and in platoons of ten to the war memorial each man carrying a storm lantern. Women will form into a wide circle near the memorial, silence being kept along the line. The padre will break the silence with lines of remembrance. The two minutes' silence will be indicated from the belfry tower. The names of those appearing on the war memorial will also be read at the services to be held in All Saints' Church at 7.30 and 10.45.<sup>53</sup>

By 1937 local Armistice Day annual concerts were being referred to as 'Festivals of Remembrance'. When this change over occurred is not clear, but it demonstrates the influence of the capital on the localities.<sup>54</sup>

### **The Churches and Post-war Commemoration**

Although the churches' role in commemoration left some feeling uncomfortable in light of some of their wartime activities, as chapter four demonstrated, the churches' traditional role of offering comfort and support to the bereaved through religious language and ritual was expected and relied upon as a way of making sense of the losses. Therefore, there was no real opposition to their involvement in commemoration. Having examined many local newspapers this letter is the only one to openly protest at their involvement. The correspondent wrote that:

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<sup>52</sup> *BLI*, Dec. 1927.

<sup>53</sup> *NE*, 10 Nov. 1927.

<sup>54</sup> Gregory states that provincial festivals followed the pattern of the Albert Hall Festival and by 1936 there were 'Festivals of Remembrance' in all parts of the country. Gregory, *Silence*, p. 84.

the clergy have sanctified war. Many of them preached the lads into the trenches, told them it was right (or righteous) to slay their fellow men. Why did they not preach God's word "Thou shalt not kill"? The same clergy will be first and foremost at the Cenotaph attempting to comfort the widows and mothers who lost dear ones.<sup>55</sup>

Indeed, the churches retained and developed their relationship with commemoration throughout the post-war period. Living with the memory of war had to be addressed and the role of religious ritual was important in the pastoral care of the bereaved, just as it had been during the war.<sup>56</sup> On the first anniversary of the ceasefire people either gathered in civic centres or in places of worship.<sup>57</sup> Commemoration of the fallen whether observed in the confines of a religious building or at secular location was imbued with a sense of sacredness, processions to war memorials were often referred to as pilgrimages<sup>58</sup> and included religious figures who were called upon to conduct a short service or offer up a prayer.<sup>59</sup> A local paper reported that 'in every town and hamlet in Cleveland the Armistice was observed generally by the holding of Divine service at public war memorials or in churches.'<sup>60</sup>

When it became apparent that commemoration was to become an annual event, the Church of England, in 1921, published an approved 'Service of Thanksgiving and Memorial for those who were killed in action or died of wounds or sickness during the Great War' this

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<sup>55</sup> *NE*, 10 Nov. 1937.

<sup>56</sup> Fiona Douglas argued the importance of religious ritual to heal and comfort, both the bereaved and the nation, in the aftermath of the war. However, she does not adequately stress its importance during the war and the influence wartime commemoration had on post-war remembrance beyond trying to unite people in prayer and jingoistic sentiment. Fiona Carol Douglas, 'The Ritual of Remembrance: The Church of Scotland and the Ritual of Thanksgiving and Remembrance after Four Wars in the Twentieth Century' (unpublished thesis, University of Edinburgh, 1996), pp. 33-4. John Wolffe states that the churches failed to respond to the challenge of giving spiritual and Christian theological meaning to the suffering and bereavement that was the legacy of war. Wolffe, *God and Greater Britain*, pp. 446-7.

<sup>57</sup> Gregory, *Silence*, p. 14.

<sup>58</sup> *NEC*, 11 Nov. 1922 and 1924; *The Times*, 12 Nov. 1937.

<sup>59</sup> *NEC*, 10 Nov. 1925. See Wallsend and Gosforth.

<sup>60</sup> *NEDG*, 11 Nov. 1925.

provided a religious framework for its churches to follow.<sup>61</sup> The Church began to place its own interpretation on Armistice Day, developing its own form of commemoration to remember the dead whilst retaining its orthodoxy. The two minutes' silence was seen as an opportunity to encourage people to turn to God, thus heightening its religious significance. In 1922 a joint directive from the Archbishops of Canterbury and York and the Moderator of the Federal Council of Evangelical Free Churches stated that:

We would ask that Armistice Day itself, in addition to such services that may be arranged, men and women, should, during the two minutes silence at eleven o'clock, lift up their hearts to God. That a common purpose may bind the thoughts of many at such a time, we suggest that some such words as these might take shape in the heart of each: In remembrance of those who made the great sacrifice, O God, make us better men and women, and give peace in our time ... On the Sunday a like note of recollection and prayer should mark the services in all churches.<sup>62</sup>

The instant public attachment to commemorative rituals was evident when, in 1923, Armistice Day fell on a Sunday and outrage broke out at the Government's 'stupid and unpardonable blunder' in their decision to abandon the Cenotaph service on Armistice Day. It was said to 'flout public sentiment, and showed a woeful ignorance of the psychology of the people.'<sup>63</sup> The Government, in light of such protests, reinstated the ceremony. The reasoning behind the cancellation was that many would be in church on the 11<sup>th</sup> hour of the 11<sup>th</sup> month however, this was seen as no excuse to abandon remembrance. *The Times* said:

As long as there is an established church which represents- however inadequately- the whole people, it will be prudent of Authority, in future, to follow the precedent now wisely, if on second thoughts,

<sup>61</sup> Form of Service dated for 6 Nov. 1921, G199/55-41, LPA. See also Gregory, *Silence*, p.186.

<sup>62</sup> *GCN*, Vol. 77, 3 Nov. 1922.

<sup>63</sup> *DST*, 27 Oct. 1923.

laid down for maintaining intact, year by year, a religious ceremony which, more comprehensively than any other, consecrates for thousands a national day of the most solemn remembrance.<sup>64</sup>

The Church of England began to appreciate how important the day had become in the life of the nation, and how the two minutes' silence was an integral part of the observations as an act of social solidarity and as a link between the living and the dead.<sup>65</sup> One clergyman wrote that:

A grave responsibility rests upon the church on Armistice Day. For the first time since the war ended, the day falls upon a Sunday; churches will be fuller than usual; and many will take part in the services to whom public worship is unfamiliar. If the notes of Thanksgiving, Hope, and Resolve are struck from pulpits through the length and breadth of England, the sermons preached will find ready listeners, and the effect of the message will be greater than the preachers know. Much will depend upon the keeping of the two minutes silence.<sup>66</sup>

The popularity and success of the day prompted some to question whether an annual religious observation should be held in churches on the Sunday immediately after Armistice Day. One man wrote:

without interfering with the actual date, should not Armistice Day be solemnly commemorated in all churches on the Sunday immediately following November the 11<sup>th</sup>? ... so splendid an opportunity ought not to be lost. If this observance became customary, it would perhaps help to impress upon people that Armistice Day, though it should not be kept as a day of gloom, is too solemn in its memories and its message for the more boisterous forms of rejoicing or amusement.<sup>67</sup>

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<sup>64</sup> Quoted in *DST*, 27 Oct. 1923.

<sup>65</sup> Charles Madge and Tom Harrison, *Britain by Mass Observation* (London, 1939), pp. 199-209.

<sup>66</sup> *GCN*, 9 Nov. 1923, DCL.

<sup>67</sup> *Ibid.*, 6 Nov. 1923.

In 1924 there was still confusion surrounding the form of observation, with clergy seeking clarification as to the Churches role regarding Armistice Day. The Archbishop of Canterbury released a statement, but it was far from definitive. It said:

Requests are reaching me for direction or advice as to the arrangements to be made in November in connection with the anniversary of the Armistice of 1918. There is no reason to doubt that Tuesday November 11<sup>th</sup>, will be marked by the customary civic observances, including the two minutes silence. In many places it will be possible and desirable to mark that day by religious observances also, but the inquiries which reach me relate rather to the question whether Sunday, November 9<sup>th</sup>, or Sunday November 16<sup>th</sup>, should be chosen as a commemorative day. It is clear that the conditions will vary in different localities; notably as regards to the civic changes which take place on or near November 9<sup>th</sup>. I have had the advantage of careful consultation with the Archbishop of York and others, and we are of opinion that, where it can conveniently and appropriately be so arranged, Sunday, November 9<sup>th</sup>, will be preferable to Sunday, November 16<sup>th</sup>, and while we would of course, wish to leave discretion to those locally responsible, our hope is that Sunday, November 9<sup>th</sup>, may be the Sunday on which remembrance is borne of the sacred associations which have so real a place in English life.<sup>68</sup>

There is little doubt that the churches began to see the potential of the day. It gave them the opportunity to communicate with the wider public, to be a relevant force in the lives of the many, rather than the few, and while the day was not part of the religious calendar it provided an opportunity to fill the churches and spread the word of God. The Church newspaper stated that:

Armistice Day is not a feast or fast of the Church. It is a day in which the popular soul demands an opportunity of self-expression ... It is a magnificent opportunity for bringing home to many the great teaching about the state of the departed and their fellowship with the living in the Body of Christ.<sup>69</sup>

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<sup>68</sup> Ibid., 7 Nov. 1924.

<sup>69</sup> Ibid., 4 Nov. 1927.

In 1927 *The Times* reported that in accordance with the arrangement made by Lord Haig with the Archbishop of Canterbury, Cardinal Bourne, and the respective denominational authorities, the Sunday before November the 11 each year would be recognised as Remembrance Sunday. *The Times* went on to say that the collections taken in the churches that day would be for the British Legion Appeal Fund, reinforcing the churches' relationship with the day.<sup>70</sup>

For some having two days of commemoration produced unnecessary repetition and a clear separation between the religious and civic observances was felt prudent:

Would it not be as well to confine the proceedings on Sunday to the quiet sanctity of the churches in which the services are held, and preserve the outside processions and the pageantry of the march through the streets to the appointed day - the anniversary which was intended to break upon the life of the community with its solemn silence for a minute or two?<sup>71</sup>

The confusion as to whether the Sunday before or after Armistice Day should be dedicated to the remembrance of the fallen was to remain an issue throughout the interwar years:

Many people are still in doubt whether the Sunday before or after November 11 is to be observed as Armistice Sunday. More than once in recent years the Archbishop of Canterbury had indicated that the Sunday before is the more appropriate. It then becomes a preparation for the observance of the day itself. The Sunday after is apt to be an anti-climax.<sup>72</sup>

Locally, there was no uniformity regarding the timing of Remembrance Sunday, or, as many churches referred to it 'Armistice Sunday'.<sup>73</sup> Despite directives, some churches, either from confusion or by choice, continued to act independently both in regard to the choice of

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<sup>70</sup> *The Times*, 5 Nov. 1927.

<sup>71</sup> *NE*, 10 Nov. 1930.

<sup>72</sup> *GCN*, Nov. 1933.

<sup>73</sup> See *Parish Magazines* for St. Thomas', Stanley; St. Andrew's, Haughton-Le-Skerne, 1924-39, EP/Has196-200, DRO and St. Mathew's, Grangetown, 1919-1938 (PR/GN (2) 5/1, TA.

Sunday designated for remembrance and with respect to who was to benefit from the collection taken on that day. In 1924, at St. Andrew's Church, Haughton-Le-Skerne, the Parochial Church Council requested that the rector, immediately after the church service, conduct a service at the memorial cross on the Sunday *prior* to Armistice Day, just as he had done the previous year. The following year there was no mention of a service on the Sunday preceding Armistice Day, only notification that a service would be held on Armistice Day itself (a Wednesday), in which the two minutes' silence would be observed. In 1926 the Armistice Sunday service was reinstated on the Sunday *prior* to Armistice Day, followed by a short service at the memorial cross. On Armistice Day itself, another service was held incorporating the two minutes' silence. In 1927 the usual Armistice Day service was held with the two minutes' silence, but the Armistice Sunday service, was held on the Sunday *after* Armistice Day. In 1928 there was no confusion, as Armistice Day fell on the Sunday. For at least the next three years Armistice Sunday was always the Sunday *preceding* Armistice Day, and it may well be that this became the settled custom for this church, but records are not available beyond 1932.<sup>74</sup> The whole episode demonstrates the confusion that prevailed: no set custom existed, and therefore there was no uniformity.

The reason for such indecision regarding the date of Armistice Sunday is understandable, as a statement from the vicar of St. Mary's Church, Whickham, indicates:

it has become a custom, more or less general, we believe, to commemorate the anniversary of the Armistice Day at a Service in Church, either on the Sunday preceding the day, or the Sunday after, the Sunday after appearing to be the more fitting. The Church of England has not authorised the holding

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<sup>74</sup> St. Andrew's Parish Magazine, Haughton-Le-Skerne.



of any Special Service on this day, nor has any authority been given to the clergy to make any drastic alteration in the prescribed Services, though slight alterations are apparently not forbidden.<sup>75</sup>

With this in mind he proposed the morning of the Sunday *after* Armistice Day with 'the usual brief visit to the War Memorial on the Church Green.' Ex-servicemen and public bodies were invited to join the commemoration. He instructed that the collection on that day was given 'as usual to the Hospital Sunday Fund.'<sup>76</sup> This would suggest that not all churches responded to Earl Haig's wish for collections to be donated to his fund.<sup>77</sup>

Throughout the 1930s this custom continued at St. Mary's together with morning prayers held on Armistice Day itself.

At St. Paul's Church, in 1929, although there was a special service held on the Monday (Armistice Day) during which the two minutes' silence was observed, there was no mention of a service taking place on the Sunday before or after Armistice Day and this custom continued throughout the 1930's.<sup>78</sup> Similarly, in Sedgefield on Armistice Day 1926 the vicar stated that they would hold their 'short "Remembrance" in Church and at the Cross as in previous years. This annual observance, we feel sure, has come to stay at Sedgefield, and all over the country.'<sup>79</sup> Again there was no mention of a special service taking place on the Sunday before or after Armistice Day, indeed, it would appear that a custom had been established centring on Armistice Day itself.

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<sup>75</sup> *St. Mary's Parish Magazine*, Whickham, Nov. 1929, EP/Whm. 269-282, DRO.

<sup>76</sup> *Idem*.

<sup>77</sup> In 1925 Haig corresponded with leaders of all denominations requesting that all collections taken on the Sunday preceding Armistice is for the British Legion Appeal Fund. The Archbishop of Canterbury stated that he would advise his clergy that all collections made on that day should to be given to the Fund. It is apparent that locally this did not always occur, although it could be argued that the money in many cases still benefited the ex-servicemen. *The Times*, 29 Aug. 1925.

<sup>78</sup> *St. Paul's Church Parish Magazines*, Low Team, 1927-33 and 1934-39, EP/LT14/25and26, DRO.

<sup>79</sup> *St. Edmund's Parish Magazine*, Sedgefield, Nov. 1926. This custom persisted for at least the next two years, although in 1928 Armistice Day did fall on the Sunday. No records can be found beyond 1928.

In 1931, a church in Blaydon held a short memorial service on the Sunday *preceding* Armistice Day and another short service was held on Armistice Day itself in which the two minutes' silence was observed. The following year a memorial service was held on the Sunday *after* Armistice Day. The confusion continued until in 1933 when the parish magazine published the wishes of the Archbishop of Canterbury informing that 'Armistice Sunday should be observed on the Sunday *before* Armistice Day.' Consequently, the vicar moved Armistice Sunday back to the preceding Sunday for that year.<sup>80</sup> Furthermore, for the whole of this period the collections taken at both services were divided between the 'Soldiers, Sailors, and Airmen's Association', and the 'Soldiers and Sailors Help Society', once again suggesting that some churches had a custom of supporting certain causes and were reluctant to abandon them in preference to Earl Haig's Fund.<sup>81</sup>

Although all denominations held their own services of remembrance on Armistice Sunday, United Services were also held.<sup>82</sup> However, ecumenical co-operation regarding commemoration was complex and it was not always accepted or practiced. The Roman Catholic Church had long standing injunctions against any kind of worship with non-Catholics, therefore, unsurprisingly, they did not take part in United Services. However, many Anglican and Nonconformist churches did co-operate in these services, many of which were held outdoors<sup>83</sup> and once a memorial was in place, at that site.<sup>84</sup> For some clergy this

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<sup>80</sup> It is not certain whether the vicar ever finally settled on any particular Sunday as records are not available beyond 1934.

<sup>81</sup> *St. Cuthbert's Parish Magazine*, Blaydon, 1931-34, EP/Ste116, DRO.

<sup>82</sup> At 10.45 on Armistice Day the Free Church service was held at Brunswick Chapel, *NEC*, 10 Nov. 1925. A local newspaper reported that nearly all churches in Cleveland held special services, *NE*, 9 Nov. 1925. The Salvation Army held their own remembrance, *NEC*, 11 Nov. 1927. As did Roman Catholic Churches in North Shields and Gosforth, *NEC*, 11 Nov. 1936.

<sup>83</sup> A local vicar preached a sermon at a service held in a park in Normanby. Another at the Boer War Memorial in Darlington. *NE*, 12 Nov. 1923.

<sup>84</sup> See Visitation Returns 1928, Houghton-Le-Spring, Firtree, Auckland, AUC4/14, DUL PG. *St. Edmund's Parish Magazine*, Sedgfield, Nov. 1923, EP/SE14/13, DRO. A United Memorial Service was celebrated at

created a problem as they saw the parish church as the only natural place for such an event. The vicar of Stanley was upset that, on Armistice Sunday, only open-air services had been arranged: he wrote, 'it is a thousand pities that a "United Service" morning or afternoon could not have been held in the Parish Church, which is the natural centre of the parish on all national occasions.'<sup>85</sup> Some Anglican clergy had misgivings, and low attendances in some places suggest a lack of public support. In Northallerton it was reported that 'attendance at the Armistice Day service was the smallest since the inauguration of the United Service,'<sup>86</sup> while one clergyman recorded, 'I attend a United Service on Armistice Day but it is by no means edifying.'<sup>87</sup> One correspondent deplored the lack of ecumenical spirit shown by some ministers:

I was disgusted to read that a certain rector refused to join his brother clergymen in their united services. It is a pity that such men cannot in the act of remembrance forget their differences ... Such bigotry ... is a distinct hindrance to all Christian work and only increases the number of critics of the Church which today is legion.<sup>88</sup>

It was not only individual clergymen who objected to sharing the event with other denominations. The Bishop of Durham would not allow a Primitive Methodist minister to

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St. Mark's Church, Byker Hill, in which 6 Nonconformists and two Anglican churches co-operated, *NEC*, 10 Nov. 1919. Several Free Churches in the West End of Newcastle came together in Westgate Road, Baptist Church for a special service, *NEC*, 10 Nov. 1922. The Visitation Returns for Durham 1924 state that in the parish of Thornley a combined Armistice Day Service was held for all denominations, *AUC4/13, DUL, PG*. In 1927 it was reported that crowds flocked to local cenotaphs, and a feature of the services was, in many cases, they were attended and conducted by members from all denominations, *NE*, 7 Nov. 1927. Throughout the 1930s local papers record United Services taking place all over the region. See *NE, NEC, DST and NEDG*.

<sup>85</sup> *St. Thomas' Parish Magazine*, Stanley, Oct. 1927, EP/Sta50, DRO. See also Visitation Returns, 1928 Witton Park, Auckland; Haverton Hill, Stockton. Nonconformity was strong in the North East, it is not surprising therefore, that for many, the parish church was not their preferred place to remember.

<sup>86</sup> *NE*, 12 Nov. 1930.

<sup>87</sup> Visitation Returns 1928, Easington Colliery.

<sup>88</sup> *NE*, 12 Nov. 1930, letters page. Article he was responding to appeared on the 10 Nov. 1930.

carry out part of an Armistice Day service for the British Legion in a Church of England church; instead they were forced to use a local cinema.<sup>89</sup>

Some communities strove to be inclusive. Ferryhill Station's United Armistice Day Service began with a procession to the war memorial which was led by the Salvation Army, the service was conducted by a Wesleyan minister, an address was given by a member of the Salvation Army, a wreath was then laid and the Last Post sounded by the Boy Scouts before the procession proceeded to St. Oswald's Church, where another service was conducted by the Church of England vicar, at which a Primitive Methodist minister gave an address.<sup>90</sup> A similar act of religious co-operation was in evidence at Thornley Remembrance Service at which the parish vicar presided, a Wesleyan pastor led the prayer, a Primitive Methodist read the lesson, and a Salvation Army Captain gave the address, various choirs from different denominations sang and the local colliery band provided the music.<sup>91</sup> Although clergy from many denominations frequently came together at these services there was an exception: the Roman Catholic priests.<sup>92</sup> The reluctance of the Roman Catholic clergy to attend United Services is evidenced through the pages of the Durham Diocese Visitation Returns for 1924 and 1928. The vicar of the Parish Church in Auckland reported that 'on Armistice Day, 1923' when he 'was requested by the Urban Council to ask the minister of every church to take part the Roman Catholic priest flatly refused.'<sup>93</sup> Other clergy entries concur, recording that 'except for the Roman Catholics who have held aloof we have joined

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<sup>89</sup> Letter signed the Honourable Secretary of Coxhoe and District Branch, British Legion. *NE*, 11 Nov. 1931

<sup>90</sup> *NE*, 12 Nov. 1926.

<sup>91</sup> *NE*, 14 Nov. 1930.

<sup>92</sup> *NEDG*, 11 Nov. 1920. *NEC*, 11 Nov. 1919. Other historians have also found that the Roman Catholic Church did not involve themselves in United Services with other denominations. See Anne Christine, 'God, Grief and Community: Commemoration of the Great War in Huddersfield, 1914-1929' (unpublished thesis, 2009), p. 231.

<sup>93</sup> Visitation Returns 1924, St. Andrew and St. Anne, Auckland.

in a United Service once a year on the day of the Armistice,<sup>94</sup> and 'Armistice Sunday has for some years provided a most excellent and helpful opportunity for all bodies (excluding Roman Catholics) to unite for an afternoon service'.<sup>95</sup> However, there seems to have been a softening of attitude in North Shields. In 1937, it was reported that the service at the town's memorial was, for the first time, conducted entirely by a minister of the Roman Catholic Church, and the attendance was one of the largest in recent years.<sup>96</sup>

In Gosforth a compromise was reached which satisfied all denominations. A memorial church parade assembled in the High Street led by Coxlodge Institute Band and as it progressed, part moved off to the Roman Catholic Church for a service, while the rest attended a service in the Parish Church.<sup>97</sup> In the parish of South Moor the vicar recorded that an annual War Memorial Service was held for all denominations and while many Roman Catholics did not attend some did.<sup>98</sup> The Roman Catholic Church may not have been as willing as other denominations to unite in remembrance for the dead, but they did remember in the confines of their own churches. A large number of Catholic ex-servicemen attended a Requiem Mass on Armistice Sunday at Shotton Colliery's Roman Catholic Church.<sup>99</sup> The Armistice Sunday service held at a Catholic Church in Cornforth took on a funereal form. The service was steeped in Catholic Ritual and the 'silence' played an integral part of the proceedings. The local newspaper reported that:

during the Stations of the Cross two minutes' silence was observed at the 12<sup>th</sup> Station, which is dedicated to those who fell in the War. A catafalque, which was draped with the Union Jack and on

<sup>94</sup> Visitation Returns 1924, Blackhill, Lanchester.

<sup>95</sup> Visitation Returns 1928, Thornley, Easington. C of E and Non-conformist's often came together for civic unveilings but again R.C.'s stood aloof. See Visitation Returns Greenside, Chester-le-Street, St. Andrew and St. Anne, Aucklan; Shildon War Memorial Programme, D/X1304/1, DRO.

<sup>96</sup> *NEC*, 11 Nov. 1937.

<sup>97</sup> *NEC*, 10 Nov. 1923.

<sup>98</sup> Visitation Returns, 1924.

<sup>99</sup> *NE*, 8 Nov. 1937.

which was laid a soldier's cap and belt was erected near the altar. A portion of the burial service was read over it. There was a large congregation and an address on War and the results of it was given by Father Lucey.<sup>100</sup>

There is evidence to suggest that the Catholic Church did not limit their remembrance to their own denomination. For example, in the Roman Catholic Cathedral of St. Mary's, Newcastle, a Requiem Mass was said: but the Mass was not for any particular section of the community, it was for all those who died during the Great War. The two minutes' silence was also observed, reinforcing how universal this form of remembrance had become.<sup>101</sup> The new Mayor of West Hartlepool was a bridge with the Roman Catholic Church on Armistice Day. He was not only the first ex-soldier to fill the office, but also the first Roman Catholic, and both he and the Corporation attended High Mass on Armistice Sunday.<sup>102</sup>

### **The Changing Language of Commemoration**

With the passage of time war memorials shed meanings and took on new significance.<sup>103</sup> These changes were an indication of the changing mood and temperament of society when faced with the challenges of the interwar period, and the language that evolved surrounding commemoration is an indication of these changes. As Gregory observed:

I would stress that the memory of the war was not constant and that in fact it was being reshaped by political, diplomatic and economic events during the interwar period, rather than reshaping them.<sup>104</sup>

The language of patriotism and sacrifice that had informed the early Armistice Day ceremonies had become outmoded by the 1930s, and 'the war to end all wars' rang hollow

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<sup>100</sup> *NE*, 6 Nov. 1933.

<sup>101</sup> *NEC*, 11 Nov. 1927.

<sup>102</sup> *NE*, 14 Nov. 1932.

<sup>103</sup> *Winter, Sites*, p.79.

<sup>104</sup> Gregory, *Silence*, p. 5.

in the face of the country's rearmament.<sup>105</sup> In 1929 the collapse of the world economy finally destroyed the belief that the war had created a better world. The election of a Labour government whose ranks contained prominent wartime pacifists, and the peak of war books which concentrated on the mismanagement and futility of war, rocked the concepts of courage, honour, and patriotism. All these things had an impact on how people viewed the war and this in turn had an effect on the language of commemoration.<sup>106</sup>

The 'sense of newborn happiness' at being released from the terrible nightmare of war which had dominated the first Armistice anniversary was difficult to sustain.<sup>107</sup> Armistice Day moved away from a celebration for the cessation of hostilities, towards a more reverential remembrance of the dead. The early years of commemoration had centred upon tributes to the fallen.<sup>108</sup> As time passed the meaning of Armistice changed. It progressed 'from an anniversary of tears and painful memories' to 'one of steadfast hope' with an obligation for maintaining the peace.<sup>109</sup> In 1938 a vicar's notes written for a sermon to be delivered at a British Legion parade indicates how Armistice Day had evolved. His annotations read:

1918- Devastation, mourning, sorrow recent.

1938- Devastation largely repaired. Healing hand of time on the pain and sorrow, a living hope and faith that never again should civilised men resort to the criminal lunacy of

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<sup>105</sup> Gregory, *Great War*, chapter 8.

<sup>106</sup> Gregory, *Silence*, pp. 118-123.

<sup>107</sup> *NE*, 10 Nov. 1930.

<sup>108</sup> *NE*, 11 Nov. 1929.

<sup>109</sup> *NEDG*, 11 Nov. 1929.

wholesale murder called war. That alone could atone for the sacrifice of life. Faith and hope a real thing, have we lost that?<sup>110</sup>

In the North East the language of early commemoration echoed the language engaged in during the war, and expressed the same sentiments that were pronounced at memorial unveilings.<sup>111</sup> The primary function of commemoration was to provide comfort and support to the bereaved. Therefore, by employing the same language that had persuaded the country of Britain's just and righteous cause, the bereaved were comforted in the knowledge that their loved ones had not died in vain. To this end commemorative language focused on pride, patriotic duty, honour and noble sacrifice. A poem printed in a local newspaper is indicative of the language and sentiment connected with early commemoration:

In all their chivalry and pride  
Fought they as knights with high ideals,  
To rid this earth of war's red weals.<sup>112</sup>

Reports of Newcastle's observance of the two minutes' silence stated that:

Nobly did the men of Tyneside answer the call of duty when it came to them; reverently did Tyneside honour their memory and the memory of the gallant hearts that gave their last beat in the fight of their Motherland to maintain her honour inviolate and in her defence of the cause of right and justice.<sup>113</sup>

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<sup>110</sup> St. Hilda's Church, South Shields, EP/SS.SH/278 DRO.

<sup>111</sup> This concurs with Connelly's statement that sentiments expressed on Armistice Day mirrored those demonstrated during dedication services. However, he does not acknowledge the influence of wartime rhetoric on commemorative language. Connelly, *Great War: Memory and Ritual*, p. 146.

<sup>112</sup> *NE*, 12 Nov. 1922.

<sup>113</sup> *NEC*, 11 Nov. 1920. See Gregory *Silence*, p. 24 where he states that during the 1920s the language of commemoration drew heavily on pre-war rhetoric of God, Empire, King and Country.



One vicar's address was particularly reminiscent of wartime rhetoric. He argued that Armistice Day was in memory:

Of the great deliverance from Teutonic brutality and barbarism, of the victory of right over might, truth over falsehood, love over hate, goodness over wickedness, of God over the Devil. Armistice Day was in memory of the great sacrifice made by the immortal dead.<sup>114</sup>

A year later it was reported that there was a significant change in sentiment surrounding Armistice Day 'the country is approaching the celebration with a feeling that all war bitterness is fading away.'<sup>115</sup> There was a feeling that the high emotion and pain of loss had begun to dissipate 'We honour the memories of the dead, but it is less the manner of their departure than the happiness they gave to others that we recall ... and the sum of their virtues.'<sup>116</sup> In 1926 a local paper stated that 'As a Day of Remembrance its appeal is to a diminishing proportion of the community ... To the majority the Day is a symbol, the meaning of which is fading from their minds ... in essence it is a second message of Christmas with its own message of Peace on earth and goodwill to all men.'<sup>117</sup> The emphasis of the day began to focus more on the prevention of war and the maintenance of peace, and although the formal ceremony changed little, the language surrounding commemoration did. Consolation for the bereaved moved away from the notion of patriotic sacrifice, towards a sacrifice that brought about a lasting peace.<sup>118</sup>

In 1927, the rector of Chester-Le-Street said what struck him 'most about Armistice time' that year was 'the cry that has gone up for peace and the cessation of all war.'<sup>119</sup> The same

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<sup>114</sup> Address given at the Heaton Junction ceremony reported in *NEC*, 11 Nov. 1924.

<sup>115</sup> *NE*, 10 Nov. 1925.

<sup>116</sup> *NE*, 11 Nov. 1925

<sup>117</sup> *NE*, 11 Nov. 1926.

<sup>118</sup> See Gregory, *Silence*, pp. 121-23.

<sup>119</sup> *NE*, 14 Nov. 1927.

year a Methodist minister said ‘pray for the cause of disarmament and work for it by any means in your power.’<sup>120</sup> In 1930 the Bishop of Durham was asked whether ‘he would suggest that Armistice Day might in future be known as “Peace Day”, and its observance take the form of the preaching of peace.’<sup>121</sup> The religiosity of the day had grown; the Bishop of Ripon spoke of Armistice Day as being ‘in essence a religious anniversary of a characteristically British mind- the new Good Friday of the post-war world.’<sup>122</sup> A sermon given, in 1931, in Gateshead pronounced that ‘more and more Armistice Day is coming to be observed solely as a day of commemoration, a day when we think of the sacrifice and not of war’. He went on to speak of disarmament, the decrease in army strength, and the striving for world peace.<sup>123</sup>

Armistice Day became increasingly associated with the League of Nations and their objective to persuade countries to disarm. As early as the sixth anniversary of Armistice Day, the Tyne District Council of the League of Nations Union was active in educating the public as to the aims of the League. They appealed to all churches to draw awareness to the work of the League by referring to its mission in sermons or prayer.<sup>124</sup> Armistice Day was seen as an opportunity on which to ‘resolve to remove war for ever as an instrument of national policy between civilized people.’<sup>125</sup> On a practical level, 1929 saw the scaling down of military presence at the National Cenotaph ceremony.<sup>126</sup> Although the following year the ceremony was still criticised for being too militaristic:

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<sup>120</sup> Idem.

<sup>121</sup> *NE*, 7 Nov. 1930.

<sup>122</sup> *Ibid.*, 10 Nov. 1930.

<sup>123</sup> Sermon notes for a sermon entitled ‘Disarmament’, St. Cuthbert’s Church, Gateshead EP/Ga. Sc161, DRO.

<sup>124</sup> *NEC*, 10 Nov. 1924.

<sup>125</sup> *GCN*, 8 Nov. 1929.

<sup>126</sup> Idem.

Why should the divine service of remembrance be offered to God in the presence of rifles and bayonets? It is not consistent. It has been suggested ... that the soldier comrades of the dead should march to the cenotaph and to other memorial services without arms, and that Armistice Day should be called Peace Day. I believe that such a gesture would have the greatest effect in the promotion of the peace campaign.<sup>127</sup>

The reduction of armed military was also implemented at local Armistice ceremonies. At Sunderland's Armistice parade no fire arms were carried by troops,<sup>128</sup> and only the four sentries posted at the base of Newcastle's memorial carried arms.<sup>129</sup> Only a 'handful of uniformed men' were present at Middlesbrough's ceremony. This was reported as 'a significant indication of the new conception of the day. This was Remembrance Day.' A simple prayer spoken at the service indicated the changing mood towards the day. It read: 'In remembrance of those who made the great sacrifice, keep us steadfast, keep us from falling back, give peace in our time. O Lord.'<sup>130</sup>

Memorial services, meetings, sermons and speeches were directed to the call for lasting peace.<sup>131</sup> This transformation was necessary so that the 'next generation could be induced to think in terms of peace in order to avoid the hideous tragedies of the past.'<sup>132</sup> On Armistice night 1932 representatives of the Church of England, the Roman Catholic Church and the Nonconformist Church all spoke at a big Armistice remembrance meeting in Middlesbrough Town Hall under the auspices of the Middlesbrough branch of the League of Nations Union. The central theme was that 'security did not lie with armaments', and they

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<sup>127</sup> *GCN*, 14 Nov. 1930.

<sup>128</sup> 'No Firearms: Sunderland an Avoidance of Militarism', *NEC*, 11 Nov. 1929.

<sup>129</sup> 'Little Display of Arms', *NEC*, 11 Nov. 1935.

<sup>130</sup> *NEDG*, 11 Nov. 1929.

<sup>131</sup> *NE*, 10 Nov. 1930.

<sup>132</sup> *NE*, 10 Nov. 1930.

stressed that the aim of the League of Nations was to substitute moral for physical force.<sup>133</sup>

The fact that all denominations stood on the same platform is indicative of how unifying Armistice Day had become for all religious bodies.

Although peace may have been the main theme on Armistice Day, there was some disagreement as to how to achieve and retain peace, and disarmament was not always supported. The Rev. H Morley Wells, one of the masters of Durham School, in his sermon on world peace said that:

Peace must be gained in the right way. If it is sought by cowardice, if it is made simply by those who are frightened of their own skins, if the babies now in the cradle are to be trained to run away because war is terrible, they may gain peace for a few years, but they will get war, they will get it hot and strong and they will deserve it. What we want is not fewer soldiers, but more soldiers. People who will consecrate body, heart and mind in fighting, men of great courage, men whom future ages shall compare not unworthily with those who died in the Great War which please God, may one day be called the last war of all.<sup>134</sup>

For some no amount of disarmament would prevent another war, 'the way in which peace must be secured and kept does not lie in any forced disarmament but in the cultivation of the spirit of goodwill and friendship between nations.'<sup>135</sup>

The focus turned more and more to the next generation and their responsibility which was 'to honour the dead and for their sakes keep the nation at peace.'<sup>136</sup> An article in the local newspaper's section for children addressed the next generation directly:

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<sup>133</sup> *NE*, 12 Nov. 1932.

<sup>134</sup> *NE*, 16 Nov. 1931.

<sup>135</sup> *NE*, 11 Nov. 1933.

<sup>136</sup> *Idem*.

Help your mother at this time by showing her sympathy and consideration; let her know that although the War was to you something that never happened, you are now old enough to realise that the War was a very dreadful thing ... You can all be soldiers in other ways, not the ways which mean bloodshed, unhappiness, loneliness and misery.<sup>137</sup>

The meaning may have been changing, but what many found unacceptable was the opinion that the war had been 'unnecessary'. Rev. H.D. Littler, headmaster of Coatham School, said that he regarded that train of thought as, 'a base libel and a slander upon the names and the fame of those men whom we remember... as if they had thrown themselves away unnecessarily and uselessly.' He reminded those gathered that 'they went to war in order that peace might be re-established, and peace upon a just and fair foundation.'<sup>138</sup>

In 1933 the National Co-operative Women's Guild unanimously decided to wear a white poppy on Armistice Day, not as an insult to the dead or the disabled ex-servicemen, but to show that they really meant peace.<sup>139</sup> The same year local newspapers printed anti-war sketches. One in particular warned that any future conflict would be fought from the air as well as the ground and would bring about greater destruction to town and cities and more civilian casualties than ever before.

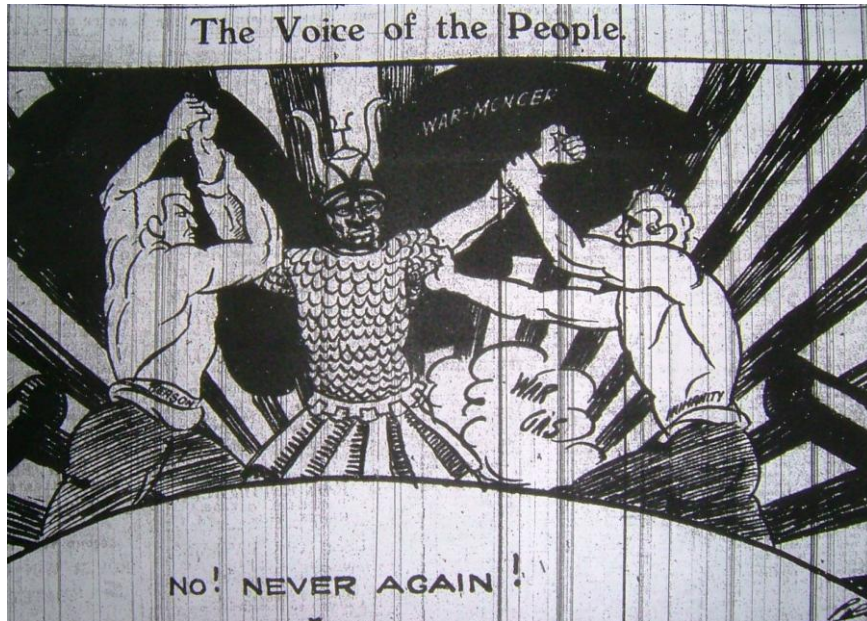
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<sup>137</sup> 'The Boys' and Girls', *NE*, 11 Nov. 1931.

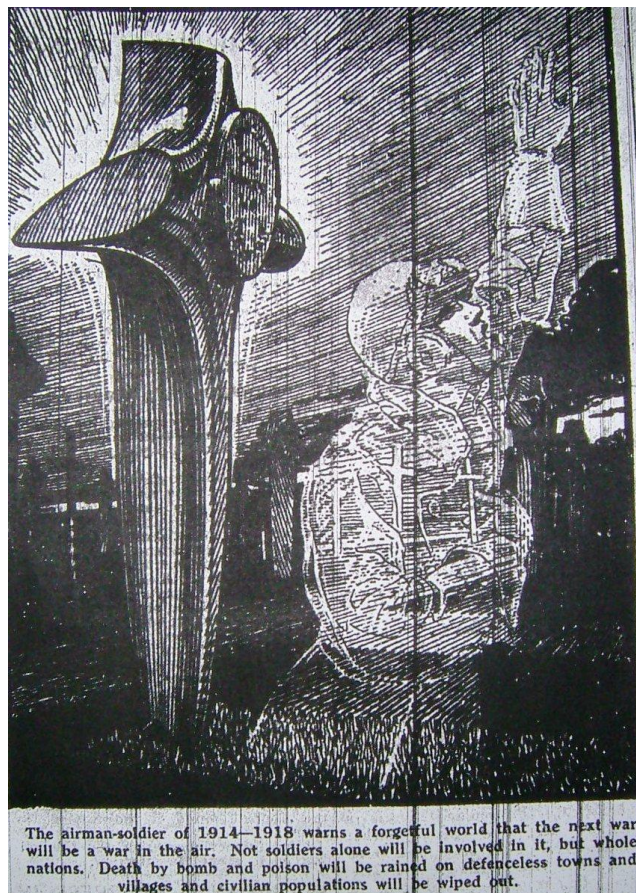
<sup>138</sup> *NE*, 6 Nov. 1933.

<sup>139</sup> *Idem*.





**Fig. 57: Anti-war sketch.**  
 [Source: *Northern Echo*, 11, Nov. 1933]



**Fig. 58: Anti-war sketch.**  
 [Source: *Northern Echo*, 10 Nov. 1933]

In 1934 the Lord Mayor of Newcastle, in a letter published in a local newspaper announced that on Armistice evening there was to be 'a great Civic Demonstration for Peace in the City Hall.'<sup>140</sup>

However, as the decade progressed there was a perceptible change: peace was not the main theme at the 1935 service of remembrance in Durham Town Hall, but instead the minister chose to draw attention to the increasing rearmament of nations saying:

The world is once again going mad. The nations despite the lesson taught in blood, sacrifice and tears, have not yet learned the insensate folly of war, slaughter and murder... the world today is more truly than ever before a heavily armed camp, more destructive and more deadly in its weapons than it was in 1914 and 1918.<sup>141</sup>

On Armistice Day 1937, there was more talk of war. A Methodist in Newcastle said that 'the air is full of the rumours of war. There are more men in arms today than in 1914. Somehow we have deeply failed and are ashamed in our hearts, but must not despair.'<sup>142</sup> The actual date of remembrance came into question as being too provocative and not conducive to encouraging peace:

we have chosen a day on which our one-time foes surrendered. Is it fair to expect them to co-operate with us in the same spirit, even supposing on that day we omit all remembrance of victory? It is to them undoubtedly a reminder of deep humiliation. I suggest that Remembrance Day should be held on Christmas Day, the day when friend and foe met in no man's land and talked not of war but peace, home and beauty.<sup>143</sup>

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<sup>140</sup> *NEC*, 10 Nov. 1934.

<sup>141</sup> *NE*, 12 Nov. 1935.

<sup>142</sup> *NEC*, 11 Nov. 1937.

<sup>143</sup> *NE*, 12 Nov. 1937.

As Armistice Day evolved to focus on peace the Flanders Poppy was also open to re-interpretation. In 1937 the Peace Pledge Union encouraged people to wear a white peace poppy as an indication that they would never again support or take part in war. In 1938 at Darlington's Armistice Day ceremony once again the Co-operative Women's Guild wore white peace poppies alongside the red Earl Haig poppy.<sup>144</sup> However, this Armistice Day gesture was to be the last before the world once more embarked on war.

### **Public Support and Armistice Observances.**

The population of the area under study in 1921 was approximately 2.5 million of which approximately 29,500 were killed, equating to just over 1% of the population.<sup>145</sup> Public support regarding Armistice observations is very difficult to assess as no official attendance figures exist for civic or religious ceremonies, nor is there any reliable information regarding the composition of the crowd's taking part. However, some indication is possible by examining newspaper reports since attendance at such events was frequently commented upon. Newspaper coverage also demonstrates that any hostility between employer and employee did not prevent both parties uniting together in an act of remembrance, and that any suggestion regarding abandonment of the day met with outrage.

In the North East civic commemorations generally attracted a smaller percentage of the population than community commemorations. Moreover, there is no firm evidence to

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<sup>144</sup> *NE*, 12 Nov. 1938.

<sup>145</sup> Population figures taken from the Office of National Statistics under Open Government licence v. 10 . <http://www.visionofbritain.org.uk/census/table> Crown Copyright. Losses calculated from two local regiments: Durham Light Infantry and the Northumberland Fusiliers and taken from a C.D. Rom entitled 'Soldiers died in the Great War, 1914-19' (Naval and Military Press), DRO, and figures on Middlesbrough civic memorial for North Yorkshire Regiment. <http://www.ww1-yorkshires.org.uk>.



suggest that these figures suffered after 1927, due to the introduction of radio broadcasts of the national cenotaph ceremony.<sup>146</sup>

Public support for commemoration was qualified by the great multitudes of people who attended the various ceremonies every year. This level of support was the main argument put forward to repudiate the calls to scale down or discontinue Armistice Day and Armistice Sunday observations.<sup>147</sup> It was reported that the 'Armistice Day celebrations throughout the North East were a striking reply to critics of the observance ... they were as solemn and as impressive as in past years'.<sup>148</sup> In Redcar it was reported that there was:

no more striking evidence of the genuine desire to observe Armistice anniversary as a day of sacred remembrance could have been afforded them than the large crowd, which gathered in bleak, stormy weather, for the united service held at Redcar War Memorial.<sup>149</sup>

No exact figures regarding attendance in relation to civic or religious observances are available. The press and some parish magazine give a rough indication as to how many people were present at these events. However, the figures are very imprecise as they rely on estimated numbers, or attendance was quantified in vague terms, such as 'large crowds', 'several thousand' or 'full churches'.<sup>150</sup> Moreover, it is difficult, with so many war memorials and so many potential services, to estimate what percentage of a community attended some form of Armistice observance. From the figures that are available for large

<sup>146</sup> Gregory stated that during the 1930s, because of the radio transmission of the National Cenotaph service, the balance shifted sharply away from local ceremonies to the national. Gregory, *Silence*, p. 133.

<sup>147</sup> One local newspaper printed that 'each year we are compelled to listen to futile discussions about whether we should abolish this great day of reverence and homage.' This would suggest that this was becoming an annual debate. *NE*, 15 Nov. 1933.

<sup>148</sup> *NE*, 12 Nov. 1930.

<sup>149</sup> *NEDG*, 11 Nov. 1927.

<sup>150</sup> Several thousands of people were said to have gathered at Newcastle's and Middlesbrough's civic memorials to remember, *NEC*, 11 Nov. 1924; *NE*, 12 Nov. 1924 and *NEDG*, 11 Nov. 1925. While several hundred were said to have attended a United Service at Gisborough Priory and local churches were said to have been full, *NE*, 12 Nov. 1924 and 14 Nov. 1932, *St. Thomas's Parish Magazine*, Stanley.

civic observances they indicate that between 4- 5% of the population attended. However, with such limited and imprecise evidence it is impossible to ascertain whether these observations declined in popularity as time progressed. For example in the town of Middlesbrough it was reported that in 1922 ‘thousands attended a wonderful ceremony’ at the Middlesbrough Cenotaph. In 1925 the local newspaper stated that there was not the ‘extraordinary large assembly of twelve months ago’ though the crowd was still estimated as several thousand, in 1927 the crowds were recorded as being greater than ever and in 1938, 5,000 were said to have attended, this number equated to 3.81% of the population.<sup>151</sup> In 1925, in the town of Stockton 3,000 people were said to have attended the Armistice Day ceremony, representing 4.67% of the population, the same figure was estimated for 1930 and in 1935 the attendance was estimated at 2,000, a 3.11% turnout.<sup>152</sup> In 1926 a United Service held at West Hartlepool’s war memorial attracted between 3,000 and 4,000, about 5% of the population. In 1929 the same event was said to have attracted 5,000, 7.28% attendance.<sup>153</sup> For the same year the attendance for the civic service at Newcastle’s War Memorial was reported as being between 12 – 15,000 (4.36% - 5.45%) the following year the crowd was said to stand at 20,000, 7.27% and in 1931 the crowd was reported as being 10,000, 3.74%.<sup>154</sup> In 1935 3,000 people were said to have attended the Armistice Day service at the cenotaph in the grounds of Darlington’s Memorial Hospital, 4.55% of the population, two years later the number were recorded as being 1,000, 1.66%.<sup>155</sup>

<sup>151</sup> *NEDG*, 11 Nov. 1922; *NE*, 12 Nov. 1925; *NEDG*, 11 Nov. 1927 and *NE*, 12 Nov. 1938. Middlesbrough’s population was 131,070. All population figures taken from 1921 census unless otherwise stated, <http://www.visionofbritain.org.uk/census> Crown Copyright. Adapted from data from the Office for National Statistics licensed under the Open Government licence v.1.0

<sup>152</sup> *NE*, 12 Nov. 1930 and *NE*, 12 Nov. 1935. Stockton’s population was 64,126.

<sup>153</sup> *NE*, 12 Nov. 1926 and 12 Nov. 1929. West Hartlepool’s population was 68,641.

<sup>154</sup> *NEC*, 11 Nov. 1929, 11 Nov. 1930 and 11 Nov. 1931. Newcastle’s population was 275,009.

<sup>155</sup> *NE*, 12 Nov. 1935 and 8 Nov. 1937. Population 65,842.

Commemorations in villages or smaller towns attracted a larger percentage of their village or town population. For example, in 1935 2,000 assembled at Redcar's cenotaph, 12.19% of the population,<sup>156</sup> 1,000 people, 9.52% of the population of Ferryhill attended a mass service of all denominations held in the Pavilion Theatre.<sup>157</sup> Crook's Armistice Sunday ceremony was said to have attracted 3,000 people, 23.61% of the population.<sup>158</sup> On Armistice Sunday, 1932, in Whitby Parish Church Henson preached to a crowded congregation, the main aisle was filled with people who could not find seats whilst hundreds of others were unable to gain admission to the church.<sup>159</sup> Whether this is an indication of smaller localised commemorations resonating on a more intimate level combined with easy accessibility, or whether the lack of anonymity made it impossible not to attend for fear of being socially ostracised, is difficult to assess, particularly when there is no opportunity to gather a large sample of reliable attendance figures across all types of commemoration. Moreover, the numbers killed from a particular town or village may have impacted on the turnout. Moreover, Armistice Sunday services may have seen a greater attendance because people did not have work commitments which would have kept them away from any weekday observances. Nor is it possible, with such estimated figures, to locate a particular period of declining interest. Another difficulty is ascertaining the composition of the crowd. This being the case it is almost impossible to know whether the bereaved or veterans attended in great numbers or whether they preferred to avoid such events.

The rise and fall in attendance figures was attributed to a variety of factors. By the mid nineteen thirties the increase in the numbers at Tyneside observances was said to be 'due

<sup>156</sup> *NE*, 12 Nov. 1935. Population 16,401.

<sup>157</sup> *NE*, 14 Nov. 1932. Population 10,500, statistics for 1921 taken from Ferryhill council website, history of the town, <http://www.ferryhill.gov.uk>

<sup>158</sup> *NE*, 9 Nov. 1930. 12,706.

<sup>159</sup> *NE*, 7 Nov. 1932. The paper also contains reports of other Armistice services for the local area, all of which were said to be well attended.

to the fact that the international crisis has made the memory of 1914-18 more poignant'.<sup>160</sup>

In 1938 low attendances at village services in Weardale were blamed on 'most people staying in to listen to the broadcast from Whitehall.'<sup>161</sup> In Sunderland it was reported that smaller crowds in the streets and in front of the war memorial were probably due 'to more activity in the shipyards and industries of the town.'<sup>162</sup>

Whatever the attendance figures, any thought of abandoning the day met with vocal hostility. As early as 1925 the Bishop of Durham, Hensley Henson, was expressing his lack of enthusiasm for the upkeep of Armistice Day observations *per se*. He asked himself why he was 'very keen to perpetuate the memory of ancient triumphs e.g. Neville's Cross' but was 'by no means keen to keep up these Armistice Day celebrations?'<sup>163</sup> His diary shows that even on the Sunday leading up to Armistice Day the war was not the key element in his sermon, but an afterthought. He wrote:

Got to the Cathedral just as the preacher R.J. Campbell was entering the pulpit, and I heard his sermon. It was adapted to the theme of "Armistice Day" and was excellently delivered ... We returned to Auckland Castle and I revised my sermon in order to 'work in' some references to the Great War.<sup>164</sup>

Again in 1927 Henson demonstrated that he was detached from the public desire for remembrance:

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<sup>160</sup> NEC, 11 Nov. 1935.

<sup>161</sup> NE, 12 Nov. 1938. Despite the Home Secretary's misgivings the first Cenotaph service was broadcast by the BBC in 1928. However it was stated that the broadcast was not a substitute for personal attendance, and that all who were able to attend a local commemorative service should do so. There is no other local evidence to substantiate the claim that the broadcast affected attendance. *The Times*, 1 Nov. 1928. There are few specific references regarding what effect the broadcasting the National Armistice Day ceremony had on local ceremony attendance. What is mentioned in the 1928 visitation returns for Durham is the impact of broadcasting religious services *per se* on church attendance. The majority of clergy felt that they were of benefit particularly for those who could not attend church services. Very few felt that they had a negative impact on church attendance figures. See particularly Greenside, Chester-le-Street and Belmont, Visitation Returns for Durham Diocese, AUC4/14 (1928), PG.

<sup>162</sup> NEC, 11 Nov. 1938.

<sup>163</sup> Henson, Diary (39), Sunday 8 Nov. 1925.

<sup>164</sup> Henson, Diary (39), Sunday 8 Nov. 1925.

The congregation which faced me when I went into the pulpit to preach to the University of Leeds was in Khaki, and the service was obviously arranged as a memorial service! But my sermon, the subject of Tolerance, had no connexion whatever with the Great War! It was a comfortless and embarrassing situation. There was nothing for it but to go resolutely forward as if nothing untoward was happening.<sup>165</sup>

Henson's opposition emanated from a belief that the day exaggerated the idealism of the victors and was cruel to the bereaved as it annually reopened painful memories.<sup>166</sup> Henson's private thoughts became public in 1930 when he suggested, at a service in Willington, that 'it might be wise to discontinue the observation of Armistice Day'.<sup>167</sup> The furore that ensued meant that Henson had to absorb some very public and vicious criticism conducted through the local newspaper. Lord Jellicoe (President of the British Legion) said it was his personal wish as well as that of the Legion to keep up Remembrance Day.<sup>168</sup> The Dean of Durham expressed the opinion that the decision as to whether it should continue or not should be in the hands of the King, but he disclosed, he had 'no doubt that Armistice Day' would 'after a time cease to be observed.' Although with its cessation, he feared that there was a serious danger that the 'coming generation', who were already in 'some degree ignorant of the peril, sacrifice and deliverance which characterised the outbreak and the issue of the Great War in 1914', would never fully appreciate the significance of their actions. Sir Arthur Lambert, a former Mayor of Newcastle, said, 'we do not look upon it so much as Armistice Day as Remembrance Day, and on that day we pay homage and remembrance to our friends who passed over 12 years ago.'<sup>169</sup>

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<sup>165</sup> Henson, *Diary* (43), 6 Nov. 1927.

<sup>166</sup> Owen Chadwick, *Hensley Henson: A Study in friction between Church and State* (Norwich, 1994), p. 239.

<sup>167</sup> *NE*, 7 Nov. 1930.

<sup>168</sup> *Idem*.

<sup>169</sup> *Idem*.

It was not only local elites who objected to any abandonment of Armistice Day observations. Through the local press ordinary people expressed their dismay suggesting that 12 years was a short interval, to obliterate the recollection of the loss of so many young men. Furthermore, it was unchristian and an affront to living relatives who had lost loved ones who 'felt it their sacred duty to pay their tribute of remembrance on 11 November.'<sup>170</sup>

Henson's diary reflects:

My obiter dictum – it was hardly more – about the desirableness of fixing a date for the discontinuance of Armistice Day by an announcement from the proper authority has clearly moved much resentment.<sup>171</sup>

There was undoubtedly a debate surrounding the numbers taking part in Armistice Day observations and opposing views were strongly held:

From my own observation today I should say that the Bishop's suggestion has given a fresh fillip. Never before have I noticed Flanders poppies being worn before Armistice Day itself. London has kept the Sunday reverently and loyally.<sup>172</sup>

Seven years later in 1937 the debate still persisted with an article printed in the local paper saying:

Suggestions are made from time to time that the celebration of the Armistice ought to be discontinued. I should agree if there were any clear sign that it was becoming unreal. But the crowds at the Cenotaphs are almost as great as ever, and the reverence with which the two minutes of silence is observed is unabated.<sup>173</sup>

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<sup>170</sup> See Hear All Sides in *NE*, 7 and 8 Nov. 1930.

<sup>171</sup> Henson Diaries (51), 11 Nov. 1930. Henson was not alone in his thoughts his diary records: 'found Wilkinson ... Rather surprised he agreed with me in thinking it desirable that the observance of Armistice Day should now cease.' Henson Diaries (46), 11 Nov. 1928.

<sup>172</sup> *NE*, 10 Nov. 1930.

<sup>173</sup> *NEC*, 11 Nov. 1937.

Moreover, after a close examination of all the local newspapers it is evident that the sanctity of the day was such that any disagreements between local politicians or employers and employees were not allowed to infiltrate the day's proceedings. In Darlington the 'political parties agreed upon a truce ... and joined in a remembrance service at St. Cuthbert's Green, around the Boer War Memorial.'<sup>174</sup> In 1926 (the year of the general strike) a local newspaper encouraged a display of unity between employers and employees stating that:

This is a day on which to banish animosities to the realm of forgetfulness... If the day should bring the various parties involved in the mining dispute through common surrender to mutual understanding, we believe the nation would strive to forget the losses inflicted upon it and renew its faith in the virtues of conciliation, peace and forward vision.<sup>175</sup>

However, Birtley Parish Council engendered hostility during the industrial disputes of 1926 when they decided to ban a memorial service. The response to the Council's decision demonstrates how the memory of the dead was regarded as sacred and a unifying force.

The British Legion Journal recorded that:

The memorial service which was banned by the Parish Council in the first instance was, of course, held, and never has there ever been such a successful gathering. The arrangements were well organised by the Birtley branch, and an impressive, solemn service found the true antidote to the unrest and bad feeling engendered by the industrial dispute raging in the district. The nonsensical banning of the service by the Parish Council was highly resented by the ex-service community and the general public, and really gave that fillip for the public expression of the feeling that our glorious dead shall not be forgotten.<sup>176</sup>

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<sup>174</sup> *NEDG*, 11 Nov. 1922.

<sup>175</sup> *NE*, 11 Nov. 1926.

<sup>176</sup> *BLJ*, Vol. VI, Dec. 1926, p. 164.

A year later the evidence indicates that unity was achieved as it was reported that at works and businesses across the North East employers and employees kept the silence and attended ceremonies together.<sup>177</sup>

There may have been resistance against the abandonment of annual commemorative observances, but what did public commemoration mean to the bereaved? One local memorial bore the inscription: 'and in remembrance of the courage and patience of the women of the parish'.<sup>178</sup> It was an acknowledgement of the great strain that the female population had endured during the hostilities, and recognition of their centrality to the commemorative process. Yet little is known of how women coped with the death of a loved one, its long term effects, and their feelings towards commemoration.<sup>179</sup> Bereavement, by its nature, is private, therefore it is difficult to ascertain from the scant evidence available as to how valuable public commemoration was to the healing process, or what proportion of the bereaved actually took part annually in local commemoration. Stephane Audoin-Rouzeau and Annette Becker argued that the bereaved often wanted to be alone and therefore declined to take part in annual commemorative events which occupied a small place in their lives.<sup>180</sup> They argued that psychological suffering after the First World War was not articulated because there were no appropriate words to express it. A great silence, therefore, prevailed over mourning that was due to feelings of guilt that accompanied great trauma. The inadequacy of language, the enormity of loss and the mass mourning that

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<sup>177</sup> See *NEDG; NEC; NEDG*, 11 Nov. 1927.

<sup>178</sup> St. Mary's Church, Ovingham, NEWMP.

<sup>179</sup> There was a survey conducted after the war that found 12 percent of widows died within a year, 14 percent reported seeing the ghost of a deceased loved one and 39 percent felt his presence, DeGroot, *Blighty: British Society*, p. 224.

<sup>180</sup> Stephane Audoin-Rouzeau and Annette Becker, *1914-1918: Understanding the Great War* (London, 2002), pp. 219-20.



ensued stifled and repressed the psychological suffering of bereaved.<sup>181</sup> The public face of grief demanded stoic acceptance and pride, emotions which conflicted with private feelings.<sup>182</sup>

In 1921 the official recommendations of a Committee led by Lord Curzon regarding Armistice Day observations reported that 'Armistice Day is not a day of National grief, but rather a commemoration of a great occasion in the National history; it is undesirable to lay stress upon the idea of mourning.'<sup>183</sup> However, the following year it was stated by a local newspaper that 'the most fitting way to celebrate the cessation of conflict four years ago is to let our sympathies go out to the bereaved.'<sup>184</sup> Yet despite the act of communal remembrance and community grief, individual loss remained private, profound and isolating. Moreover, by 1930 the same local newspaper was reporting that:

As a national expression of sympathy with the bereaved the day has admittedly lost much of its appeal; private griefs tend always to disappear from public view and pass into the seclusion of individual life.<sup>185</sup>

Only those who had experienced loss could begin to understand the pain and hardship they had to endure. Losing a loved one was not only emotionally damaging, it could also be economically crippling: times were so hard in 1930 for one Newcastle woman that even buying a poppy had been a great strain on her resources.<sup>186</sup> The value of commemoration was sometimes judged in the light of these experiences, evoking a variety of emotions such as hostility, pride, gratitude, resentment and hopelessness. For example, a woman writing in

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<sup>181</sup> Ibid., p. 176-7

<sup>182</sup> Acton found that private accounts of bereavement conflicted with the prescribed public discourse. Carol Acton, *Grief in Wartime: Private Pain, Public Discourse* (London, 2007), pp. 36-39.

<sup>183</sup> Observation of Armistice Day Committee, Recommendations of the Committee, 13 Oct. 1921, CAB/24/129, TNA.

<sup>184</sup> *NE*, 11 Nov. 1922.

<sup>185</sup> *NE*, 10 Nov. 1930.

<sup>186</sup> *NEC*, 11 Nov. 1930.

response to a letter sent by a member of a war memorial committee told of how she had moved out of the Durham area to York in order to find her twin daughters work before she lost their pension when they attained the age of 16. She wrote passionately:

I have had a struggle to bring them up as they were only 3 years of age when my husband went into the army. I might say I have not had any help from anyone and I have not had very good health either. I feel very bitter about the war as my girls have lost a good father and I lost a good husband, all the memorials in the world won't compensate us, as only those that have lost their loved ones do remember.<sup>187</sup>

Another woman felt that Remembrance Day for those who had suffered no bereavement served only to 'recall the memory of an impersonal though colossal tragedy' and gave an opportunity to show profound respect for the millions of gallant dead 'having experienced nothing more bitter than a passing vague regret.' For those who had lost loved ones:

the memory of some personal loss is still recalled with painful poignantly and those whose sense of loss remains keenest may be the last to try to express their sorrow through the vain medium of words ... Nothing was more bitter to many robbed by the war of their nearest and dearest ... than the would-be consolation that shallow people offered by pointing out "that loss is common", that others were suffering in the same way.<sup>188</sup>

For other bereaved Armistice Day provided an opportunity to demonstrate, publically, pride in their loved ones' sacrifice by wearing their medals at local ceremonies. In Darlington the press reported that 'one young lady was seen wearing two medals, probably those won by a soldier brother.'<sup>189</sup> In Jarrow 'a touching incident' was reported: the placing of a cross

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<sup>187</sup> Letter dated 4 Sep. 1928, Holy Trinity Church, Darlington, EP/Da HT 158, DRO.

<sup>188</sup> *NE*, 11 Nov. 1924.

<sup>189</sup> *NEDG*, 11 Nov. 1925.

of white flowers by two boys on behalf of the Ex-naval men of the Borough. The boys were wearing the medals awarded to their dead fathers.<sup>190</sup>

The wearing of military medals by the bereaved had been tolerated in the early post-war years but, by 1926, opinions had changed. H.R. Boyd of the Home Office was reported as saying:

The request to wear medals was made several years ago, when the feeling over Armistice Day was a little more intense than it is today. The war has been over now for eight years, and it is time that sentiment gave way to common sense. The wearing of Army decorations by unauthorised persons is forbidden under the Army Act – the fine for persons discovered wearing such decorations illegally amounting to £20. We have issued no statement which forbids persons to wear medals if they feel so inclined, but we would much rather they did not do so. The practice is open to abuse. If the wearing of medals were limited to widows whose husbands fell in the war, we should have nothing to say, but there is nothing to prevent a cousin six times removed from swaggering about in someone else's medals as though he alone had won the war.<sup>191</sup>

This stance was offensive to the bereaved: one woman, who had lost her son in the war, said 'what matter if there is abuse? Are not the feelings of those who lost dear ones of more importance than advantage of the privilege?'<sup>192</sup> Such was the sensitivity towards the bereaved that the Home Secretary's response to the furore constituted a *volte face*. He said that he never intended 'to interfere with those whose feelings might prompt them on this special occasion to show respect to their honoured dead in this way' and that any 'woman who desired to wear the war decorations of a near and dear relative who was no longer

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<sup>190</sup> NEC, 1925.

<sup>191</sup> NE, 8 Nov. 1926.

<sup>192</sup> NE, 8 Nov. 1926. The paper also remarked that this sentiment was echoed by many others. Moreover, I found no local reports of war medal abuses.

with her was at the fullest liberty to do so.<sup>193</sup> This liberty was certainly exercised in Sunderland where it was reported that 'a notable feature of the procession was the number of women who wore war medals.'<sup>194</sup>

The need for information and closure was overwhelming and never ending. Seven years after the end of the war the *British Legion Journal* carried a photograph and a request from a Sunderland mother for information regarding her son. It gave her son's name and regiment and stated that:

he went to France for the third time February 1918, reported missing, then presumed killed May 29<sup>th</sup>, 1918. His mother ... would be deeply grateful if anyone would give any information concerning her son. Height 5 feet 10 inches, dark blue eyes, and dark brown hair. Gun scar wound on one leg through the calf.<sup>195</sup>

Others needed to feel close to those they had lost by visiting the place where they had fallen. The British Legion anticipated that 'thousands and thousands of bereaved fathers, mothers and widows would undoubtedly wish to make a pilgrimage to see the last resting place of the beloved one.'<sup>196</sup> To this end the British Legion, in conjunction with the Church Army, organised the first 'pilgrimage', in 1922, to the war graves in France and in order to make it accessible to more people concessions were available for: grandparents, parents, widows, children, brothers and sisters.<sup>197</sup>

Whether the bereaved felt uncomfortable with public commemoration women still predominated at many of the civic and church observations, perhaps putting personal

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<sup>193</sup> *NE*, 10 Nov. 1926.

<sup>194</sup> *NEC*, 11 Nov. 1926.

<sup>195</sup> *BLJ*, Vol. V, Oct. 1925, p. 116.

<sup>196</sup> *BLJ*, Vol. I, Apr. 1922, p. 225.

<sup>197</sup> *BLJ*, Vol. I, Jul. 1922, p. 10.

feelings to one side in order to perform what they may have seen as a public duty of respect owed to their loved ones.<sup>198</sup>

Michael Roper stated that women, particularly mothers, were given priority at memorial services, and that from the late 1920s ex-servicemen had to relinquish their sense of ownership of overseas cemeteries as women made pilgrimages to loved ones graves.<sup>199</sup> The following chapter will consider the veterans and how their wartime experience, demobilisation and re-absorption into civilian economy and society, influenced the way in which they commemorated.

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<sup>198</sup> The Armistice Day service St. Mary's Parish Church 11 Nov. 1924, EP/Whm. 272-282, DRO

<sup>199</sup> Women were given privileged places at the burial of the Unknown Warrior in Westminster and at the Menin Gate Memorial service in 1928. Roper argues that mother's loss predominated and that the relinquishing of their sons for the nation gave them a new place in civic life. Roper, *The Secret Battle*, pp. 221-4.

## **CHAPTER SIX: VETERANS AND COMMEMORATION**

Chapter six examines the reintegration challenges that faced the veterans on their return home. In particular rehabilitation and unemployment, and how this affected their response to commemoration. The chapter is divided into three sections. The first section investigates what awaited the returning soldier, what support was offered and by whom. The second section examines the role of the British Legion. The final section explores how veterans remembered.

### **Historiographical Research**

How veterans responded to the commemoration of the First World War was influenced by their personal experience of the war and the peace.<sup>1</sup> For many their encounter with war meant 'home' became alien and no ceremonial conclusion to the hostilities could give them back the continuities it had ended. The temporary marginalisation soldiers had experienced meant they had lost their place in society and for many it became impossible to reintegrate without feeling the reality of this loss.<sup>2</sup> Unfulfilled governmental promises compounded the veterans' situation leaving them exposed to inadequate practical help, unemployment and isolation that left them feeling angry and betrayed.<sup>3</sup> This chapter demonstrates that for the majority of veterans, whether able-bodied or disabled, economic hardship and unemployment were their major concerns, and these had an influence on the membership of veteran's organisation and acts of commemoration. This chapter argues that although veterans may have felt let down by central government, local communities did demonstrate their appreciation and some employers strove to improve their job prospects. Furthermore,

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<sup>1</sup> Adrian Gregory, *Silence of Memory: Armistice Day 1919-1946* (Oxford, 1994), p. 51.

<sup>2</sup> Eric J. Leed, *No Man's Land: Combat and Identity in World War I* (Cambridge, 1979), pp. 213 and 209.

<sup>3</sup> See Gregory, *Silence*, p. 55.

this chapter challenges the claim that remembrance in the 1920s and 1930s privileged the bereaved over the veterans by demonstrating that it was not exclusively about the fallen and the bereaved, it was also about those who served. This is evident in the variety of commemorative activities that veterans' engaged in and the decision to actively disengage from others. Gregory stated that belligerent nations had to decide how the war was remembered and whose sacrifices would be enshrined as central – Britain put the sacrifices of family first. He conceded that the sacrifice of the veterans found a place in commemoration through the practical expression of solidarity in the Haig fund appeal.<sup>4</sup> However, in the North East one third of the public memorials studied recognised the contribution of those who returned, and 'Welcome Home' events were held as a show of community appreciation, at which medals and money were often presented. What is difficult to ascertain is how many ex-servicemen attended any form of commemoration either public or those organised by regiments and ex-servicemen's associations. It is also difficult to assess the popularity and value of veteran's organisations. Joanna Bourke contended that ex-servicemen's organisations had difficulty recruiting.<sup>5</sup> This is borne out in the North East, even though the British Legion was active in the area setting up a number of local branches, the membership numbers remained modest throughout the inter-war period. This was attributed to economic problems which had resulted in high unemployment and the subsequent inability to pay the Legion's membership fees. Evidence also indicates that some ex-servicemen doubted the value of the British Legion, particularly in relation to helping the disabled veteran and although remembrance became associated with the veterans through the Haig poppy appeal it did not translate into large numbers joining the organisation, or turning out on mass at public commemorative ceremonies.

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<sup>4</sup> Gregory, *Silence*, p. 226.

<sup>5</sup> Joanna Bourke, *Dismembering the Male, Men's Bodies, Britain and the Great War* (London, 1999), p.155.

Bourke claimed that the public lost sympathy with ex-servicemen as communities desired to move on from the war, yet evidence suggests that many ex-servicemen also wanted to leave the war behind.<sup>6</sup> Peter Reese argued that the low membership numbers in ex-servicemen's organisations may have been a reflection of the 'citizen soldiers' wanting to return to their former life, ridding themselves of any military association. He stated that 'his loyalty was rooted to his family and home locality', and he harboured 'suspicions about joining any nationwide organisation, however admirable it declared its objectives to be'. Reese also stated that in an age of high unemployment veterans concentrated all their energies on getting or keeping a job.<sup>7</sup> Gerard DeGroot concluded that the vast majority of ex-servicemen wanted to return to their homes, find a job and start a family. Only when this seemed threatened, in particular by poverty, were political grievances aired.<sup>8</sup> In the North East the reintegration of veterans back into civilian life became difficult as unemployment spread throughout the region leaving many in desperate circumstances. David Englander contended that 'to angry men, who already felt isolated, abandoned and betrayed, unemployment represented something more than the base ingratitude of ignorant and uncaring civilians; it represented a new form of treachery against which they reacted fiercely'.<sup>9</sup> Yet Cohen claimed that assistance came from the voluntary and philanthropic sector, thereby avoiding any hostility developing between the public and ex-servicemen. Moreover, 'voluntarism shielded the British state from the consequences of its unpopular

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<sup>6</sup> Ibid., p. 70.

<sup>7</sup> Peter Reese, *Home-coming Heroes: An account of the re-assimilation of British Military Personnel into Civilian Life* (London, 1992), pp. 131-33.

<sup>8</sup> Gerard J. DeGroot, *Blighty: British Society in the Era of the Great War* (London, 1996), pp. 269-70.

<sup>9</sup> David Englander, 'The National Union of Ex-Servicemen and the Labour Movement, 1918-1920', *History*, Vol. 76 (1991), pp. 27-28.



policies, binding veterans closer to their society and diminishing their rightful claims on the victorious polity'.<sup>10</sup>

This chapter argues that because of a lack of government funds many schemes set up to help the disabled and unemployed were dependent on public support and charitable funds and that anger was directed towards the government rather than local communities who tried their best to provide relief, training and jobs for the veterans. Moreover, local officials as well as the British Legion began to use Armistice Day to bring to the fore the plight of many ex-servicemen, campaigning for better financial and practical support and raising money through their poppy appeals.

Charles Carrington wrote that the early Armistice anniversaries, after the two minutes' silence, had been a carnival of celebration for the veterans. However, as time went on, the veterans found themselves out of step with the rest of society as 'the do-gooders captured Armistice' and made it a day of mourning. For ex-servicemen words like 'honour', 'sacrifice' and 'duty' uttered by civilians became intolerable reaffirming that nothing had changed. The rituals and observances surrounding Armistice Day became uncomfortable for many veterans: the march to the Cenotaph was too much like attending their own funeral, and some began to prefer their reunions in private away from any pacifist propaganda.<sup>11</sup> Eric Leed contended that the majority of veterans maintained a silence not wanting to tell of their own mortification, nor willing to liberate the rest of society from their responsibility.<sup>12</sup>

Connelly stated that Armistice Day increasingly saw ex-servicemen 'retreat into their own world, holding their own services and indulging in their own particular brand of

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<sup>10</sup> Deborah Cohen, *The War Come Home: Disabled Veterans in Britain and Germany, 1914-1939* (California, 2001), p. 8.

<sup>11</sup> Charles Carrington, *Soldiers from the Wars Returning* (London, 1965) p. 258.

<sup>12</sup> Leed, *No Man's Land*, p. 209.

memorials'.<sup>13</sup> This chapter argues that many ex-servicemen viewed Armistice Day differently from the rest of society because of what they had experienced and the conditions they faced on their return. As time progressed the veterans approach to remembrance was sometimes at odds with the rest of society and offensive to many bereaved whose feelings had become paramount. This particularly affected veterans whose commemorative activities included some form of celebration. In order to solve this problem Festivals of Remembrance were put on throughout the region emulating the Albert Hall event. This was meant to recreate wartime camaraderie and serve to include the veterans in Armistice Day commemoration rather than alienate them. As the Armistice Day observations became more focused on death and mourning, it made some veterans feel uncomfortable and unable to participate. Local evidence indicates that the British Legion responded by organising events more appropriate to the veterans' requirements, such as drumhead and other memorial services together with evening entertainments such as dinners, dances, concerts and whist drives. What is less clear is how well attended such services were and whether the number of veteran's attending were higher than at other Armistice services held in the region. Moreover, it is possible that many ex-servicemen did not attend any Armistice Day services at all. Other historians have noted that in newspaper references relating to the composition of the crowds at Armistice Day services, they report a predominance of women. Gregory contended that this may have been because the opportunity for a working man to attend a ceremony away from his workplace would have been limited, and there is some local evidence for this theory.<sup>14</sup> However, it may also be a

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<sup>13</sup> Mark Connelly, *The Great War Memory and Ritual, Commemoration in the City of London and East London, 1916-1939* (Suffolk, 2002), p. 154.

<sup>14</sup> Gregory, *Silence*, p. 33.

further indication of veterans wishing to move on and that the struggle of everyday life was paramount.

George Robb maintained that many out-of-work war veterans used war memorials as a rallying point during labour unrest and the strikes of the 1920s and in 1921 and that a number of Armistice Day ceremonies were disrupted by protesters.<sup>15</sup> David Englander maintained that Armistice Day afforded an opportunity to protest at the attention that was lavished on the dead when they were trying to exist on inadequate disability pensions, lack of employment and a scarcity of decent housing.<sup>16</sup> Locally, there is little evidence of either. This may be due to a decision by local newspapers to give such disruptions minimum coverage, or because the British Legion and others used the official commemorations to highlight the plight of ex-servicemen and to appeal for aid. Moreover, the sanctity of the day meant that to defile it with protest would only hinder not help a cause, as public reaction was hostile to any disturbance and the local police were swift to act.<sup>17</sup>

### **Recognition and Support.**

In 1917 one old soldier when questioned about how he envisaged post-war life for the returning soldier responded:

You'll be hugged and kissed, treated and petted; banners will be strung across the street welcoming home the Heroic Tommies', but soon it will fade and you'll get the cold shoulder, as they'll have no more use for a penniless, out-of-work, fighting man who stinks of trench manners and speech ... when

<sup>15</sup> George Robb, *British Culture and the First World War* (Hampshire, 2002), p. 219.

<sup>16</sup> Englander, 'The National Union of Ex-Servicemen', pp. 24-42 and p. 28.

<sup>17</sup> Dan Todman argues that there were many who would have contested the rhetoric of remembrance publically. However, they did not do so because of the 'powerful taboo exerted by those presumed to be the key beneficiaries of remembrance – the bereaved parents of the dead soldiers.' Dan Todman, *The Great War* (London, 2005), p. 132.

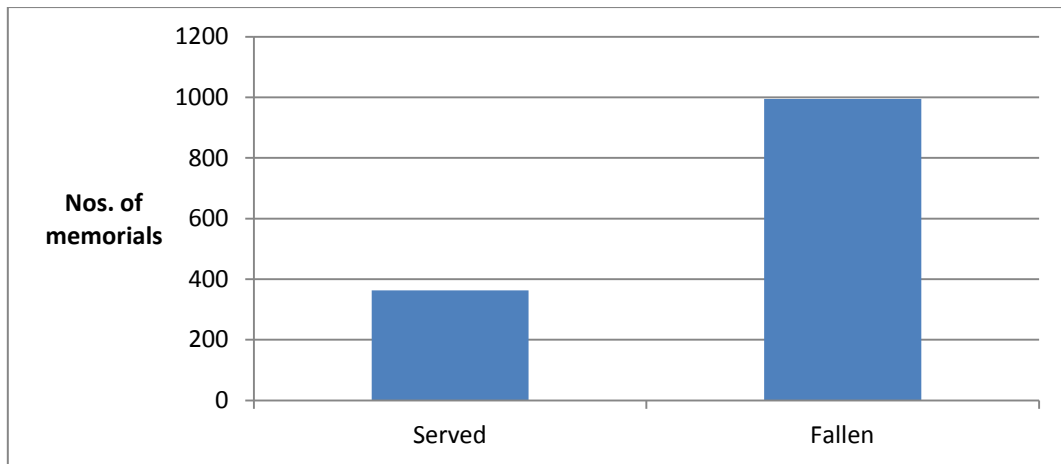
it's all over you'll find you've not only had to fight the war but you'll have to fight the peace as well, and a damn sight harder too.<sup>18</sup>

This negative prediction cannot be ignored in light of the problems which many veterans encountered on their return. Indeed, much has been written about the challenges they faced and the alienation they felt, but this has obscured the fact that at war's end the veterans' contribution was recognised and appreciated by society. This is evident by the many 'welcome home' events that communities organised and the presentation of commemorative medals. There is also a tendency to view commemoration of the First World War in terms of memorials erected to honour the fallen. However, in the years immediately after the war, communities demonstrated their admiration and gratitude by erecting memorials that recognised the contribution of all those who had served. Indeed, approximately a quarter of all public memorials studied in the North East either acknowledged the served along with the fallen on the same memorial, or erected a separate memorial to the survivors.<sup>19</sup>

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<sup>18</sup> Richard Van Emden, *Boy Soldiers of the Great War* (London, 2005), p. 304.

<sup>19</sup> Out of 1,862 public memorials studied it was only clear in 1,358 cases to whom the memorial was dedicated. Of this figure 363 included the served on the same memorial as the fallen or on a separate memorial. In the case of some Rolls of Honour it was not clear who was named, because of this uncertainty I have not included these in the calculations.



**Fig. 59: Number of memorials erected that acknowledged those who served against those exclusively for the fallen, 1919 - 1936.**

As part one has demonstrated the state had little to do with local tributes and commemorations. It was the actions taken by local communities that served to generate social cohesion and so avoided unrest. These actions extended beyond tributes to the fallen demonstrating, that for many, the best way to honour the dead was to look after the living, and this included their comrades. As Deborah Cohen argued, the response of the general public through voluntary organisations and charities led veterans to believe that their fellow citizens had honoured their sacrifice.<sup>20</sup> Moreover, some local businesses and industries played their part in trying to ease unemployment for the able bodied and disabled veterans, and local authority training programmes provided further opportunities.

Returning veterans were generally welcomed home with civic receptions, church services, village parties, pageants, firework displays and concerts.<sup>21</sup> At a ‘welcome home’

<sup>20</sup> Cohen, *The War Come Home*, p. 7.

<sup>21</sup> Darlington entertained 3,400 returning soldiers, *NE*, 25 Oct. and 10 Nov. 1919. Gateshead gave a civic reception for the 9<sup>th</sup> Battalion D.L.I., *NEC*, 14 Nov. 1919. Egglecliffe held a supper and dance, Egglecliffe Peace Celebrations, *EP/Eg* 155, DRO. See also *St. Michael’s Parish Magazine*, Witton Gilbert and Kimblesworth Aug. 1919, *EP/WG14/35-40*, DRO and Redcar U.D.C. Minute Book, 1919- 1921, 19 Apr. 1920, *DC/RE/1/14*, TA who held similar events. A ‘War Heroes Committee’ in West Auckland presented gold watches to those local men who had received military honours in recognition of their bravery, *NE*, 7

smokers' concert given for 750 ex-servicemen and women in the Drill Hall, Darlington, the veterans were informed that when the 'welcome home' movement was inaugurated £1,000 had been asked for, but it had exceeded this figure demonstrating, 'how much the townspeople appreciated what the soldiers and women had done.'<sup>22</sup> However, a major upset occurred in Stockton that demonstrates how important it was to handle the homecomings sensitively, and to give equal recognition and appreciation to all ex-servicemen. Equality of sacrifice was not just for the fallen, but also for those who survived. Stockton's Local War Heroes Fund Committee unleashed a storm of protest when they decided to 'devote the money received in entertaining to a banquet only men who had won military honours in the war.' The furore that ensued was reported in the local press:

When they went away to fight they were told they would never be forgotten and that there would be bands to welcome them home. What happened? After going through hell itself they crept home like rats going to a hole and found they had been forgotten.<sup>23</sup>

A protest by ex-servicemen saw the idea dropped. Instead each man received a certificate and a cheque representing his share of the fund.<sup>24</sup>

Many communities may have warmly welcomed home their heroes, but when the euphoria died down ex-servicemen were left feeling angry and disappointed at the

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Apr. 1919. Redcar council felt that the demobilised ex-servicemen should be provided with some kind of treat at their Peace Celebration, Redcar Urban District Council Minute Book 1919-1921, Aug. meeting, DC/Re/1/14, TA. The following churches held 'welcome home' events and thanksgiving services: Sorley Street Congregational Church Parish Magazine, Sep. 1919, C.SU6/1/19/14, TWA; St. Andrew's Parish Magazine, Auckland, June 1919, EP/AUSA14/57, DRO; St. Cuthbert's Parish Magazine, Etherley, Aug. 1919, EP/Eth152-188, DRO; St. James' Parish Magazine, Hamsterley, Jul. 1919, EP/HAM27, DRO.

<sup>22</sup> NE, 11 Dec. 1919.

<sup>23</sup> NE, 20 Oct. 1919.

<sup>24</sup> NE, 29 Oct. 1919. Similarly, a Middlesbrough War Heroes Fund had been opened 'for the purpose of affording Middlesbrough citizens an opportunity of recording their esteem for local men who were awarded Military Distinctions in the War,' there is no information regarding whether it befell the same problems as Stockton, William Robertson, *Middlesbrough's Efforts in the Great War* (Middlesbrough and London, 1922), p.143.

conditions they had returned to. Much of their animosity was aimed at the State.<sup>25</sup> As one veteran disclosed:

I was a hero for four years once, but the War stopped. They gave me a gratuity and sent me home. The gratuity I spent like a hero, then I turned round to look for the next thing. The next thing was the Labour Exchange where they allowed you benefit for War service rendered. But hero-worship quickly dwindled ... I became a mere unit in the unemployment scheme and as the months went by the blessings of peace fell thick upon me.<sup>26</sup>

However, communities were sensitive to their plight. For example, a fund for assisting the dependants of the fallen from Middlesbrough also included discharged disabled sailors and soldiers. It was set up with a generous grant from a local Alderman and his wife who gave £1,250, which was invested, and grants were made from the interest to necessitous cases.<sup>27</sup> There was also a realisation that practical help was needed in the form of housing and work. A deputation from the Women's Co-operative Guild urged Redcar Council to provide more housing, giving particular consideration to war widows and returned ex-servicemen.<sup>28</sup>

For many of those who had returned relatively unscathed from the war, after the first few years they felt forgotten and isolated. Their return to civilian life was problematic. They found themselves psychologically adrift from the rest of society because of their wartime experiences, feeling penalized for their patriotism, as they saw those who had stayed behind profiting from completed apprenticeships and wartime promotions. The situation was particularly difficult for the young, whose adult identity had been forged during the

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<sup>25</sup> The introduction of conscription had placed an obligation on the State to care for its returning soldiers, but the government were slow to respond leaving many feeling disenfranchised, Stephen R. Ward, 'Intelligence Surveillance of the British Ex-Servicemen, 1918-1920, *The Historical Journal*, Vol. 16, No.1 (Mar. 1973) pp. 179-188, pp. 180-181.

<sup>26</sup> Jack Common, *Seven Shifts* (London, 1938), p. 105.

<sup>27</sup> Robertson, *Middlesbrough's Efforts*, pp. 143-144.

<sup>28</sup> Redcar Urban District Council Minute Book, 1919-1921, 3 Jul. 1919, DC/RE/1/14, TA.

war, and who had no established career or previous employment to return to.<sup>29</sup> For those who did have pre-war occupations unemployment was the major problem making their integration back into civilian life difficult.

For the returning soldiers who had expected to return to working and living conditions that were worthy of his patriotism, both the State and the churches had failed him. An article which appeared in a local newspaper entitled 'An Armistice Day Reflection' demonstrates the perceived injustice of their situation:

Can one wonder those who came back are bitter when they look upon "the land for heroes"? They see the evidence of great wealth abounding, war-gains that are lavishly flaunted and squandered before the starving men of Armageddon. They see, too often, that the man who stayed at home has the job, the house, the motor-car, while they have – nothing, and tramp the streets starving, homeless, workless, in hopeless dejected legions.<sup>30</sup>

The unemployment figures for three of the region's main industries, coalmining, iron and steel, and shipbuilding, demonstrated the severity of the economic situation. In the ten years from 1924 to 1934 the North East coalfield lost almost 50,000 jobs, about a fifth of its workforce. The iron and steel industry for the same period lost 16,000. In 1923, 14,000 shipyard workers were unemployed in Sunderland, and 6,000 in Jarrow, and by 1931 70.06% of the workforce was unemployed rising to nearly 80% in 1933. One local industry that did escape the difficulties of the depression years was the chemical industry, employment rising from 6,500 in 1921 to 14,500 in 1931, but this had little overall effect on the areas' unemployment figures.<sup>31</sup>

<sup>29</sup> See Michael Roper, *The Secret Battle: Emotional Survival in the Great War* (Manchester, 2009), pp. 12-14; Van Emden, *Boy Soldiers*, pp. 304-309 and *NE*, 7 Oct. 1921.

<sup>30</sup> *NE*, 11 Nov. 1921.

<sup>31</sup> Norman McCord, *North East England: The Region's Development, 1760-1960* (London, 1979), pp. 216-20.



After years of unemployment one miner remarked:

War is horrible and a waste, but you get something to do and usually enough to eat, and you have friends with you and you feel you are some use – but you’re a bloody fool, really, because they don’t really want you, and they don’t really think you’re a hero or they would not let you go on the scrap heap when it’s all over.<sup>32</sup>

During the war there were attempts to address the needs of disabled ex-servicemen. Efforts were made to treat and train those maimed by war so they could become as independent as their disability would allow. In 1917 The Northern Counties Joint (Disablement) Committee (referred to as ‘The Joint Committee’) was formed by amalgamating local committees from the North Riding of Yorkshire, Northumberland, Cumberland and Durham. On approval of the Ministry of Pensions, the Joint Committee was to run for three years, reporting regularly to the Ministry. It consisted of 62 people, of whom 40 were appointed by the constituent committees, and 22 additional members representing organisations of employers and of workpeople in the area.<sup>33</sup> Their powers and duties included locating institutions and other facilities existing within an area to which discharged disabled men could be sent for treatment or training, and to furnish local committees with the relevant information regarding these facilities. They were also to

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For more detailed information on the North East’s post-war economy see chapter 5 in the above pp. 215-241.

<sup>32</sup> Interview with a Durham miner, John Newsom, *Out of the Pit: A Challenge to the Comfortable* (Oxford, 1936), p. 66.

<sup>33</sup> These included representatives from Mining Association of Great Britain; North Eastern Coast Engineering Trades; North Eastern Railway; National Federation of Building Trades Employers; Miners’ Federation of Great Britain; Amalgamated Society of Engineers; National Union of Railwaymen; United Society of Boilermakers; Builders’ Society; National Union of General Workers and the Iron and Steel Trades Confederation. Northern Counties Joint (Disablement) Committee Minutes, Jul. 1917, G/NCD/1, TWA.

encourage local industry to provide suitable training schemes and subsequent employment for the men.<sup>34</sup>

The minutes of the Committee demonstrate some of the difficulties they faced, in particular the lack of capital funds from central government, which made them reliant on public support and charitable funds in order to lease buildings or buy equipment so that schemes could progress.<sup>35</sup> The Northern Counties Committee recorded that they were of the opinion:

that if the establishment of training centres is to be dependent upon the provision of the necessary funds by charitably disposed persons, it will tend to delay and to mar schemes promoted by local Committees and that capital expenditure should be provided by the Government.<sup>36</sup>

Furthermore in their annual report for 1918 the Committee stated that it had made every effort to provide adequate facilities for the treatment and training of disabled soldiers but had been 'seriously handicapped by the delay and indecision of the Ministry of Pensions in matters referred to them'; they therefore called for the work to be decentralised.<sup>37</sup> It would appear that the Government agencies were keen to place responsibility at local level, particularly the costs. The Board of Agriculture and Fisheries when approached regarding

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<sup>34</sup> Northern Counties Joint (Disablement) Committee Minutes, Jun. 1917.

<sup>35</sup> While the government considered it unnecessary to put capital into creating new premises for such training, which they felt would only be needed for a few years, there was still the cost of equipping existing buildings with the machinery necessary for training purposes. It is evident that this shortfall was found locally, for example, contributions were received from local industry (Smiths Dock Co. Ltd - £100; North East Coast Engineering Trades - £1,000 and North East Coast Ship Repairs Association Tyne Shipbuilders - £1,100) towards the cost of machinery for Rutherford Training Centre and a private donation of £10,000 was given in memory of a fallen Hartlepool man by his father for the provision of a Training Home for disabled soldiers and sailors, Northern Counties Joint (Disablement) Committee Minutes, 23 May 1918; 15 Aug. 1918 and 24 Jan. 1919.

<sup>36</sup> Ibid., 1 Mar. 1918 and 6 Apr. 1918.

<sup>37</sup> Ibid., 20 Jun. 1918. By January 1919 the training of disabled men was taken over by the Ministry of Labour, 24 Jan. 1919 as above.

offering facilities to train disabled men at their Farm Colonies responded by suggesting 'that cases of such men suitable for such training be placed with selected farmers'.<sup>38</sup>

Reports from throughout the area demonstrate that rehabilitation of disabled veterans was hindered by a lack of facilities for training and treatment, and the lack of faith in finding employment. Newcastle's report was typical. It recorded that there was 'a lack of Convalescent Home accommodation within the 50 mile radius' and 'a lack of facilities for the training of men with helpless arms. Present opportunities of employment militate against willingness of men to be trained.'<sup>39</sup> Nonetheless, there were a wide variety of training schemes suggested. For example: motor mechanics; drawing and tracing; cinema; commercial training; tailoring; engineering; electrical maintenance; dental mechanics; industrial chemistry; boot repairing; painting and decorating; plumbing and gas fitting.<sup>40</sup> Newcastle also boasted carpentry; bread making and confectionary; furniture trades; tinsmiths and sheet metal workers, and acetylene welding.<sup>41</sup> It is unclear how many of these courses actually ran, but it does indicate a willingness to explore the possibilities. Another issue was the attitude of Trade Organisations towards these training schemes. In particular, would they be prepared to admit these men to their Unions? The Ministry of Pensions responded stating that for all national trades Trade Advisory Committees had been, or would be, set up and as long as the training of disabled men had been carried out in accordance with the recommendations of these committees they would be able to qualify as fully skilled craftsmen and eligible for membership of appropriate Trade Unions.<sup>42</sup>

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<sup>38</sup> Ibid., 17 Apr. 1918.

<sup>39</sup> Ibid., 18 Sep. 1917.

<sup>40</sup> Ibid., see the lists for Darlington; Durham; Consett; Earlshouse; Bishop Auckland; Ryhope; Sunderland and Middlesbrough, 23 Feb. 1918.

<sup>41</sup> Ibid., 23 May 1918.

<sup>42</sup> Ibid., see letter from Essex and Middlesex Committee read out at local meeting and the Ministry of

The Northern Counties Joint (Disablement) Committee ceased to exist towards the end of 1919 as responsibility for training was transferred to the Ministry of Labour and the Minister of Pensions had appointed a director and staff to deal with treatment for the disabled, therefore, the functions of the Committee had come to an end.<sup>43</sup>

Unemployment continued to be a major problem for able-bodied and disabled veterans, and there was a great deal of concern and confusion regarding the number of unemployed ex-servicemen and their dependants in receipt of Poor Law Relief. In 1924 the Ministry of Health called for a return from all Poor Law Unions for the date 3 May showing the number of ex-servicemen and their dependants (distinguishing women from children) who were claiming relief together with the number of lunatics who were ex-servicemen residing in borough asylums, registered hospitals or licensed houses.<sup>44</sup> The returns for Newcastle Poor Law Union indicate that approximately one third of all people in receipt of Poor Law Relief fell into the category of ex-servicemen and their dependants.<sup>45</sup> Stockton's Guardians of the Poor Law felt that the system was 300 years out of date and was never intended to cope with such unemployment.<sup>46</sup> Durham's Poor Law Guardians released figures showing that the cost of relief had increased from £1,543 in the half year ending March 1914, to £17, 927 in the half year ending in March 1921.<sup>47</sup> In October of the same year Newcastle Guardians had given out £1,044 in one week and estimated that the following week would see relief reach

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Pensions response Northern Counties Joint (Disablement) Committee Minutes, 31 Jan. 1918 and 23 Feb. 1918.

<sup>43</sup> Ibid., 16 Oct. 1919.

<sup>44</sup> Letter dated 5 Apr. 1924 from Ministry of Health, 359/313, TWA. A source of contention was who paid the cost for retaining ex-servicemen in mental hospitals. The Newcastle Board of Guardians declined to accept responsibility for such men believing it was a matter for the Minister of Pensions, *DST*, 13 Jul. 1923.

<sup>45</sup> Adding up the district returns for Newcastle Union there were 24, 577 people receiving relief of which 8, 115 were ex-servicemen and their dependants; it is not known how many disabled veterans were included in this number, Newcastle Union Weekly Return forms, 3 May 1924, 359/313, TWA.

<sup>46</sup> *NE*, 6 Oct. 1921.

<sup>47</sup> *Idem*.

£2,520, and future predictions saw this figure escalate to about £4,000 a week.<sup>48</sup>

Middlesbrough's figures indicated a large increase in the number of vagrants relieved during April 1921, 481 were given assistance compared with the same month the previous year of 130, an increase of 351.<sup>49</sup> Many ex-servicemen classified as homeless were debarred from receiving assistance from the proceeds of the British Legion Poppy Day collections or other local organised charities; they had no alternative but poor law relief.<sup>50</sup>

Some local industries were trying to address the unemployment issue. At the Blyth meeting of *The British Legion* it was reported that through the King's National Roll large employers of labour, such as the Harbour Commissioners and the Cowpen Coal Company were doing everything possible to secure employment for disabled ex-servicemen.<sup>51</sup> Redcar Council agreed to join the National movement pledging to employ at least 5% disabled ex-servicemen.<sup>52</sup> Newcastle held the record for having the highest percentage of employers on the King's National Roll.

### **The British Legion**

The ambivalence that the government showed towards the establishment of agencies that would deal with some five million servicemen at war's end led to the birth of ex-servicemen's organisations. Although it was feared that these groups would try to force change through violence or revolution the majority of ex-servicemen sought change through

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<sup>48</sup> *NE*, 6 Oct. 1921.

<sup>49</sup> Middlesbrough Union Board of Guardian Minutes, 20 May 1921, Pu/M/1/29, TA.

<sup>50</sup> *NE*, 3 Nov. 1933.

<sup>51</sup> *BLJ*, Vol. V, Jul. 1925 - Jun. 1926, Mar. 1925, North Eastern Area, p. 321. British Legion Headquarters, Haig House, London. The King's National Roll scheme, introduced by Royal Proclamation in 1919, encouraged businesses to employ disabled ex-servicemen as part of their Patriotic duty. It was purely voluntary and met with some success. See Brian Harding, *Keeping Faith: The History of The Royal British Legion* (South Yorkshire, 2001) pp. 76-77 and Cohen, *The War Come Home*, pp. 39-40.

<sup>52</sup> Redcar Urban District Council Minute Book, 1919-1921, Sep. 1920, DC/RE/1/14, TA.

constitutional means. This became all the more evident when the majority of these organisations merged to form the British Legion.<sup>53</sup>

The formation of the British Legion in 1921 had a profound impact on the care and aid given to those who had suffered as a result of service in the Great War, whether through their own service or that of a husband, father or son. The Legion became instrumental in the administration of the United Service Fund which held seven million pounds of wartime canteen profits to be used in the relief of those who had suffered due to the war.<sup>54</sup> However, the relatively low numbers that joined the British Legion during the inter-war period suggests that many veterans had no need of such an organisation.<sup>55</sup>

The Legion created regional branches by dividing England into ten areas; by October 1921 the North Eastern area was congratulated for having formed 74 branches.<sup>56</sup> In 1922 a campaign was launched to encourage recruitment. The chairman of the North-Eastern Area published an appeal urging all branches in the North East to rally round and make the campaign a success 'by enrolling everyone in their district who has served in His Majesty's Forces'. He felt sure that in the majority of cases it was only apathy that had prevented many from joining the organisation and once they were 'made aware of their duty' they would 'become attached to the movement, in order that they may help, even in a small measure, their less fortunate comrades, as well as guarding their own personal interests.' A

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<sup>53</sup> For a history of the British Legion see Graham Wootton, *The Official History of the British Legion* (London, 1956) and Brian Harding, *Keeping Faith: The History of The Royal British Legion* (South Yorkshire, 2001)

<sup>54</sup> Brian Harding, *Keeping Faith: The History of the Royal British Legion* (South Yorkshire, 2001), p. 7

<sup>55</sup> The British Legion only managed to recruit one tenth of those who had served during the war. Alex King, *Memorials of the Great war in Britain* (Oxford, 1998), p.221. See G. Wootton, *The Official History of the British Legion* (London, 1956), p. 305 and Brian Harding, *Keeping Faith*, Appendix II, Chart A1.

<sup>56</sup> *BLJ*, Vol. I, Oct. 1921, p. 54. Information regarding the activities of local branches is difficult to locate. One of the few sources is the *British Legion Journal*.

similar appeal was made by the chairman of the Yorkshire area.<sup>57</sup> The Legion in Newcastle held a mass recruitment meeting in the Palace Theatre specifically targeting the responsibility of big industry. It was said that:

organised labour and organised capital were equally to blame for the fact that 600,000 ex-servicemen were being demoralised by the dole. Capital and labour got certain privileges behind the backs of the men who were to become known as ex-servicemen. The obligation upon them was to settle their differences by co-operation and not on a class basis in order that they might give the ex-serviceman a decent, honest chance of earning a living.<sup>58</sup>

A local clergyman promoted and obviously approved of the British Legion's work and commitment. In a sermon given in Gateshead he said 'the work of the British Legion rightly regarded is Christ-like work ... it is the discharge of our debt of honour to the dead, and our duty to the living.' Furthermore, it was the 'grand ideal of the British Legion that not a single Ex-Serviceman shall go to bed tonight with a genuine grievance against the country for which he hazarded his life.'<sup>59</sup> This was to prove challenging particularly in the North East where industrial difficulties were having a negative impact on employment.

It is difficult to ascertain how successful the Legion was in encouraging veterans to join, or the veterans' motivation for joining. For some, the help given in obtaining entitled war pension benefits was a priority; others appreciated the social opportunities the Legion offered. For example, it was reported that the men of Belford in Northumberland 'who returned from the war are all keen members of the British Legion. The Branch has secured a house as library and billiard rooms'.<sup>60</sup> Many saw the Legion as a type of trade union protecting their interests in the jobs market, while others had genuinely philanthropic

<sup>57</sup> *BLI*, Vol. I, Mar. 1922, p. 198.

<sup>58</sup> *BLI*, Vol. I, Jun. 1922, p. 283.

<sup>59</sup> St. Cuthbert's, Gateshead, Sermon Notes 1920s and 1930s, undated, EP/Ga.SC160 (95), DRO.

<sup>60</sup> *BLI*, Vol. V, Aug. 1925, p. 59.

reasons concerned with assisting disabled ex-servicemen.<sup>61</sup> What is evident is that many of the membership numbers were relatively modest. For the year 1924, Newcastle Central Branch recorded a little over 100 members. Durham branch membership had increased from 396 to 419 by 1924 (considering that Crook branch was regarded as one of the strongest in the North with a membership of 250 in 1937 this figure looks healthy<sup>62</sup>) and Jarrow branch membership stood at 131.<sup>63</sup> Hartlepool branch numbers stood at 86 in 1926 and South Hetton membership totalled 127 for the same year.<sup>64</sup> Considering an estimated 156,000 returned from the war from the two major North East regiments, the Durham Light Infantry and the Northumberland Fusiliers, the number of men joining the Legion's local branches was relatively small.<sup>65</sup>

The British Legion was not the only ex-servicemen's organisation suffering from low numbers. The Barnard Castle and District Ex-Service Men's Club and Institute Limited had to close three years after its formation due to lack of members and the unsupportive behaviour of ex-servicemen who, instead of buying their refreshments in the club, purchased them in the town.<sup>66</sup> In 1924 there was a move to resurrect the club with the claim that it had opened at a time of good employment, but a year later trade had fallen off with the consequence that members were unable to pay their subscriptions. They now felt

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<sup>61</sup> Harding, *Keeping Faith*, p. 41.

<sup>62</sup> *NE*, 5 Nov. 1937.

<sup>63</sup> *BLJ*, Vol. IV, Mar. 1925, p. 321.

<sup>64</sup> *BLJ*, Vol. VII, Oct. 1927, p. 114 and Aug. 1927 p. 56. Membership numbers were still an issue in the 1930s with only about one in fifteen ex-servicemen joining nationally. See Harding, *Keeping Faith*, p. 58.

<sup>65</sup> D.L.I. Joined up – 83,433, Fell – 12,557, Returned – 70, 876. Northumberland Fusiliers Joined up – 102,769, Fell – 17,005, Returned – 85,764. Figures taken from: *The fallen - Soldiers Died in the Great War 1914-19*, CD Rom, Naval and Military Press, DRO. Served - Campaign Medals, The National Archives. Returned figures calculated by subtracting the fallen from the served.

<sup>66</sup> Minutes of meeting dated 7 Sep. 1923, Minute Book of The Committee of Management of Barnard Castle and District Ex-Service Men's Club and Institute Limited, D/HH10/15/803, DRO. This club had opened under the auspices of the Discharged Soldiers and Sailors Association who were later to merge with the British Legion.



that unemployment was no longer an issue, and that a meeting of ex-servicemen of the town had concluded the club should be given a second chance.<sup>67</sup>

Economic hardship had an effect on British Legion recruitment, yet many branches remained optimistic about the future and the work they were doing. The Dudley branch circulated hand bills to all ex-servicemen in the district who had not joined 'the happy band of Legionaries', but stated that the closing down of the local colliery had made things difficult for the branch and it hoped that 'the dark industrial clouds will soon disperse, and that things may then go forward with a real push.'<sup>68</sup> Quebec branch reported that unemployment was rife in the district, 'some of the collieries having been closed for months, but, in spite of all hardships, the branch continues to develop and do good work and we are hoping for 100% increase in branch strength as soon as there is a break in the dark industrial clouds which at present hover over the coalfields.'<sup>69</sup> Seaton Burn branch reported that 'the majority of the members are miners, and the local colliery is closed down owing to bad trade, but this depressing state of affairs has tended to encourage the spirit of mutual help amongst the members, and much good work is being done to assist the very worst cases of distress.'<sup>70</sup> In Dinnington village nearly all their members were unemployed owing to the closure of the colliery, but they still hoped to attract new members by running 'a football team during the coming season' in the hope that it would induce more men to join.<sup>71</sup> Although High Spen recorded an increase in membership, they too stated that there was much distress prevalent owing to unemployment.<sup>72</sup> In 1925 Shotton Colliery branch reported that the colliery had re-opened and the membership had risen to 311, which

<sup>67</sup> Ibid., letter dated 18 Jan. 1924. There is no evidence to suggest that the club ever re-opened.

<sup>68</sup> *BLJ*, Vol. IV, Apr. 1925, p. 345.

<sup>69</sup> *BLJ*, Vol. IV, Jun. 1925, unnumbered.

<sup>70</sup> *BLJ*, Vol. V, Aug. 1925, p. 59

<sup>71</sup> Idem.

<sup>72</sup> Idem.

suggests that membership numbers were affected by economic circumstances.<sup>73</sup> This was reinforced by Crookham branch. When the organising secretary visited the branch he found no unemployment and no relief required. They proudly announced they were 'a border branch with 100 percent membership! Every ex-serviceman is a member of the Legion, and if anyone comes into the district and is qualified he is promptly brought into line.'<sup>74</sup>

In times of hardship the Legion was active in local communities trying to relieve distress in any way it could. For example, one branch reported that 'in critical times of the general strike the branch committee were very active in endeavouring to keep the peace in the district and to do everything possible in the children's interests',<sup>75</sup> and small grants made to each member, from the branch funds, affected by the coal strike were much appreciated.<sup>76</sup>

One veteran was compelled to write:

However far down we ex-Servicemen may get, unfortunately, we can always appreciate civility. We cannot get this when seeking temporary assistance from the 'Relieving Officer', but we always get civility and sympathy from the British Legion.<sup>77</sup>

The British Legion in Horden reported that everything was 'quiet in the district, and the Legion, by its efforts in the way of local sports, football and cricket matches and concerts, do all they can to keep the miners' minds busy instead of brooding over their troubles.'<sup>78</sup>

Perhaps in response to the work the Legion had done during the general strike, Ushaw Moor branch of the Legion were able to state that their 'first public meeting followed a district miners' lodge meeting and that the 600 present decided to remain and hear what

<sup>73</sup> *BLJ*, Vol. V. Sep. 1925, p. 91.

<sup>74</sup> *Ibid.*, Aug. 1925, p. 59.

<sup>75</sup> *BLJ*, Vol. VI, Jul. 1926, p. 23, Radcliffe and Hauxley branch.

<sup>76</sup> *Ibid.*, Reported by Shiremoor branch.

<sup>77</sup> *BLJ*, Vol. VII, Oct. 1927, p. 114, Letter to Sunderland branch.

<sup>78</sup> *BLJ*, Vol. VI, Aug. 1926, p. 54.

our Organising Secretary had to say.’<sup>79</sup> It also raises another issue regarding the membership numbers of the Legion, particularly in an industrial area where trade union activity and membership may have meant that able bodied ex-servicemen had no need of the Legions’ help regarding social activities and protection of employment.

For some disabled and able bodied ex-servicemen the Legion had proved ineffectual. It seemed too supportive of the government and was unrepresentative of the majority of veterans. One man complained that:

The British Legion is only a charitable organisation, whose chief functions seem to be holding semi-military parades, running a glorified grocery department and holding whist drives. It has no fighting policy and is making no real attempt to rehabilitate the ex-servicemen.<sup>80</sup>

Another stated that ex-servicemen had been waiting patiently for the Legion ‘with its bloated bank balance to make a fight for justice on their behalf’.<sup>81</sup> For the Secretary of the Disabled Ex-Servicemen’s Association, Witton Gilbert Branch, the issue was how the money raised from poppy sales could be better employed. He suggested:

starting pig and poultry farms for the very worst type of disabled men whose pension is inadequate. Their wives would be of great assistance to them. The British Legion officials might be able to get in touch with the Co-operative society stores to see whether they would take over the products. But I can’t see the reason why the Army, Navy and Air Force should not be able to take over the products. I think this would be better than giving men vouchers for groceries, etc., to purchase in many cases foreign goods.<sup>82</sup>

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<sup>79</sup> Ibid., Jan. 1927, p. 195.

<sup>80</sup> *NE*, 8 Oct. 1937.

<sup>81</sup> *NE*, 26 Oct. 1937.

<sup>82</sup> Letter to editor, *NE*, 11 Nov. 1931.

Believing that the British Legion had woefully failed to do anything worthwhile on behalf of disabled veterans the United Council of Disabled Ex-servicemen's Association planned to send a deputation to the House of Commons to discuss their plight, stating that their aim was 'work and not expensive parades and processional activity'.<sup>83</sup> The Legions' apparent support for government initiatives provoked further criticism: 'how typical of the British Legion to rush to the defence of the Minister of Pensions against the attacks of those nasty ex-servicemen!' <sup>84</sup> Such attitudes may explain in part why Legion numbers were relatively low. Although the British Legion received some criticism they did coordinate their relief work with the United Service Fund and dealt with a variety of hardship cases such as ex-servicemen requesting small grants to set up businesses, relief for the out of work and financial assistance for war widows.<sup>85</sup>

### **The Flanders Poppy**

Armistice Day addresses given by local dignitaries and clergy were used to highlight the plight of all veterans, and letters in newspaper columns around Armistice Day reminded people of their responsibility to veterans and the practical ways in which they could help.<sup>86</sup> Rhetoric and individual requests were all very well, but not very effective. It was the British Legion who provided the most co-ordinated practical means by which people could aid those suffering because of the war, whilst also creating the most enduring symbol of remembrance - the Flanders Poppy.

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<sup>83</sup> *NE*, 16 Oct. 1937. They claimed to represent over 70,000 men. This did not include 'hundreds of other branches who work on their own with identical aims'.

<sup>84</sup> *NE*, 23 Oct. 1937.

<sup>85</sup> See letters dated 22 Jul., 24 Sep., 4 Oct. and 3 Dec. 1926, Ex-Servicemen Relief Cases, D/HH10/15/20, DRO.

<sup>86</sup> Archdeacon Derry, *GCN*, 12 Nov. 1920; *NE* and *NEC* 11 Nov. 1922; Cardinal Bourne's address, *BLJ*, Vol. III, Dec. 1923, p. 185; Letters page, *NE*, 5<sup>th</sup> Nov. 1930.

The poppy served not only to remember the dead, but those broken by war. Moreover, the manufacture of the poppies created work for disabled ex-servicemen and the money raised aided those who had suffered as a consequence of the war. In 1923 the Legion also requested that all denominations should be approached and asked to devote collections taken on that Sunday to Earl Haig's Poppy Fund, and also, that War Memorial Services and Church Parades should, wherever possible, be arranged, and a poppy wreath placed on the War Memorial with fitting ceremony. Thus the British Legion was instrumental in creating a ritual and ceremony which became familiar throughout the country, together with an identifiable symbol of remembrance whose sale benefited those suffering because of the war.<sup>87</sup> Commemoration stood to honour the dead and to remind people of their obligation to care for the survivors. Not to fulfil the latter was dishonourable to the memory of the former. The British Legion was created to ensure that those who had suffered were not forgotten and Armistice Day provided them with the opportunity to bring into the public arena the plight of disabled veterans whilst collecting funds via the poppy appeal to aid all ex-servicemen in need.

The British Legion viewed the poppy as the perfect memorial to the dead stating that:

We take long to build our memorials. We argue about their shape and their position – and even at the best we but build our little mounds of stone and mud that shall be swept away. Nature requires no time to set up her great memorial, for her poppies grew on the newly-made graves – an ever-recurring and never dying memorial.<sup>88</sup>

The British Legion explained the poppy campaign thus:

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<sup>87</sup> *BLI*, Vol. III, Sep. 1923, p. 85.

<sup>88</sup> *BLI*, Vol. 1, p. 8.

The sale of the Red Poppies has a four-fold object. Those who buy will commemorate “Remembrance Day,” they will pay homage to the men who made the great sacrifice, they will help to mitigate the distress prevailing amongst ex-service men of all ranks and their dependants, and they will also assist to benefit the sorely-stricken women and children in the devastated areas of France.<sup>89</sup>

The popularity of this campaign spread throughout the country. Councillors in Stockton decided to have house to house collections and street sales of poppies on Armistice Day.<sup>90</sup> In its second year of introduction it was reported that in the city of Newcastle ‘practically every man, woman, and child in every station of life wore the poppy, the emblem of sleep, and a befitting reminder of the sacred land where so many of our brave boys lie’. The Mayor of Newcastle performed ‘an inaugural ceremony of “Poppy Day” below the shadow of the South African War Memorial’, saying it was his duty to inaugurate what had ‘become known as “Poppy Day” the anniversary of Armistice Day when we combine to make an effort on behalf of the living who are suffering as a result of their patriotism’.<sup>91</sup> Like the two minutes’ silence the poppy became part of the remembrance ritual. In 1923 a correspondent to a local newspaper remarked, ‘I think there is little doubt that the emblem of the Flanders Poppy has now definitely taken its place as our national flower of remembrance.’<sup>92</sup> The wearing of a poppy not only showed respect towards the dead, but provided an opportunity of ‘demonstrating in a practical manner their sympathy with those gallant men who fought in the War and now found themselves in straitened circumstances.’<sup>93</sup> The poppy was adopted for wreaths and public displays. In 1924 the word “Remembrance” was fashioned out of wire meshing, and as the public of Newcastle purchased their poppy they inserted the

<sup>89</sup> Ibid., Nov. 1921, front page.

<sup>90</sup> *NE*, 18 Oct. 1921.

<sup>91</sup> *NEC*, 11 Nov. 1922.

<sup>92</sup> *DST*, 26 May 1923.

<sup>93</sup> *NEC*, 10 Nov. 1924. See also *NEDG*, 7 Nov. 1927. It states that the poppy represented remembrance of the fallen and service to those who suffered.

flower into the mesh so that 'the word "Remembrance" quickly began to assume a red colouring.'<sup>94</sup>

Throughout the inter-war period appeals to assist the British Legion in their campaign to aid those suffering by purchasing a poppy, appeared in local newspapers. The sale of poppies became a matter of local pride with results of collections printed in newspapers, parish magazines and the North East Branch section of the *British Legion Journal*.<sup>95</sup> Moreover, some innovative ways were used to raise the profile of the poppy. For example the Blyth branch of the British Legion were awarded second prize in the Blyth Carnival Procession for their tableau entitled 'Flanders Poppies'.



**Fig. 60: The tableau created by the Blyth Branch of the British Legion entitled 'Flanders Poppies'.**

[Source: British Legion Journal, Vol. V (July 1925 - June 1926), Nov. 1925, p.159]

<sup>94</sup> *NEC*, 11 Nov. 1924. In Truro an empty frame of a wreath was placed on the war memorial and people were encouraged to fill the frame with individual poppies, Gregory, *Silence*, p. 103

<sup>95</sup> Local newspapers: (*NEC, DST, NE, NEDG*), tended to publish the amounts collected compared with previous years. The *BLJ* reported on local branch collections and parish magazines also printed the amounts collected for the Haig Fund, see Sedgefield, EP/Se14/13, DRO.



The popularity of the poppy grew as the years progressed. In 1926 despite industrial disputes and hardship it was reported that 'probably more poppies were sold in the streets of Middlesbrough than on any previous occasion and they were worn by almost every person met in the thoroughfares'.<sup>96</sup> Indeed, it was reported that record numbers of poppies had been produced: 26 million as opposed to 18.5 million the previous year.<sup>97</sup> By 1929 poppies were showing in a million button holes on Tyneside, Newcastle expected record receipts and North Shields and Byker ran out of poppies completely.<sup>98</sup>

The poppy was not without controversy. In 1925 the public were warned that some firms were producing poppies for commercial gain.<sup>99</sup> Another concern was that all money collected from poppy sales was sent to the British Legion's Headquarters, leaving some to question whether all the local money would be returned to be spent on the needy of the area. In response it was stated that Middlesbrough had raised £471,15s 2d from poppy sales in 1935; the sum returned to the town was £625.<sup>100</sup> Others felt the British Legion and the poppy appeal were indicative of the state abrogating its responsibility to the suffering, and there would be no need for them if men had been fairly and justly treated. Local annual appeals for volunteers to sell poppies were viewed as disgraceful, it was asking 'the nation at large to parade the streets and beg pennies in order to alleviate distress among ex-servicemen, widows and orphans who had given their all for the country'.<sup>101</sup> There were

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<sup>96</sup> *NE*, 12 Nov. 1926. Rowlands Gill Branch of the British Legion reported that its Remembrance Day collection had doubled despite 'conditions prevailing in the district'. Bishop Auckland Branch reported the sale of poppies had increased from nil in 1924, £11 in 1925, to £87 in 1926. *BLJ*, Vol. VI, Dec. 1926, p. 164. In Byers Green branch recorded that the 'sale of poppies was definitely good considering the prevailing unemployment in the mining village.' *BLJ*, Vol. VI, Jan. 1927, p. 195.

<sup>97</sup> *NEC*, 10 Nov. 1926.

<sup>98</sup> *NEC*, 11 Nov. 1929.

<sup>99</sup> *NE*, 6 Nov. 1925.

<sup>100</sup> *NE*, 13 Nov. 1933 and 11 Nov. 1935. Although it was reported that another town collected £1,300 and did not receive 1% return. *NE*, 18 Nov. 1933.

<sup>101</sup> *NE*, 6 Nov. 1930 and 22 Nov. 1933.



grievances surrounding the Poppy Factory related to working conditions and eligibility. Some found it difficult to work the long hours or to produce the requisite 2,000 poppies a day and the lowest rate of entry was set at 75% disability.<sup>102</sup> Furthermore, the number of men from the provinces was few and even fewer from the north. Moreover, they were given the worst lodgings and had to cope with living hundreds of miles from home which meant many were sent home after 26 weeks unable to cope.<sup>103</sup>

Despite the criticism the importance of the Poppy Day collection was crucial as the yearly appeal for help continued to indicate. In 1932 Lord Harewood said:

The need of ex-service men and their dependants is still very urgent. Many of them are out of employment through no fault of their own; whilst others, owing to war disabilities, are having a hard fight in the struggle for existence ... Yorkshire area depends almost entirely for its funds upon Poppy Day collections. At the moment those funds are very low and it has no reserves to call upon.<sup>104</sup>

Moreover, the aid it continued to provide was vital and varied. For example, the money raised by the Legion's Redcar branch through poppy appeals had totalled £800, and it had:

prevented the burial of 12 ex-servicemen in pauper's graves and had been responsible for removing families to places where the breadwinner was working. In addition families had been enabled to emigrate to the colonies.<sup>105</sup>

### **The Veterans' Response to Commemoration**

In the first years after the war there is evidence that suggested there was parity between the importance of the veterans and the bereaved at events surrounding remembrance.

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<sup>102</sup> *NE*, 18 Nov. 1933.

<sup>103</sup> *NE*, 6 Nov. 1935.

<sup>104</sup> Appeal made by Lord Harewood, Area President of the Yorkshire area of the British Legion, *NE*, 10 Nov. 1932.

<sup>105</sup> *NE*, 16 Nov. 1932.

Reports on the unveiling of memorials suggest that the ex-servicemen turned out in good numbers, indicating their support,<sup>106</sup> and that they were given the same consideration as the bereaved at such services. For example at one unveiling ‘a large number of ex-servicemen formed up in front of the vicarage and marched into church, pews being reserved both for them and the mourners.’<sup>107</sup> Yet it remains difficult to know what proportion of ex-servicemen did not support public remembrance, either because they felt uncomfortable with the ritual or because they wanted to move on from the war. The sources provide little information in this regard, but the Bishop of Durham does make one revealing observation. In 1923, while attending a memorial dedication, he was disgusted to see crowds of young miners flocking to watch a football match, ‘while the memorial of their dead contemporaries was being dedicated.’ He found this very significant and wrote that ‘the men who fought in the Great War were no longer willing to be reminded of the fact’.<sup>108</sup>

As the employment situation worsened Armistice Day and the memorials themselves were used by veterans to air their grievances, and utilitarian memorials, such as village halls, were used to deliver aid and support.<sup>109</sup> The unemployed of Grangetown, many of whom were ex-servicemen, had previously found themselves excluded from taking their place with other organisations at the war memorial on Armistice Day. As a result they conducted an Armistice Day ceremony behind the Employment Exchange, speeches took the place of

<sup>106</sup> 400-500 ex-servicemen attended the unveiling of Haverton Hill memorial, *NE*, 16 Oct. 1922.

<sup>107</sup> *DST*, 18 Aug. 1923, Bishopton War Memorial. In the official processions for unveilings ex-servicemen were often given a privileged position, at Middleton-in-Teesdale’s unveiling they led the procession with relatives of the fallen 6<sup>th</sup> in line, CP/MT27, DRO. At Shildon’s unveiling procession they were 3<sup>rd</sup> in line and had space reserved around the memorial for them, D/X1304/1, DRO.

<sup>108</sup> Leadgate Parish Church memorial, Henson Diaries (36), 6 Oct. 1923.

<sup>109</sup> Hartley Memorial Hall, which had been partly paid for by deducting 2d for miners pay for a period of weeks, was put to good use as a soup kitchen during the 1926 miners’ strikes, NEWMP. A few supporters in Newcastle protested against ex-servicemen’s living conditions during the ‘silence’, *NEC*, 1931. The South Bank British Legion boycotted the official Armistice Day parade because the Urban Council had reversed a decision appointing an unemployed ex-serviceman to a job, *NE*, 12 Nov. 1936.

sermons, the two minute silence was observed, followed by a procession through the town of about 500 people.<sup>110</sup> In Loftus fifty members of the Loftus-in-Cleveland Unemployed Fellowship paraded from their headquarters to Loftus War Memorial where a short service was conducted by a local vicar.<sup>111</sup>

This was not a widespread activity or one that great numbers participated in, but it focused attention on the plight of those who returned and the broken promises they endured. Ex-servicemen also used the day to speak of their injustice. One veteran wrote:

The time seems appropriate for asking what the country has done for thousands of its surviving ex-soldiers. So far as I can see, it is denying us the right to work and live in the country for which we have fought. I see in the Northern Echo of to-day the case of a postman who could not live on £2 a week. My earnings for the last six months have been less than 30s per week, with a similar family to maintain, and no dole.<sup>112</sup>

Armistice Day was utilised to draw attention to particular grievances. Veterans' protests even though there were few, may have been tolerated because communities appreciated that they did have genuine grievances. Ex-servicemen were particularly aggrieved when they compared their situation with other ex-servicemen in other countries. For example, one man wrote:

I learn that there are 800,000 ex-service men walking the streets. Further, there are 60,000 disabled men able to work and unemployed. There are no unemployed disabled men in either France, Germany, Italy, or Poland. It is evident that whatever our opinions were of our late adversaries conduct in warfare, we have a lot to learn from them today.<sup>113</sup>

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<sup>110</sup> *NE*, 12 Nov. 1932.

<sup>111</sup> *Idem*.

<sup>112</sup> *NE*, 12 Nov. 1926.

<sup>113</sup> Letter to the editor, *NE*, 12 Nov. 1924. For more information regarding the contrast between the treatment of disabled veterans in Britain and Germany. For a more detailed comparison between the

However, the sanctity of the day and the public's strong attachment meant that hijacking Armistice Day to promote a cause, however worthy, was not the wisest or safest way to engender sympathy or support. The Socialist Mayor of Blyth stayed away from the Armistice Day observations remarking that 'the experience of Armistice Services in Blyth had been like most other places, more or less a farce'. His objection was that it focused on the dead and not the living. This caused the former Mayor to indignantly respond that they too had the interests of the ex-service men at heart.<sup>114</sup> In Sunderland communists were put off breaking the 'silence' to stage a demonstration against unemployment and the plight of ex-servicemen, as past experience had taught them that the public and the police came down hard on any such disturbance.<sup>115</sup>

The responses of the veterans to the death of their friends in the war were probably as complicated and ambivalent as their feelings about the war itself: they knew too much to accept the simple ritualized rhetoric of commemoration in the 1920s.<sup>116</sup> Their wartime experiences combined with unemployment and dreadful living conditions on their return meant that the meaning of Armistice Day was different from that of the civilian population and hence their approach to remembrance was sometimes at odds with the rest of society. One veteran said that the 'silence' did not seem appropriate when thousands of the living were on the verge of starvation.<sup>117</sup> On a practical level, to attend an Armistice Day service was difficult for many ex-servicemen fortunate enough to be in employment if it fell during the week. One resident asked 'could not the shops close from 10.45 to 11.30 a.m. and thus

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welfare offered to veterans in Britain and Germany see Cohen, *The War Come Home*.

<sup>114</sup> *NEC*, 11 Nov. 1931.

<sup>115</sup> *NEC*, 11 Nov. 1931.

<sup>116</sup> Pat Jalland, *Death in War and Peace: A History of Loss and Grief in England, 1914-1970* (Oxford, 2010), p. 29.

<sup>117</sup> *NE*, 22 Nov. 1933.

allow ex-Service assistants to attend this solemn ceremony?'<sup>118</sup> For those out of work the matter was complicated by the daily requirement of signing the unemployment register at 11 o'clock. However, for the ex-servicemen of North Shields the Tyneside Branch of the British Legion negotiated a time that allowed them to attend a service.<sup>119</sup>

By 1925 a change in attitude towards Armistice Day began to emerge, one that shunned the rejoicing and partying that many veterans had enjoyed as part of marking the day, in favour of a solemn and thoughtful observation.<sup>120</sup> The composition of the crowds attending civic Armistice Day observations locally and at the national Cenotaph began to change. In 1927 it was reported that 'a few years ago men predominated at the Cenotaph, but now the men's service is at the City Memorial, opposite the Royal Exchange,' and the crowds which gathered mainly compose of women.<sup>121</sup> This change began to move Armistice Day into the realms of support for the bereaved with its emphasis on the dead, leaving the British Legion to advance the needs of those who survived and to organise events at which veterans felt at ease. However, because of the low numbers joining the British Legion it is difficult to assess how successful and relevant the rituals and events organised by the Legion were based on the attendance of a minority of ex-combatants.<sup>122</sup>

From the outset the Legion had a dual purpose: to look after the living and also to ensure that the nation never forgot its dead. Summarising the Legion's policy T.F. Lister (the first

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<sup>118</sup> Armistice Day service in Darlington Market Square, *NE*, Nov. 1927.

<sup>119</sup> *NEC*, 10 Nov. 1925

<sup>120</sup> Harding, *Keeping the Faith*, pp. 15-16. In 1919 Wallsend announced they would hold displays of fireworks in the city on Armistice night, *NEC*, 11 Nov. 1919. However, as early as 1920, in South Shields an Alderman voiced the opinion that the day should be observed in a 'fitting manner' and was not to be made into 'an occasion for jollification.' *NEC*, 11 Nov. 1920.

<sup>121</sup> *NE*, 12 Nov. 1927. Locally, a predominance of female attendance was reported at Wallsend; Middlesbrough's and Bishop Auckland's Armistice Day civic observations, *NEC*, 11 Nov. 1925, *NE*, 12 Nov. 1925 and 12 Nov. 1930.

<sup>122</sup> Alex King, *Memorials of the Great War in Britain: The Symbolism and Politics of Remembrance* (Oxford, 1998), p. 221.

Chairman) listed the intention to institute 'throughout the Empire' a 'National Day of Commemoration for those who fell in the Great War, and to urge upon the Government the desirability of instituting such a day as a general holiday'.<sup>123</sup> By the time of the Legion's formation the two minutes' silence, in memory of the fallen, had already been established, but there was still no national commemoration built around it. To redress this, a meeting of the Legion's National Executive Committee in September 1921 resolved that the 11 November be adopted by the British Legion as Remembrance Day. This intention was communicated to the government who responded by informing the Legion that that there would be an official ceremony in Whitehall on that day and requested the Legion's presence.<sup>124</sup> Whether the Legion's intention had influenced government plans is not known. Until a national day of commemoration was secured Lister encouraged Legion members to take 'part in the Armistice Day services and ceremonials', he also requested that if their Legion branch had not yet held a memorial service in their locality to do so without delay.<sup>125</sup> In 1923 the British Legion boasted that 'in practically every town, village and hamlet of these Isles, Legionaries remembered and paid homage to their fallen comrades.'<sup>126</sup> Locally this statement was borne out by the number of services arranged or attended by British Legion members throughout the interwar period and it was not uncommon to have Legion standards dedicated on such occasions.<sup>127</sup>

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<sup>123</sup> *BLJ*, Vol. I, Aug. 1921, p. 27.

<sup>124</sup> Harding, *Keeping Faith*, p. 13.

<sup>125</sup> *BLJ*, Vol. I, Sep. 1921, p. 51.

<sup>126</sup> *BLJ*, Vol. III, Dec. 1923, p. 188.

<sup>127</sup> See Wolsingham and Horden *BLJs*, IX, Nov. 1929, p. 132 and VIII, Nov. 1928, p. 138. Saltburn, *NE*, 10 Nov. 1927.



**Fig. 61: The Bishop of Durham dedicating the British Legion's Branch Standard for Bishop Auckland.**

[Source: British Legion Journal Vol. VI (July 1926-June 1927), Dec. 1926, p. 195, Haig House, London]

Walker branch held an annual church parade for 'all ex-servicemen and friends'. After the service the parade marched to Walker Park, where wreaths were placed on the Cenotaph on behalf of the Walker branch of the British Legion and the Women's section.<sup>128</sup> The Burnopfield branch together with the representatives of local friendly societies paraded and held a short service near the war memorial, after which the procession reformed and proceeded to St. James's Church where a service was conducted.<sup>129</sup> Westerhope branch, Northumberland, organised a memorial service at St. John's Church, Whorlton, where a wreath was placed on the memorial on behalf of the Legion.<sup>130</sup> In 1933 the Darlington branch of the British Legion held its annual memorial service. More than 300 members of

<sup>128</sup> *NEC*, 10 Nov. 1923.

<sup>129</sup> *NEC*, 10 Nov. 1923. Northumberland Branch arranged a memorial service and parade in Shiremoor, *BLJ*, Vol. V, Nov. 1925, p.195.

<sup>130</sup> *BLJ*, Vol. VI, Dec. 1926, p. 164.

the Legion as well as other ex-Servicemen marched to the service from the Legion head quarters to the Cenotaph in the grounds of the Memorial Hospital.<sup>131</sup> A year later a local paper demonstrated that although there were a variety of commemorative activities, the British Legion still held their own service. The paper stated that the 'annual Remembrance Concert' was to be held 'in the City Hall at 7.45. On Sunday the Armistice Day Service will be held at the City War Memorial ... In the afternoon of the same day the British Legion Memorial Service will be held at St. Nicholas' Cathedral... In the evening there will be a great Civic Demonstration for Peace in the City Hall'.<sup>132</sup>

It is evident that not all British Legion commemorations were held in churches or at war memorials. Jarrow branch held their Armistice Day gathering at the Drill Hall on the Friday night before Armistice Day.<sup>133</sup> Seaton Delaval branch held an Armistice service in the picture hall. The service was attended by ministers of local churches, and the area chairman. A procession then marched to the War Memorial, where a short service was held and wreaths placed on the memorial.<sup>134</sup> South Shields branch held an annual memorial service in South Marine Park to commemorate the outbreak of war and to remember the dead.<sup>135</sup> In some cases the location was not always one of choice. Coxhoe branch were forced to use a local cinema when they were denied the use of St. Mary's church by the Bishop of Durham.<sup>136</sup>

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<sup>131</sup> *NE*, 6 Nov. 1933. The response to the British Legion annual memorial service was good as in 1937 it was reported that 1,000 people attended. *NE*, 8 Nov. 1937.

<sup>132</sup> *NEC*, 10 Nov. 1934.

<sup>133</sup> *NEC*, 10 Nov. 1926.

<sup>134</sup> *BLJ*, Vol. V, Nov. 1925, p. 195.

<sup>135</sup> *BLJ*, Vol. IV, Sep. 1924, p. 103.

<sup>136</sup> *NE*, 11 Nov. 1931. Permission refused because a Primitive Methodist Minister was taking part in the service.



The Legion also arranged for veterans to travel abroad in order to pay their respects to those comrades buried on foreign soil.<sup>137</sup>

Although the British Legion was instrumental in organising a number of Armistice services throughout the area, they also collaborated with other organisations. In 1927 in Darlington a drumhead service was organised by a Joint Committee of The Soldiers and Sailors Buffet, the British Legion, and the Young Men's Christian Association. Lt. Colonel George Plant said that it afforded 'pleasure to many and offended none' and he hoped that similar arrangements would continue to be made in the years to come.<sup>138</sup> When attending ceremonies organised by other bodies the Legion occasionally found their position in the Armistice Day procession, and their centrality to the day itself contested.<sup>139</sup> In 1933, despite 14 years of the Legion's influence in the creation of Armistice Day commemoration, problems arose in Eston. The Old Contemptibles' Association considered that having joined up earlier than the average member of the British Legion (to become an Old Contemptible you had to have served under enemy mobile artillery between 4 August and 22 November 1914) they should follow immediately after the Urban Council members in the Armistice Day parade to the War Memorial. The British Legion felt aggrieved at the very suggestion. 'Was not Armistice Day Poppy Day, and was not Poppy Day a British Legion day? Surely after all these years, with the Legion in unchallenged precedence on such occasions it was impolite and most improper to seek alteration.'<sup>140</sup> Back came the response:

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<sup>137</sup> *NEDG* 9 Nov. 1925; *NE*, 12 Nov. 1927 reports on 225 Old Contemptibles travelling to Mons Cemetery.

<sup>138</sup> *NE*, 12 Nov. 1927. This did become a popular annual event organised by the Legion, see *NE*, 10 Nov. 1930 and 12 Nov. 1932 where it was reported that 2,000 people took part. The tradition of the drumhead service had its origins in the religious services held in the field where drums were covered in regimental standards and used as makeshift altars.

<sup>139</sup> See *NEC*, 10 Nov. 1923.

<sup>140</sup> *NE*, 4 Nov. 1933

This argument has arisen in almost every town in the country where both organisations clash. The O.C.A. won the point in London and others have followed in turn.<sup>141</sup>

The matter was settled in favour of the British Legion. However, that was not the end of the matter. The Old Contemptibles' replied that:

it is extremely unlikely that members of the South Bank branch of the Old Contemptibles' Association will take part in this morning's parade ... Their contention is that they as an organisation solely for ex-Servicemen should take first place in the procession, whereas actually they were allotted a position behind members of the Eston Urban Council and the British Legion ... Mr. Norman Davies the secretary said that the branch considered that the day was essentially an ex-Servicemen's day, and that the parade should be headed by the men who had made it possible. Their organisation was the only one solely for ex-Servicemen, and in other areas precedence had been given to it by the British Legion, with the Council bringing up the rear.... The Council did not mind following either of them. The only reason that they had been placed first was that they represented the people, and Armistice Day was after all a day of national mourning.<sup>142</sup>

The idea that ex-servicemen should take precedence on the day did not please some: the war memorial belongs to the public of South Bank, not to the ex-Servicemen alone. The Eston Urban Council was made the guardians of it and it is their right to allow or organise any processions to it.<sup>143</sup>

Some veterans chose to remember in their own way; a commercial traveller witnessed such an expression and recounted it in the local press. He said that shortly before eleven on Armistice Day he had been looking for a cenotaph when he saw 'a crippled man with a bugle accompanied by his wife and son pass towards the church.' He followed them into the church, where they were the only persons present, and observed the two minutes' silence.

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<sup>141</sup> Ibid., 8 Nov. 1933.

<sup>142</sup> Ibid., 11 Nov. 1933.

<sup>143</sup> Letters page, *NE*, 14 Nov. 1933.

‘Then the man with the bugle, an ex-soldier, sounded the Last Post and the Reveille.’ The traveller, an ex-soldier himself, described the experience as ‘the most dignified and inspiring of his life.’<sup>144</sup>

The memories that Armistice Day evoked could be overwhelming. One ex-serviceman attending the service at Blyth cenotaph collapsed and had to be taken to the local hospital, just prior to the two minutes’ silence; some of the crowd observed him shaking violently before he collapsed.<sup>145</sup>

Social events remained part of the Armistice Day observations for some veterans. An anonymous letter written to a local newspaper in 1925 regarding whether ‘Armistice Night should be a night of gaiety and rejoicing or of mourning,’ pointed out that on the whole it was the ‘ex-soldier who belonged to the gaiety school, and the man who was over age for fighting during the war that held the opposite view.’<sup>146</sup> Despite disapproval of Armistice celebrations the veterans continued to hold social events on or around Armistice Day. These annual dinners and reunions gave veterans a chance to come together and remember away from the constraints of civic Armistice Day ritual and the social mores that surrounded it. However, this did not mean that they lacked reverence. For example, it was reported that:

Durham University held a special dinner in the Hall of the castle for 60 men in residence who had served in the forces during the war. ‘The menu was a humorous one with its ‘Cox tale Soup’ its ‘Fray Bentos’ with ‘Bombardier Fritz’ its ‘Toot Sweet’ pudding and its ‘Old Contemptibles’ as a savoury. But humour and merriment were not the most prominent features of the evening. There were three toasts-the loyal toast and the Visitors, and one other which seemed to touch all most deeply. It was to

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<sup>144</sup> Ibid., 12 Nov. 1929.

<sup>145</sup> *NEC*, 11 Nov. 1930.

<sup>146</sup> *NEDG*, 29 Oct. 1925.

our Fallen Comrades, and though it was drunk in silence it set the background to our thoughts all through.<sup>147</sup>

The Armistice Association of Saltburn, formed in 1922 by local ex-service officers, held an annual dinner every Armistice night. Its objective was to keep 'evergreen the memory of the glorious dead.'<sup>148</sup> The Old Comrades Association also held annual dinners at which they toasted, in silence, the memory of their comrades who had fallen.<sup>149</sup>

Most of these events were arranged or approved of by the British Legion and were not one off events, but annual functions such as the annual Armistice concert held by the Bishop Auckland branch in the Town Hall,<sup>150</sup> or the annual memorial service and reunion held on Armistice Sunday by the Birtley branch.<sup>151</sup> Events held on Armistice Day always began by honouring the dead in the morning and in the evening they honoured the living, usually with a meal and some form of entertainment such as a musical programme, dances or whist drives.<sup>152</sup> Some marked specific events such as the annual dinner that took place in Hartlepool to commemorate the bombardment of the town on 16 December 1916.<sup>153</sup> There were one off events, such as a reunion of the North East Gallipoli survivors, held in Darlington organised to take place on 13 November 1937.<sup>154</sup>

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<sup>147</sup> *GCN*, 22 May 1919.

<sup>148</sup> *NEDG*, 12 Nov. 1927.

<sup>149</sup> *NE*, 15 Nov. 1926 and 19 Nov. 1928.

<sup>150</sup> *Ibid.*, 14 Nov. 1930.

<sup>151</sup> *BLJ*, Vol. VII, Dec. 1927, p. 167.

<sup>152</sup> Reunion held by Jarrow branch in a local hotel, *BLJ*, Vol. IV, Jan. 1925, p. 239. A smoker and concert was held by the Meadowfield branch and whist drives and dances were held by the Stanhope, Blackhall and Broompark branches of the Legion, *NE*, 14 Nov. 1932. Belford Brit. Legion Branch held an annual Armistice dinner, *Brit. Legion Journal*, Vol. VII, Dec. 1927, p. 167, the 18<sup>th</sup> D.L.I. Old Comrades Association held an annual reunion in Hartlepool, *NE*, 16 Nov. 1931. Stanley and South Moor branch of the Legion organised a ball, *BLJ*, Vol. IV, Dec. 1926, p. 164. *NE*, 12 Nov. 1935.

<sup>153</sup> *NE*, 18 Dec. 1919

<sup>154</sup> *NE*, 12 Oct. 1937.

A popular Armistice event was the Dug-Out Luncheon or dinner.<sup>155</sup> These events tried to replicate the setting and food the veterans had experienced during the war. A local newspaper bears witness to the lengths they went to achieve authenticity. It reported that in a Newcastle restaurant a dug-out had been carefully prepared, within which was placed a long bare-board trestle table set in army fashion. Salt was laid in heaps on the bare table, knives and forks were heaped together for each man to help himself, half-gallon tins of plum and apple jam and other food, including the rum ration, were laid out true to style. Potatoes roasted in their jackets, chunks of meat cooked with lumps of turnip and served from a Dixie into enamel soup plates (the potatoes were thrown on to the plates by the Orderly Man who refused to use spoon or fork) was the first course. There was no washing up party, and the “spotted Dick” pudding with jam, was flavoured with the “gippo” remaining on the plates from the first course. “Iron rations,” beer served in enamel pint mugs, and rum ration administered from a table spoon completed the meal. “Jerry” quiet during part of the meal, but most of the time he made his guns heard. Fireworks were so effectively used in this respect that one of the men in the dug-out was hit by stray shrapnel (a piece of jumping-cracker). The ceremony was excellently planned and included the reading of a long list of battalion orders for the day. A hearty singsong completed the proceedings, but the party did not forget to observe a silence in memory of pals who failed to return.<sup>156</sup>

These events did attract negative responses from members of the public, particularly if they were held on Armistice Day itself, highlighting the division between the veterans and the rest of the community regarding the meaning of Armistice Day and the right way to

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<sup>155</sup> See *BLJ*, Vol. IV Aug. 1924, p. 64 it reports on a ‘Dug-out’ night in Crewe, along similar lines.

<sup>156</sup> *NE*, 13 Nov. 1933.

observe it. One letter written to a local paper and signed 'disconsolate villages' complained about an Armistice Day social saying:

I wish to protest against a social having been held in our village on Remembrance Day. Could it not have been held in abeyance for that day at least, or are they going to make it a day of joviality and mirth instead of a day of bitter remorse? <sup>157</sup>

It attracted the following response:

Disconsolate Villager protests against the Coxhoe Armistice Day social. As one who did his bit, I draw your attention to the fact that the two minutes silence was observed by a great many who attended the social. Why has one to spend the rest of the day in bitter remorse? The social was asked for and attended by a great many who did their bit. It was known about long before the Armistice Day. <sup>158</sup>

Fiona Douglas argued that it was difficult for the veterans and the bereaved to console and support each other at the end of the war because of their differing experiences.<sup>159</sup> It is evident that the veterans' wartime experiences had an impact on the way they remembered and that some bereaved found this not consolatory, but offensive.

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<sup>157</sup> Ibid., 13 Nov. 1926

<sup>158</sup> Ibid., 15 Nov. 1926.

<sup>159</sup> Fiona Carol Douglas, 'The Ritual of Remembrance: The Church of Scotland and the Ritual of Thanksgiving and Remembrance after Four Wars in the Twentieth Century' (Unpublished thesis, University of Edinburgh, 1996), p. 32. See also David Cannadine, 'War and Death, Grief and Mourning in Modern Britain', in Joachim Whaley (ed.), *Mirrors of Mortality: Studies in the Social History of Death* (London, 1981), p. 213 and Alan Wilkinson who argues that some soldiers felt a deeper bond between themselves and their enemies than between themselves and civilians at home, *The Church of England and the First World War* (London, 1978), p. 192.

## CONCLUSION

This thesis has explored how the people of the North East remembered the fallen of the First World War in the interwar period, through material culture and ritual enactments. The North East region was used purely as a geographical area that gave access to a variety of different communities. The thesis does not claim that the North East was a cohesive unit with a shared unique identity, but rather, that it consisted of diverse communities with different histories and separate identities. It was these differences that were reflected in remembrance and on which the thesis focused. A regional approach allowed for a more intensive study of a broader range of memorials (2,227 in all) and provided a better understanding of how national remembrance and local factors influenced remembrance beyond the capital. It has also enabled a comparison to be made between local communities within the North East in order to determine to what extent communities were guided by one another in the type of memorials they produced and the ceremonies they devised to accompany them.

This thesis has therefore addressed two fundamental questions. Firstly, how did the communities of the North East of England remember the fallen of the First World War? Secondly, what influenced the process of remembrance and what effect did local variations in economic, political, social, cultural and religious structure have on the process? It has identified that there were three major elements that influenced North East remembrance: national remembrance, the churches and local culture. It has argued that the number and variety of memorials built throughout the North East has demonstrated that national remembrance was inadequate as a focus of grief and that there was a desire to honour the fallen closer to home. Local memorials and commemorative ceremonies re-sited

remembrance shrinking it to be specific, accessible and more meaningful to the local community. However, because there was no central directive regarding remembrance, communities beyond the capital were left to develop their own versions of remembrance and looked to their past, religion, national remembrance, and one another for guidance and inspiration. Although there was a desire to honour the fallen, there was uncertainty regarding what to produce. This led to a great deal of similarity regarding the process of memorial production, the type of memorials constructed, and the commemorative rituals that developed around them. However, there were also differences. These can be located in the ways in which communities 'personalised' remembrance to make it more meaningful, thus enabling them to return their loved ones 'home'. Memorials and their associated annual commemorative ceremonies, therefore, reveal loyalties, to county, town, village, institution, workplace and family and the pride and sorrow associated with the sacrifice made by their people for the nation.

Part one of the thesis focused on memorial production. It has demonstrated that there was a wide variety of memorials produced across all scales of memorial project, and that the number of utilitarian memorials has previously been underestimated. The peak of memorial building occurred in 1921 and there were almost an equal percentage of memorials erected on secular and religious land. This differs from Gregory's findings. He found a higher percentage sited in places of worship.<sup>1</sup> Part one has also shown that there were four key elements that anchored a memorial to its community: location, iconography, inscriptions, and unveiling ceremonies. All these factors were in the control of war memorial committees – both civic and community - composed of local elites. However, these elites were seldom a cohesive group, with debates surrounding memorial building reflecting local

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<sup>1</sup> Adrian Gregory, *The Last Great War: British Society and the First World War* (Cambridge, 2008), p. 258.



rivalries and the divisions. This was not a democratic or inclusive process and the wishes of the ordinary bereaved or other interested parties, such as the veterans, were seldom a priority.

The local economy had an impact on memorial building. The industrialists were the most influential group within the area; without their practical and financial support, and that of their workforces, many North Eastern memorials would not have been built. Nonetheless, both civic and community memorial projects suffered from lack of funds, and many were unveiled before all the money was raised. The state of the economy was often blamed, but there were probably additional factors. Constant demands by competing schemes created public apathy: the wider public usually had less enthusiasm than the schemes' instigators.

Chapter one demonstrated that the National Cenotaph motivated and influenced the production of many civic memorials. However, the function of civic memorials was less to do with assuaging grief and more a demonstration of civic pride and civic duty. Civic memorials were *of* the community but were not necessarily *for* the community. They were erected, for most people, in unfamiliar cities or county towns that lacked physical and emotional connections for the families of the fallen. Many civic memorials were ambitious schemes, both in their scale and in their cost. This required months, or even years, of planning and fund raising. This left many civic schemes at a disadvantage, as community memorials were not only smaller and more intimate, but accessible and were erected long before many civic schemes.

Chapter two explored community memorials. It demonstrated that the fallen were remembered in many locations, through a far greater variety of memorials than just the village cross, and that these memorials were often informed by local culture and tradition.

Moreover, different criteria determined the selection of community memorials resulting in the acceptance of schemes which elites had rejected as 'unfit' as civic memorials, thereby confirming the view that the objectives of civic and community memorials were different. The location of a memorial mattered since it was required to encapsulate all the connotations of 'home'. It brought the fallen back to the heart of their communities where they were no longer faceless or nameless. They were more accessible than civic memorials and were more likely to have the names of the fallen inscribed on the memorial, giving it an intimacy that served as a daily reminder to those left behind of the sacrifice made by *their* men on *their* behalf. Nonetheless, most community memorials were not erected in locations which were suitable as a focus of grief. This was because these were small tributes situated in workplaces, schools and clubs, where ceremonies could not be performed and where the bereaved were unlikely to pass. They were in essence marks of respect.

Chapter three considered iconography, inscriptions and unveilings and how they were used to communicate messages about the war. It has demonstrated that generally traditional forms of memorial were adapted using religious, classical, medieval and patriotic iconography and language to create meanings and offer comfort. It has also identified that memorial inscriptions drew on a small number of quotations that came from the bible, literature and Kipling. This supports Winter's interpretation that there was a common language of sacrifice based on traditional language, rituals and forms.<sup>2</sup> However, it went beyond these well established patterns and considered how these three elements were used to connect a memorial to a specific space, making it unique and a more meaningful tribute for the people of the community. Unveiling ceremonies reinforced local connections:

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<sup>2</sup> Jay Winter, *Sites of Memory, Sites of Mourning: The Great War in European Cultural History* (Cambridge, 1995), p. 115.

speeches addressed local issues and concerns, and their organisation reflected the structures of power in local society.

Part Two concentrated on the rituals and services that developed around memorials. It has shown how commemorative activity began during the war and was instigated by the churches who continued to play a central role in post-war commemoration, and was dominated by local elites who presided over the ceremonies. The language of commemoration changed after the first few years and moved away from the wartime language of patriotism and sacrifice, towards the preservation of peace. However, although commemoration was a creative process in which all interested parties could participate and unite in a common purpose of honouring the fallen, the value of commemoration is difficult to assess. Responses were varied and complex and commemoration was not always unifying.

Chapter four served as a context for chapters five and six. It is evident that the churches played an integral role in post-war commemoration; however this had evolved from their wartime activities. Therefore, in order to establish the context for post-war commemoration this chapter considered the churches responses to the war. It demonstrated that the churches wartime practices did not bring about the hoped for religious revival, nor did it strengthen their social influence. Their call to prayer failed to increase regular church attendance, and as the war wore on and the casualties mounted, prayer seemed futile and inadequate. Their involvement in wartime propaganda and their active role in recruitment campaigns did little to advance their cause. However, there was no widespread reaction against religion. Indeed, people continued to turn to the churches to perform their traditional role of offering support and comfort to the bereaved. The churches responded

by constructing rituals and holding services throughout the war that recognised the service and sacrifice of the soldiers. These were well attended and formed the basis of post-war remembrance and sealed the churches relationship with commemoration of the First World War.

Chapter five showed how communities developed their own forms of commemoration. These were scaled down versions of national commemoration, but incorporated elements that were characteristic of the local community. There was a continued reliance on religious language, rituals and imagery that had been engaged in by the churches during the war, to make sense of the conflict and to offer hope and comfort to the bereaved. However, churches were slow to incorporate remembrance into the ecclesiastical calendar, and the lack of a clear directive from church hierarchies led to a confused picture across the North East which had some clergy holding remembrance services on the Sunday before Armistice Day and some on the Sunday after.

Popular support for commemoration continued throughout the interwar period with smaller communities seeing the largest proportions of their population attending. However, it still equated to a small proportion of the whole community and it is difficult to know exactly who attended. There were some dissenting voices, and there may have been many more who felt uncomfortable about speaking out. Generally, any suggestion of abandonment was reportedly met with condemnation. Evidence regarding the responses of the bereaved is difficult to find and what little there is suggests that women harboured mixed views about the value of commemoration. This substantiates Gregory's claim that, because official commemoration was created for the bereaved and not by them, it may not

have genuinely reflected their wishes.<sup>3</sup> Furthermore, as Catherine Moriarty has observed, memorials were 'a collective statement' and 'a collective solution to individual loss': they tell us little about how people mourned beyond these structures.<sup>4</sup>

Chapter six considered the relationship between the veterans and remembrance and whether the difficulties they encountered on their return had any impact on this relationship. It challenged the claim that remembrance privileged the bereaved over the veterans by demonstrating that the veterans were not forgotten by their community. It demonstrated that local communities showed compassion and recognised the veterans' services with welcome home celebrations and presentations, and that a quarter of all memorials also recorded the names of all those who had served. Communities were aware of the difficulties that veterans faced, particularly regarding unemployment, and tried to aid their reintegration through relief and training programmes, many of which had little governmental support. Moreover, there is no evidence of any widespread hostility from veterans towards the civilian population. It is unlikely that any of the community's actions had much effect on the veterans' response to remembrance, but rather remembrance meant different things to those who had experienced war and had returned to an uncertain future. Furthermore, it has demonstrated that the veterans were not a cohesive group, and although some veterans may have felt uncomfortable attending commemorative services, the diversity of commemorative activities did allow those veterans who wanted to remember, to do so in a way which was acceptable to them. This is evident in the ways that some veterans celebrated the Armistice and remembered their comrades. However, the small numbers joining ex-servicemen's organisations and engaging in such activities would

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<sup>3</sup> Gregory, *The Last Great War*, p. 255.

<sup>4</sup> Catherine Moriarty, "'Though in a Picture Only': Portrait Photography and the Commemoration of the First World War', in G. Braybon (ed.), *Evidence, History and the Great War* (Oxford, 2003), pp. 30-47.

suggest that this was not necessarily a widespread response, and that the reaction of veterans varied. For many finding employment and a return to a family life was paramount.

### Historiographical Debate

This section will consider two fundamental questions debated in the existing historiography in the light of this research. Firstly, what purpose did remembrance serve? Was it an act of political manipulation that saw the construction of a 'myth' that defined the war and the fallen in terms which justified and vindicated the losses in order to deflect criticism away from the establishment, as those from the functionalist school, such as Mosse and Hynes, believed? Or was it, as the 'grief school' stated, primarily to help the bereaved come to terms with their losses? Secondly, how was the war understood and expressed? Was there a break from patriotic 'traditional' forms of representing war encapsulated in classical, romantic, and religious images and ideas, towards a 'modernist' approach based on the experience and reality of war?

This thesis has shown that remembrance was used both as a political tool and as a healing force to offer comfort and meaning to the bereaved and the wider community. Its political significance has to be balanced by recognising its value as a focus for mourning. Remembrance may have embodied permanent ideals about the war creating part of the 'myth' that Mosse referred to, but the lack of Government directive regarding remembrance would weaken the argument that the establishment set out to cynically manipulate remembrance for its own ends. It would be more accurate to state that the interests of the Government and the bereaved converged for a time.

The war did not bring about a rupture with the past. Much of the rhetoric surrounding remembrance was a continuation of the wartime rhetoric that had been used to justify Britain's cause. After the war it served to justify the sacrifice. The language of loss was constructed from traditional forms of art, poetry, literature, and religious ritual and imagery. These familiar forms were not replaced, but adapted to take on new meanings to make them appropriate for the remembrance of the fallen and to comfort the bereaved.

Remembrance was not imposed on communities from above, but rather it was driven from below. Remembrance developed organically and began with the churches during the war, when people turned to them for meaning and comfort. The permanent National Cenotaph, the continuation of the two minutes' silence and the adoption of annual commemorative services were all driven by a public desire to express their loss and honour the fallen.

However, a national monument and its associated rituals were unsatisfactory as a focus for local grief. Communities, therefore, built their own memorials and developed their own rituals based on the national model. King has argued that remembrance was political because it relied on the institutions of local government to create memorials and arrange annual commemorative ceremonies.<sup>5</sup> King's argument is true: remembrance required the resources of local government and that of other social elites. This was part of their civic duty and was not contested by the wider community although their actions often were.

Remembrance could be exploited. Elites had the opportunity to promote their interests, award contracts and elevate their own status within the community. It also gave them access to an audience which they could use to advance social, political and moral ideals about war and the post-war society. However, symbols of remembrance were ambiguous

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<sup>5</sup> See Alex King, *Memorials of the Great War In Britain: The Symbolism and Politics of Remembrance* (Oxford, 1998).

and were open to a variety of interpretations: no definitive meanings were established. Whether or not other sectors of the community placed the same values and interpretations on remembrance as those expounded by the elites is unclear, but this ambiguity allowed people to unite in a shared desire to honour the fallen. Furthermore, the bereaved, and the wider public were compliant. They were willing to accept a sanitised view of the war, and the only section of society which had difficulty was the veterans whose experience informed how they remembered. It was not, however, in anyone's interest to dwell on the futility of death in war. National and personal recovery depended upon giving meaning to the deaths, particularly in the immediate years after the war when emotions were raw.

#### Wider Comparison: Britain and other Countries

This thesis can also be placed in a broader comparative framework in order to identify the uniformities and differences in remembrance that existed because of the diversities in national and local culture.<sup>6</sup> Work already undertaken has demonstrated that there was a great deal of similarity in the way countries mourned the fallen and remembered the war, but who memorials commemorated and what they communicated about war was dependent on the 'cultural norms and religious traditions' of a country. Each nation developed its own language of commemoration and distinctive memorial forms, but some features were universal.<sup>7</sup> For example, in all the belligerent countries war memorial building spread rapidly and they varied little in 'style, size, symbols or allegories'; the fallen were remembered in their family, their parish and their workplace, and by the state at both local and national levels; all former belligerents (Germany and Russia were the only exceptions)

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<sup>6</sup> See Jay Winter, *Sites of Memory, Sites of Mourning: The Great War in European Cultural History* (Cambridge, 1995), p. 10.

<sup>7</sup> *Ibid.*, pp. 78-85.



staged national ceremonies for the burial of the Unknown Soldier and all post-war memorials depicted war as both noble and tragic and sad.<sup>8</sup>

Britain conformed to these generalisations, but as Inglis stated, there were noteworthy differences from one national culture to another.<sup>9</sup> For example, in Britain remembrance was controlled by the elites, unlike Germany, France, Australia and New Zealand, where it was the veterans, sitting on war memorial committees that heavily influenced memorial building and the language of commemoration. Moreover, in France and Germany veterans were central to remembrance, whereas, in Britain they were marginalised and it was the bereaved that were prioritised.<sup>10</sup>

In Britain, there was little state intervention regarding the production of memorials on home soil. Religious iconography was not confined to memorials erected in churches or chapels and the Protestant churches were accepting of utilitarian forms. Also the term 'war memorial' had a broad definition and was not confined to remembering the dead, but other facts about war, and the memorials often recognised those who had served.<sup>11</sup> Whereas, in France the state effectively chose the form of memorial by prohibiting the use of ecclesiastical symbols on secular ground other than cemeteries, therefore, there were no religious symbols contained on the standard national memorials placed in French schools and institutions, just national emblems.<sup>12</sup> Moreover, the French referred to their memorials as 'monuments to the dead' on which only the fallen were entitled to have their names

<sup>8</sup> Stephane Audoin-Rouzeau and Annette Becker, *1914-1918: Understanding the Great War* (London, 2002), p. 185-202 and Winter, *Sites*, p. 85

<sup>9</sup> Ken Inglis, 'World War One Memorials in Australia', *Guerres mondiales et conflits contemporains*, 167 (1992), p. 51.

<sup>10</sup> Anne Christine Brook, 'God, Grief and Community: Commemoration of the Great War in Huddersfield, c. 1914-1929' (unpublished thesis, University of Leeds, 2009), p. 17

<sup>11</sup> Stephane Audoin-Rouzeau and Annette Becker, *1914-1918: Understanding The Great War* (London, 2002), p. 184. Ken Inglis, 'Ten Questions for Historians', *Guerres mondiales et conflits contemporains*, No. 167, *Les Monuments Aux Morts*, pp. 5-21, pp. 9-10.

<sup>12</sup> Alan Wilkinson, *The Church of England and the First World War* (London, 1978), p.295.

inscribed. This strict definition, together with the Catholic culture for visualising the sacred, meant that no utilitarian memorials were ever considered in France. However, in contrast to Britain war memorials in France, Italy, Germany and Bohemia glorified not only combatants but civilians on the home front.<sup>13</sup>

There were other factors that affected the function and type of memorial produced. For Britain and other countries, such as Australia and New Zealand, that did not repatriate the fallen, memorials served as substitute graves, hence the cenotaph form, meaning empty tomb, took on a particular resonance.<sup>14</sup> For those whose loved ones had a grave abroad Britain was the only nation to allow families to engrave a personal inscription on the headstones in their military cemeteries.<sup>15</sup>

Australian remembrance demonstrates just how influential the social, political and religious structure of a country was to remembrance. The population of Australia were of British origin made up of three quarters English, Scottish or Welsh and of the Protestant faith, the other quarter were Irish Catholics.<sup>16</sup> There was no established church, there was no aristocracy and no class of paupers and the Australian culture was hostile to rank. Moreover, the landscape was bare of monuments, there was no history to fall back on and emulate. All these factors had an impact on remembrance. Australians were more prone to erecting memorials to fighting men during the war to act as a recruitment tool, since conscription had been voted against. Australia is the only country in which most memorials record the names of those who served as well as the names of the fallen; in France and the United States this is not generally the case.

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<sup>13</sup> Audoin-Rouzeau and Becker, *1914-1918*, p. 190.

<sup>14</sup> Inglis, 'War Memorials: Ten Questions for Historians' *Guerres mondiales et conflits contemporains*, p. 9.

<sup>15</sup> Audoin-Rouzeau and Becker, *1914-1918*, p. 193

<sup>16</sup> Ken Inglis, 'World War One Memorials in Australia', *Guerres mondiales et conflits contemporains*, No. 167, *Les Monuments Aux Morts De La Premiere Guerre Mondiale* (Juillet, 1992), pp. 51-58, p. 51-2.

It is apparent that in order to get a better perspective on the effects of culture on remembrance of the First World War research needs to look beyond national boundaries. However, it may also be valuable to also consider the significance of different communities and cultures within countries and what this tell us about the role of identity and a sense of belonging in the process of remembrance.

## Prosopography

### Local Elites

#### Sir Charles Loftus Bates (1863-1951)

Honorary Colonel with the Northumberland Hussars Yeomanry from May 1913.

#### Sir Thomas Hugh Bell (1844-1931)

The son of a local ironmaster and coal-mine owner, Sir Issac Lowthian Bell. Like his father he held several prestigious offices throughout his life including Mayor of Middlesbrough on three occasions, High Sheriff of County of Durham, Justice of the Peace for Middlesbrough and later County Durham, Deputy Lieutenant of County Durham and Lord-Lieutenant of the North Riding of Yorkshire. He succeeded to the title of 2<sup>nd</sup> Baronet Bell, of Rounton Grange, Co. Yorkshire and Washington Hall, Co. Durham in 1904.

#### Lieutenant Colonel Robert Chapman (1880-1963)

British soldier and Conservative politician. He was commissioned into the 3<sup>rd</sup> Durham Royal Garrison Artillery, this unit later transferred to the Royal Field Artillery (Territorial Force), and he served in the First World War. At the 1931 general election he was elected as the MP for the Houghton-le-Spring constituency in County Durham.

#### Colonel Charles Waring Darwin (1855-1928)

Deputy Lieutenant of Durham 1908. Lieutenant-Colonel and Honorary Colonel commanding 3<sup>rd</sup> Battalion Durham Light Infantry 1911.

#### Sir Arthur John Dorman (1848-1931)

Middlesbrough steel magnate. In partnership with Albert de Lande Long, their firm, Dorman Long, became a dominant business on Teesside and a major British steel producer.

4<sup>th</sup> Earl of Durham, Frederick William Lambton (1855-1929)

Held the office of Member of Parliament for County Durham South between 1880-1885, and was MP for County Durham South-East between 1900-1910. Gained the rank of Honorary Colonel in the service of the Northumberland Fusiliers and succeeded to the titles 4<sup>th</sup> Baron Durham of the City of Durham and Lambton Castle, and 4<sup>th</sup> Viscount Lambton in September 1928.

Herbert Hensley Henson (1863-1947)

Dean of Durham, 1912-1917, Bishop of Durham, 1920-1939.

Baron James Joicey, of Chester-le-Street, County Durham (1846-1936)

Coal mining magnate and Liberal MP for Chester-le-Street.

(William) Cosmo Gordon Lang (1864-1945)

Archbishop of York, 1909-1928.

Henry George Charles Lascelles, 6<sup>th</sup> Earl of Harewood (1882-1947)

Fought in First World War, mentioned in dispatches and wounded twice. Served as a Captain in Grenadier Guards and then as a Major in the Yorkshire Hussars Yeomanry. He held the office of Lord-Lieutenant of the West Riding of Yorkshire.

Charles Stewart Henry Vane-Tempest-Stewart, 7<sup>th</sup> Marquis of Londonderry (1878-1949)

Anglo-Irish peer and politician whose family's wealth came from the Durham coalfields.

Sir George Lunn (1861-1939)

Born in Newcastle he became a local politician (served as Mayor of Newcastle three times between 1915-1918), and educational administrator. He was also a Justice of the Peace and Deputy Lieutenant of Northumberland. He was knighted in 1918 for services to the state.

### Sir Theodore Morison (1863-1936)

Principal of Armstrong College, Newcastle 1919-1929.

### Sir Arthur Francis Pease (1866-1927)

Throughout his career he held the offices of Deputy Lieutenant of County Durham, Justice of the Peace for County Durham, Second Lord of the Admiralty 1918-1919 and High Sheriff of County Durham in 1920. He was created 1<sup>st</sup> Baronet Pease of Hummersknott, Darlington, Co. Durham in 1920. The Pease family were, for several generations, a very influential Quaker family in the industrial life of the North East of England. They had several businesses including a banking business and a woollen mills, but their most important undertakings were the owning of coal mines in South Durham and the ironstone company in Cleveland. Six members of the family were Members of Parliament.

### Sir George Renwick (1850-1931)

Born in Newcastle co-founded his own business and had a particular interest in dry-docks, including the first ever floating repair docks, the Tyne pontoons at Wallsend. He was chairman of Manchester Dry Docks Ltd and joint managing director of Fisher, Renwick, Manchester-London Steamers Ltd.

He was Conservative Member of Parliament in 1900 for Newcastle serving from 1900-1906 and 1908-1910 and represented Newcastle Central from 1918-1922.

### Utrick Alexander Ritson (1875-1963)

Colliery owner. Resided at Calf Hall, Muggleswick Park, Consett and Jesmond Gardens, Newcastle. Deputy Lord Lieutenant of Durham and High Sheriff of Durham.

### Sir Robert Ropner (1863-1933)

Ran a successful shipping firm from a shipyard based in Stockton, Co. Durham. Although the shipyard went into liquidation soon after the Great War, the shipping company continued. He served as High Sheriff of Durham in 1896 and from 1900 to 1910 represented the constituency of Stockton-on-Tees in the House of Commons. In 1904 he was created Baronet of Preston Hall, Stockton-on-Tees, County Durham, and of Skutterskelfe Hall, Hutton Rudby, North Riding of York. He was succeeded by his eldest son John.

Sir Charles Starmer (1870-1933)

Elected a member of Darlington Town Council in 1903, he was Mayor of Darlington in 1907-1908 and again in 1933, and became an Alderman in 1915. He stood as an independent Asquithian Liberal in the Sedgfield constituency in County Durham. In 1923 became Liberal MP for the Cleveland Division of the North Riding of Yorkshire. He also served as a Justice of the Peace.

Lieutenant Colonel Herbert Conyers Surtees (1858-1933)

MP for Gateshead from 1918

Sir Arthur Munro Sutherland (1867-1953)

Newcastle ship-owner and philanthropist. Elected to Newcastle City Council in 1910 and served as Sheriff of Newcastle 1916-1917 and Lord Mayor of Newcastle 1918-1919. He was also a Justice of the Peace for many years. In 1943 he served as High Sheriff of Northumberland.

Major General Arthur Cecil Temperley (1877-1940)

Fought in the Boer war with the Northumberland Fusiliers.

Sir Johnstone Wallace

Sheriff of Newcastle, 1905 and Lord Mayor of Newcastle 1913. He acted as the representative between the recruiting committee and the war office for the raising of a local Scottish Battalion-The Tyneside Scottish during the First World War.

Lieutenant-Colonel Penry Williams (1866-1945)

MP for Middlesbrough and Middlesbrough East: Jan. 1910-Dec. 1918 (Middlesbrough), Dec. 1918-Nov. 1922 (Middlesbrough East) and Dec. 1923-Oct 1924 (Middlesbrough East).

Sir Thomas Wrightson (1839-1921)

Conservative MP for Stockton between 1892-1895 in 1900 he was created a baronet of Neasham Hall, County Durham and was appointed a Deputy Lieutenant of Durham Dec. 1900.

James Edward Cowell Welldon (1854-1937)

Dean of Durham 1918-1933

Marquess of Zetland (1844-1929)

Lawrence Dundas, 1<sup>st</sup> Marquess of Zetland. An alderman of the North Riding of Yorkshire County Council and also a Mayor of Richmond.

Walter Brierley (1862-1926)

York Architect, known as “the Yorkshire Lutyens”, he was responsible for over 300 buildings, including schools, churches, houses and civic buildings throughout the North of England. After the First World War he was commissioned to produce war memorials in the region, including the memorial for County Durham.

Information from <http://www.thepeerage.com> & <http://www.dmm.org.uk>



<b>Memorial list</b>				
<b>PUBLIC COMMEMORATION</b>				
<u>Location</u>	<u>Form</u>	<u>Religious (R) or Secular (S)</u>	<u>Date of unveiling, cost &amp; funding. (N/A = Not available).</u>	<u>Inscription.</u>
<b>Alnwick District.</b>				
1. Alnham. St. John the Devine Churchyard.	Plaque.	R	1921 by Duke of Northumberland, dedicated by Canon Mangin. N/A.	Sacred to the memory of the men from this parish who laid down their lives in the Gt. War.
2. Alnham.	Village Hall & ROH.	S	Xmas Eve 1920 by Mrs. Adam Scott. £1,100. N/A. ROH unveiled Jan. 1921.	Men of the parish who gave their lives for King & Country in the Gt. War. (7 names)
3. Alnmouth. T-Junction.	Lamp.	S	Jul. 1921 by Brig. Gen. B.F. Widdrington, dedicated by Rev. R.W. Bell. £400. Alnmouth Welcome Home Fund, Brit. Legion & public subscription (pub. sub).	Erected to the honour & ever sacred memory of those who sacrificed themselves to achieve victory in the Gt. War. See that you conquer by living as we conquered by dying. (21 names).
4. Alnmouth. St. John the Baptist Church.	Plaque.	R	Sep. 1920 by Bishop of Newcastle. N/A. Mrs. Scolefield	To Glory of God & in memory of (20 names & rank). Names ordered by rank.
5. Alnmouth Golf Club.	ROH.	S	N/A.	N/A.
6. Alnwick.	Lamp & Statues.	S	Nov. 1922 by Duke of Northumberland, dedicated by Bishop of	This pillar of bronze is set up in honour of the men of Alnwick who gave their lives in the Gt. War. "Their name

			Newcastle. £2000. Land donated by the Duke of Northumberland & pub. sub.	liveth for evermore". (189 names).
7. Alnwick. Northumberland Hall.	ROH.	S	1924 by Duchess of Northumberland. £25/2s/6d. Commissioned by the women who ran the Rest Room Fund, money was left over from the fund.	To the inspiring & glorious memory of the men of Alnwick who served in the Gt. War. (1,290 names).
8. Alnwick. St. Michael's Church.	Plaque.	R	Apr. 1922 by Maj. Gen. Sir Geoffrey Fielding, dedicated by Canon Mangin. N/A. Paid for by the regiment.	Erected by the officers & non-commissioned officers & men of the 1/7 <sup>th</sup> Batt. Northumberland Fusiliers in memory of their comrades who fell in France in the Gt. War 1914-1919. (No names).
9. Alnwick. St. James' United Reformed Church.	Plaque.	R	Apr. 1922 by Duke of Northumberland, dedicated by Rev. J. Reavley. N/A.	The names mentioned below are those of men who hazarded their lives in the Gt. War to maintain the sacred ideals of Christian civilisation. (49 names, rank & reg. of men & also 4 women). Rank appears last, names alphabetical.
10. Alnwick. St. James' United Reformed Church.	Plaque.	R	Sep. 1920. As Above. N/A.	To the Glory of God In thankfulness for victory, & in grateful memory of the men belonging to this congregation who fell in the Gt. War. We shall remember them;

				they played a man's part. "Greater love" etc. (11 names).
11. Alnwick. Duke's Middle School.	Plaque.	S	Oct. 1921 by Duke of Northumberland, dedicated by Rev. W.R. Fairclough. £130. N/A.	In memory of the Old Boys of this school who fell in the Gt. War. "Their name liveth for evermore". (69 names).
12. Alnwick. Odd Fellows Lodge.	Plaque.	S	Sep. 1920 by Mr. Charles Percy M.P. N/A.	Dedicated to the members who served & died. (210 names inc. 34 fallen).
13. Alnwick. St. Michael's Church.	ROH.	R	N/A.	The following from the Town & District of Alnwick have fallen in Defence of their Country. (71 names, rank, reg.).
14. Alnwick. Clayport Presb. Church.	Plaque.	R	Feb. 1920. N/A.	This tablet is erected by the Clayport. Presbyterian Church, Alnwick in gratefulness to Almighty God for victory granted & to commemorate those belonging to the congregation who served in the Gt. War. Pro Deo Patria et Rege. "Faithful unto death" their deeds live on. Names of those who returned from the war find their fitting place in this memorial. "Thine O Lord is the greatness & the Power & the Glory & the Victory" – Chronicles 29:11. (12 names of fallen & 48 who served).
15. Alnwick branch of National Association of House Painters.	ROH.	S	May 1923 by Cllr. Adam Robertson. N/A.	Dedicated to the members who died & served. (10 names of

				fallen & 25 who served).
16. Alnwick Mechanics Institute.	ROH.	S	Dec. 1920 by Thomas Graham, Chairman.	N/A. (12 names, rank & some reg.).
17. Alnwick Castle, formerly in East Chevington.	ROH.	S	N/A.	They have gone to eternal bliss & theirs was a glorious end for "Greater love hath no man than this that he lay down his life for a friend". (67 names, rank & reg.).
18. Alnwick Sgts. Mess. Headquarters of Northumberland Fusiliers.	Plaque.	S	Apr. 1924 by Lt. Col. Pinkney, dedicated by Vicar of Newcastle. N/A.	In memory of the Sgts' Mess 1 <sup>st</sup> 6 <sup>th</sup> N.F. who fell with the Battalion. Also those members of the 1 <sup>st</sup> 2 <sup>nd</sup> & 3 <sup>rd</sup> lines who fell with other units.(41 names & rank).
19. Alnwick. Column Field.	Seat.	S	Nov. 1924 by Duchess of Northumberland. N/A. Women who ran the Rest Room had a fund & donated what was left over for the seat.	Dedicated to the brave men & women of Alnwick who served their country in the Gt. War.
20. Amble. Town Square.	Clock Tower.	S	Stone laid Aug. 1924 by Mr. McInnes, towns oldest resident, unveiled May 1925 by Maj. Vernon Merivale. £2,100. Land donated by E.M. Lawson-Smith & pub. sub.	To the glory of God & in memory of the men of Amble who fell in the Gt. War. The site for this memorial was given by E.M. Lawson-Smith Esq. in memory of his 2 sons who fell in the Gt. War. Their names shall be in everlasting remembrance. (124 names).
21. Amble. Radcliffe.	Monument.	S	N/A.	In memory of the men of Radcliffe who fell in

				Gt. War. Also of those who have since died as a result of their war service. Loved, Honoured, & Remembered. (29 names).
22. Amble. C of E School.	Wooden Plaque.	S	Sep. 1927 by John Carse, dedicated by Bishop Wild. N/A.	In proud & loving memory of the Old Boys of Amble C of E School who fell in the Gt. War. "Their name liveth for evermore". For God, for King, for Country. (63 names).
23. Amble St. Cuthbert's Church.	Plaque.	R	Sep. 1921 by Brig. Gen. Widdrington, dedicated by Bishop of Durham. N/A.	To the Glory of God & in proud memory of the men of this parish who laid down their lives in the Gt. War. (154 names).
24. Amble. Trinity Wes. Methodist Church.	Plaque.	R	Apr. 1921 by Mrs. Bainbridge of Eshott Hall, dedicated by Rev. H.C. Hines. N/A.	N/A. (14 names).
25. Amble. St. Mark's Congregational Church.	ROH.	R	Nov. 1919 by Lord Armstrong of Craggside. N/A.	The names mentioned below are those of men connected with this church who made the supreme sacrifice in the Gt. War for liberty & justice. "Greater love" etc. (12 names).
26. Amble. Duncan Lodge. Royal Order of Buffaloes.	ROH.	S	Jan. 1922 by Knight Hetherington N/A.	Dedicated to 5 members.
27. Boulmer.	Plaque & Village Hall (made of galvanised iron & wood).	S	Aug. 1920 by Arthur Scholefield. £250. Site given by Duke of Northumberland	Plaque: Brave son's of Boulmer who fell in the Gt. War 1914-1919.

			at a peppercorn rent & by pub. sub.	
28. Chillingham. St. Peter's Church.	Plaque.	R	Oct. 1922 by Earl Tankerville, dedicated by Bishop Ormsby. N/A.	To the glory of God & in grateful memory of (names). "Greater love" etc. (7 names & reg.).
29. Craster. St. Peter's Church.	Triptych.	R	N/A.	For God, King & Country in grateful memory of (names). "Greater love" hath no man than this. The heroic dead. (16 names of fallen inc. Date of death & 51 who served).
30. Craster. Methodist Church.	Plaque.	R	Aug.1921 by Earl Grey . N/A.	In memory of the following men of Craster & Dunston who fell in the Gt. War. "Greater love" etc. (16 names).
31. Craster.	Reading Room Extension.	S	Sep. 1923 by Mr. T.W. Craster. £300. Site given by T.W. Craster & pub. sub. £50 still required after opening.	N/A.
32. Denwick. Crossroads.	Cross.	S	Nov. 1920 by Duke Northumberland. N/A. Stone given by Messrs. Green & Son, rest pub. sub.	To the glory of God & in grateful remembrance of those from the parish of Denwick who served their King & Country in the Gt. War & of whom the following laid down their lives. "Dulce Et Decorum Est Pro Patri" Mori. (16 names).
33. Denwick Chapel.	Panelling.	R	N/A.	This panelling was erected by the parishioners in memory of the men of

				Denwick who gave their lives in the Gt. War. (No names).
34. Edlingham. St. John's the Baptist Church.	Plaque.	R	Apr. 1920 by Canon Mangin. N/A. Pub. sub.	The Great War (8 names of fallen & 18 who served) 1914-1919.
35. Edlingham. Roadside.	Cross.	S	Apr. 1921 by Mrs. Sutton-Jones who had lost her only 2 sons in the war. £140/9s/8d (£90 short at unveilings). N/A.	To the glory of God in honour of men of this parish who fought & in ever grateful remembrance of those who fell in the Gt. War. "See ye to it that these shall not have died in vain" – inspired by Abraham Lincoln's Gettysburg Address. (23 names).
36. Elsdon. St. Cuthbert's Church.	Plaque.	R	Nov. 1921 by Duke of Northumberland, dedicated by Canon Edward Rees. N/A. Pub. sub.	This tablet is erected by subscription in honour of those that have fallen during the European War. "We have arrived at victory & today they have their reward". (Taken from a dispatch made by Haig). (8 names & reg.).
37. Embleton Cemetery.	Cross.	S	Jul. 1921 by Viscount Grey. N/A. Pub. sub.	To the glory of God & in grateful & lasting remembrance of the men of the Ecclesiastical Parish of Embleton who fell in the wars 1914-1919 & 1939-1945 (52 1 <sup>st</sup> W.W. names).
38. Embleton Village Hall.	Plaque.	S	N/A.	This tablet has been placed here by fellow parishioners in honour of the 210 men who in the Gt. War of 1914-1919 joined his Majesty's forces from the township included

				in the Ecclesiastical Parish of Embleton. (No names).
39. Embleton. Vincent Edwards School.	Plaque.	S	N/A.	Embleton C of E School. In grateful memory of the Old Boys who fell in the Gt. War. (17 names).
40. Embleton United Reformed Church.	Communion Tray.	R	N/A.	To the glory of God & in grateful memory of (7 names) who died for us in the Gt. War 1914-1918.
41. Felton. Riverside.	Cross.	S	Oct. 1920 by Col. E.P.A. Riddell. N/A. Pub. sub & house to house collections.	“pro patria”. A tribute of reverent remembrance to our “glorious dead” inscription taken from cenotaph). (14 names divided into townships).
42. Felton.	Village Hall.	S	Aug. 1926 by Duke of Northumberland. £1,200 (£300 in debt at opening). Site given by C. Riddell of Swinburne Castle, pub. sub & fund raising events.	Men of Felton & District who fell in the service of their Country & all other soldiers, sailors & airmen who served in the war. (No names).
43. Felton.	Nurses’ Home.	S	Apr. 1923. N/A. Mrs. Bainbridge of Eshott Hall funded the home.	Nurses Home in memory of the unreturned brave 1914-1918. (No names).
44. Felton Rifle Club.	Plaque.	S	Oct. 1920 by Henry Watson, Chairman of the club. N/A.	Dedicated to the members of the Felton Rifle Club (names of 26 fallen & 83 who served).
45. Felton Presb. Church.	Plaques.	R	N/A.	1 <sup>st</sup> Plaque: To the Glory of God in memory of the men of this church



				<p>who gave their lives in the war 1914-1918. "Greater love" etc. (10 names).</p> <p>2<sup>nd</sup> Plaque: Erected as a token of lasting gratitude to the men from this church who served in the war 1914-1919. (33 names).</p>
46. Glanton.	Memorial Hall.	S	Oct. 1930. £1,200. Site donated by Mr. Collingwood, pub.sub.	<p>Stone on outside: Memorial Hall 1914-1918.</p> <p>Brass Plaque inside: In proud memory of those gallant men of this District who gave their lives for their country 1914-1918. (No names)</p>
47. Glanton Presb. Church.	ROH.	R	N/A. Congregation paid.	<p>"Pro patria". Roll of Honour of the members &amp; adherents of Glanton Presbyterian C of E who served in the war during the years 1914-1918. "Greater love" etc. "Bear ye one another's burdens &amp; so fulfil the law of Christ" – Gal. 6:2. (12 names, home address, rank, reg. &amp; place of death of fallen &amp; 53 who served). Alphabetical rank appearing last.</p>
48. Hauxley. Methodist Church.	Plaque.	R	Apr. 1920 by Brig. Gen. Widdrington, Landlord of the village. N/A. Pub. sub.	<p>This tablet was erected by the inhabitants of Hauxley in memory of those who gave their lives serving their King &amp; Country in the Gt. War. (8 names, ranks &amp; date of death).</p>

49. Lesbury. St. Mary's Church.	Plaque.	R	6 Nov. 1921 by Maj. Cruddas, dedicated by Canon Mangin. N/A/	To the glory of the immortal dead. (12 names, ranks & date of death, listed in rank).
50. Lesbury. St. Mary's Church.	ROH.	R	14 Nov. 1921 by Canon Mangin. N/A.	N/A.
51. Longframlington. St. Mary the Virgin Church.	Plaque.	R	Jul. 1920 by Archdeacon Blackett-Ord. N/A.	In honoured memory of those who lost their lives in the Gt. War 1914-1918. "Greater love" etc. (5 names).
52. Longframlington.	Village Hall & ROH.	S	Aug. 1925 Hall by Mrs. Hugh Fenwick. £1000 (£670 in debt at opening) N/A.  ROH: Donated by Mrs. Fenwick & unveiled by Brig. Gen. Ronaldson.	On the building: 1914-1918 Memorial Hall erected 1925.  ROH: N/A. (6 names of fallen & 42 who served).
53. Longhoughton. St. Peter & St. Paul's Church.	SGW (Stained Glass Window) depicting St. George as a Roman soldier in armour & St. Oswald as a pilgrim King & Plaque.	R	Sep. 1920. N/A.	SGW: To the greater glory of God & in loving memory of the men of this parish who died in the Gt. War 1914-1918.  Plaque: To the glory of God & in proud & grateful memory of those from this parish who fell in the Gt. War (17 names, rank & reg. listed alphabetically with rank appearing before name).
54. Netherton.	Village Institute & Plaque.	S	May 1921. Institute by Lady Armstrong, plaque by Lord Armstrong. £1,028. Pub. sub.	Plaque: Netherton War Memorial in honoured memory of those who have fallen & served from the district during the Gt. War 1914-1918. "Greater love" etc. (12 names of fallen & 20

				who served).
55. Newton on the Moor. Village Hall.	ROH.	S	Sep. 1920 by Viscount Grey. N/A.	Roll of Honour. (34 names of those who served & 4 fallen).
56. Rennington. All Saints Churchyard.	Cross.	R	Apr. 1921 by Dr. G. Scott who was a Lt. in N.F. during the war, dedicated by Canon Mangin. N/A.	To the glory of God & in grateful memory of the men of this parish who fell in the Gt. War 1914-1918. This monument is erected by the inhabitants of Rennington District. (9 names & rank. Listed by rank).
57. Rock. St. Philip & St. James' Church.	Plaque & ROH.	R	Feb. 1921 by Sir Percy Wilkinson, dedicated by Bishop Ormsby. N/A.	Plaque: In memory of the men from Rock who fell in the war 1914-1918 (5 names). ROH: Rennington & Rock Roll of Honour. (132 names, rank & reg. Listed alphabetically with rank & reg. after names).
58. Rothbury. The Green.	Drinking Fountain (takes the form of a cross).	S	Jan. 1921 by Lord Armstrong. £600. Pub. sub.	They shall not grow old as we that are left grow old. "Age shall not weary them nor the years condemn. At the going down of the sun & in the morning we will remember them" – 'Ode of Remembrance' taken from Lawrence Binyon's poem 'For the Fallen' (41 names).
59. Rothbury. All Saints Church.	Chapel of Remembrance.	R	Aug. 1920 by Bishop of Newcastle. £500. Families & Regimental members.	N/A.
60. Rothbury.	Communion	R	Apr. 1920. N/A.	In memory of the

Congregational Church.	Table.			heroic dead. (9 names, rank & reg. Listed by rank).
61. Shilbottle. St. James' Church.	Reredos & SGW depicting Calvary group-Christ Crucified & Mary.	R	Nov. 1921 by Duke of Northumberland, dedicated by Canon Blackett-Ord, Archdeacon of Northumberland. SGW cost £220. Pub. sub.	Reredos: To the glory of God & in memory of the men of this parish who gave their lives in the 1914-1918. This East Window has been fitted & their names recorded here. (21 names). SGW: 3 texts- "Father into thy hands I commend my spirit" – Luke 23:46. "If I be lifted up from earth" & "Will draw all men unto me." – John 12:32.
62. Shilbottle.	Memorial Institute & Plaque.	S	1928. N/A.	Plaque: In memory of those who gave their lives in the Gt. War 1914-1918. "Their name liveth for evermore".
63. South Charlton. St. James' Churchyard.	Cross.	R	May 1921 by Prof. R.C. Bosanquet of Rock Hall, dedicated by Rev. W.R. Fairclough.	To the glory of God & in honoured memory of the men from this parish who fell in the Gt. War 1914-1918 (3 names).
64. Thropton.	Memorial Hall.	S	Foundation stone laid Aug. 1920 by Lady Armstrong. Opened Dec. 1924 by Maj. Gen. Sir C.L. Nicholson. £1,100. Site donated by Lord Armstrong & pub. sub.	The "glorious dead" behold we count them happy which endure. James VII (17 names).
65. Thropton Presb. Church.	Plaque.	R	Apr. 1921 by George Nicholson, senior	To the glory of God & in proud memory of the men of this church

			elder of congregation. N/A.	who fell in the Gt. War 1914-1918. "Greater love" etc. "Ye that have escaped the sword – remember the Lord" – Jeremiah 51:50 (10 names, rank & village. Listed by rank).
70. Tillmouth School.	ROH.	S	1921 by Sir Francis Blake, M.P. N/A.	Roll of Honour 1914-1918 of scholars of Tillmouth Council School who served in the Gt. War (7 names, ranks & reg. of fallen & 45 who served. Listed alphabetically rank appearing before names).
71. Warkworth. St. Lawrence Church. Corner of churchyard but outside church boundary.	Cenotaph.	S	Sep. 1920 by Maj. Gen. Sir R.A.K. Montgomery after church service conducted by Rev. J Alexander of Presb. Church. £200. Pub. sub.	In honoured memory of (23 names, ranks & reg. of fallen, listed by rank) who gave up their lives in the Gt. War.
72. Warkworth.	Memorial Hall.	S	Existing building converted & reopened as memorial hall. Feb. 1921. £850. Pub. sub.	N/A.
73. Warkworth. St. Lawrence's Church.	Chancel Stalls & altar rails & plaque.	R	May 1921 by Brig. Widdrington, dedicated by Bishop Ormsby. N/A. Pub. sub.	To the undying memory of all those connected with this parish who laid down their lives in the Gt. War. They died that we might live. In their honour these chancel stalls have been erected & the old altar rails replaced. (24 names & rank, listed by rank).

74. Walworth. Presb. Church.	ROH.	R	N/A.	The names mentioned below are those of men who hazarded their lives in the Gt. War to maintain the sacred ideals of Christian Civilisation. "Greater love" etc. (37 names).
75. Warkworth. Presb. Church.	SGW. 2 lights 1 <sup>st</sup> : Christ holding staff of St. George as he slays the dragon.  2 <sup>nd</sup> : Christ comforting the widowed & fatherless plus dove of peace & regimental badges.	R	N/A.	1 <sup>st</sup> : In gratitude for victory. "Not by might or power but by my spirit". – Zech. 4:6.  2 <sup>nd</sup> : In memory of those who suffered. My peace I give unto you.
76. Whittingham. St. Bartholomew's Church.	SGW. Depicts King Oswald of Northumberland erecting the cross before the battle of Heavenfiel in 635 AD.	R	Aug. 1920 by Bishop of Newcastle. N/A. Pub. sub.	To the historic memory of the men of the ancient parish of Whittingham who died in the Gt. War with Germany 1914-1919. They enlisted to vindicate the cause of an outraged humanity. They laid down their lives in a sacred & righteous cause. They died for England. This window is dedicated by the Vicar & Parishioners of Whittingham. Pro Deo Rege Grege. (33 names, ages & year of death).
77. Whittingham.	Memorial Institute.	S	Foundation Stone laid Jun. 1924 by Lord Ravensworth & opened by him Apr. 1925.	Whittingham Memorial Institute MCMXXIV.

			£1,615/12s/0d. Pub. sub.	
78. Windyhaugh School.	Framed picture of Sir Galahad.	S	Dec. 1921 by ex-Pte. Archibald Dagg former school fellow of deceased. £5. Collected locally.	Dedicated to Pte. Walter Dent Oliver.
79. Wingates School.	ROH.	S	N/A. Pub.sub.	Wingates School (6 names & dates of death of fallen & 22 who served).
<b>Berwick On Tweed District</b>				
1. Ancroft. Village Hall.	Plaque.	S	Feb. 1921 by Maj. J.G.G. Rea, dedicated by Rev. J.E. Wright. N/A. Pub.sub.	In honoured memory of the men of this parish who fell in the Gt. War. They died that we might live. (18 names, rank & reg. Listed by rank).
2. Ancroft (original location not known, now in Woodhorn Archives).	ROH.	N/A.	N/A.	“Greater love” etc. “Blessed are the dead” – Revelation 14:13. Father, in Thy gracious keeping leave we now Thy servant sleeping (21 names, rank & reg. Listed by rank).
Bamburgh. In a grotto beneath Bamburgh Castle.	Crucifix.	S	May 1921 by Lord Armstrong, dedicated as Bishop of Newcastle. £380/12s/0d. Pub. sub.	To the glorious memory of the men of Bamburgh who gave their lives for their Country may they rest in peace. (20 names).
3. Bamburgh. St. Aidan’s Church.	Triptych & ROH.	R	N/A.	Triptych: For God, King & Country. “Greater love” etc. (40 names & rank, listed alphabetically).  ROH: To those of this parish who gave their

				lives in the two world wars (20 names).
4. Bamburgh. St. Aidan's Church.	Plaque.	R	Jan. 1925. N/A.	Ringers from this belfry who fell in the Gt. War 1914-1918. (6 names).
5. Barmoor Castle. Side road.	Boulder.	S	N/A. £11/1s/7d. Private sub.	1914-1918.
6. Beadnell. St. Ebba Church.	Reredos & ROH.	R	N/A.	Reredos: Sacred to the memory of those to whom was given the hour to die for their God, their King, their Country & the World. (7 names, reg. & date of death).  ROH: The Gt. War Roll of Honour Beadnell Parish. Those who have made the supreme sacrifice (7 names, ranks & reg.). Those who have served (51). Listed by rank.
7. Beadnell. St. Ebba Church.	SGW. 2 lights depicting St. Ebba & St. Oswald. At the bottom 6 regimental badges.	R	N/A. £360. Pub. sub. Vicar commissioned it.	"Their name liveth for evermore".
8. Belford. Roadside.	Monument comprising of sandstone blocks with narrow bronze plaques bearing names.	S	Mar. 1922 by Dr. James McDonald, dedicated by Rev. F. Goodburn Buffey. N/A. Pub. sub.	1914-1918 1939-1945. (54 1 <sup>st</sup> W.W. names & ranks, listed by rank).
9. Belford.	Memorial Hall (formerly a Presbyterian Church).	S	Mar. 1920 by Dr. J. McDonald, dedicated by Rev. J. Miller. £300 paid by Trustees.	Belford & District War Memorial Hall presented by G.D. Clark, Esq. 1920.
10. Belford. Presb.	Plaque & ROH.	R	N/A.	Plaque: To the glory of



Church.				<p>God &amp; sacred to the memory of the men of this Church who gave their lives for their country in the Gt. War 1914-1918. Faithful unto death. (18 names)</p> <p>ROH: Presbyterian Church of England. Belford Roll of Honour. Gt. War 1914-1918. (80 names with some ranks, listed by rank).</p>
11. Berwick upon Tweed. Outside St. Mary's Parish Church.	Statue of an Angel.	S	Nov. 1923 by Earl Haig. N/A. Pub. sub.	<p>The Gt. War 1914-1918. In honour of all who served in sympathy with all who suffered &amp; in remembrance of these the fallen sons of this Borough whose names are here inscribed. They trod the path of Him upon the Rood perfect in one great act of sacrifice (480 names &amp; reg.)</p>
12. Berwick. GPO Sorting Office.	Plaque.	S	N/A.	<p>In memory of the men of the District Postal Staff who gave their lives in the Gt. War 1914-1918. (7 names &amp; reg.).</p>
13. Berwick. Holy Trinity Church.	Panels.	R	Sep. 1920 by Bishop H.B. Hodgson. N/A.	<p>To the glory of God &amp; in memory of those who gave their lives in the Wars 1914-1918 1939-1945 (126 names).</p>
14. Berwick. St. Cuthbert's Church.	Pieta.	R	N/A.	<p>A.M.D.G. (short for the Latin 'for the greater glory of God'). Sweet Jesus have mercy on the souls of those whose names are here</p>

				inscribed who gave their lives for their God, their King & their Country 1914-1918.
15. Berwick Grammar School.	Plaque.	S	Sep. 1923. N/A.	In proud & devoted remembrance of (65 names).
16. Berwick. King's Own Scottish Borderers Barracks.	Wrought Iron Gates.	S	N/A. Men of the reg. raised the money.	None. Just the regimental badge in the centre.
17. Berwick. Holy Trinity C of E Aided First School.	Plaque.	S	N/A.	Boys' National School. In memory of former Teachers & Scholars who fought & fell in the Gt. War 1914-1918. (71 names).
18. Berwick. St. Andrew's C of Scotland.	Plaques.	R	Dec. 1919 by Maj. McAlester. N/A.	1 <sup>st</sup> Plaque: To the glory of God & in loving memory of (21 names, rank & reg.) who fell in the Gt. War 1914-1918. "I with uncovered head salute the sacred dead who went & who return not" - taken from 'Ode Recited at Harvard Commemoration' by James Russell Lowell an American poet 1819-1891).  2 <sup>nd</sup> Plaque: In memory of officers, non-commissioned officers & men of the 2/10 Batt. Royal Scots, who fell in action in the Gt. War 1914-1918. "Nemo Me Impune Lacesit" – motto of 3 Scottish Regiments meaning 'Nobody provokes me with impunity'.
19. Berwick. Wallace	Plaque.	R	N/A.	To God be the glory.

Green Church.				Remember the men of Wallace Green Church who gave their lives for their country in the Gt. War 1914-1918. "Be thou faithful unto death & I will give thee a crown of life"- Revelation 2:10. (36 names).
20. Berwick. Co-operative Funeral Parlour.	Plaque.	S	N/A.	1914-1918. Erected by fellow employees in honoured memory of those who gave their lives in the Gt. War. "Their name liveth for evermore". (8 names, rank & reg. listed alphabetically).
21. Berwick. Our Lady & St. Cuthbert R.C.	Plaque.	R	N/A.	N/A (26 names & reg.).
22. Berwick Amateur Rowing Club.	Plaque.	S	N/A.	N/A.
23. Branxton. St. Paul's Church.	SGW. 2 lights depicting the regimental badges of the fallen.	R	N/A.	The windows above have been placed in this church in honour of those who fell in the Gt. War 1914-1918. (9 names & reg.).
24. Branxton School.	Plaque.	S	Oct. 1921 by Rev. C.E. Hoyle. N/A. Pub. sub.	Branxton School 1914-1918. Old scholars who served in the Gt. War (8 names of fallen & 45 who served).
25. Carham. Crossroads.	Cross.	S	Sep. 1920 by Earl Grey. N/A. Pub. sub.	Carham Parish in memory of those who fell in the Gt. War 1914-1918. "Let it be told at Sparta that we remain at our posts" – Simonides (17 names & reg.).
26. Chatton. Village Green.	Cross.	S	N/A.	To the glory of God & in grateful memory of

				those from this parish who gave their lives in the two Gt. Wars. (12 names).
27. Cornhill. Roadside.	Cross.	S	N/A.	In glorious memory of (13 names) all of this parish. These fell in the Gt. European War 1914-1918. "Sons of this place let this of you be said, that you who live are worthy of your dead. These gave their lives that you who live may reap a richer harvest ere you fall asleep" – Rev. T.E. Royde.
28. Crookham. Presb. Church.	Plaque.	R	Aug. 1920. N/A.	In memory of the men of this congregation who fell in the Gt. War 1914-1918. Faithful unto death. (13 names, rank & reg. listed alphabetically).
29. Crookham School.	Plaque.	S	Jan. 1922 by Sir Francis Blake. N/A.	Crookham Council School. In memory of the old boys of this school who fell & who served in the European War 1914-1918 (6 names & reg. of fallen & 33 who served).
30. Doddington. St. Mary & St. Michael's Church.	Plaque.	R	N/A.	"Greater love" etc. Their name liveth to all generations. (12 names, rank, reg. & place & date of death. Listed by rank).
40. East Ord. Village Green.	Cross.	S	N/A.	Lest we forget. In revered memory of the men of Ord Parish who fell in the Gt. War 1914-1918. "We feebly struggle, they in glory shine" -Taken from the

				hymn 'For All the Saints' (3 names, rank & reg. Listed by rank).
41. Ellingham. St. Maurice Church.	Plaque.	R	Dec. 1919 by the vicar. N/A. Fellow parishioners.	For King & Country to the glory of God & proud & grateful memory of the following officers & men of the parish of Ellingham who fell in France in the Gt. War 1914-1918. Also of (14 names, rank & reg.) who died for England. This tablet is erected by their fellow parishioners.
42. Etal. St. Mary's Church.	ROH.	R	N/A.	"pro patria". Roll of Honour. The honoured dead. "Greater love" etc. (3 names & reg. of fallen & 15 who served).
43. Ford. St. Michael & All Angels Church.	Plaque.	R	Aug. 1920 by Lord Joicey, dedicated by Bishop Neligan. N/A.	To the glorious memory of the men of the parish of Ford who made the supreme sacrifice in the Gt. War 1914-1918 (19 names, rank & reg. listed by rank).
44. Haggerston Castle Chapel.	ROH.	R	N/A.	Pray for one another. Haggerston Castle Chapel. Your prayers are desired for all sailors & soldiers on active service especially (46 names) IS THIS A WAR SHRINE
45. Holy Island. The Heugh.	Cross (13 <sup>th</sup> Century style).	S	Jun. 1922 by Maj. Morley Crossman. N/A.	To the glory of God & in grateful memory of our "glorious dead". (8 names, rank & reg. listed by rank).
46. Holy Island. St.	ROH.	R	Jul. 1921 by Mr.	The Gt. War 1914-

Mary's Church.			M.G. Davies, J.P. N/A.	1919. Parish of Holy Island Roll of Honour. To the glory of God & to the memory of (65 names, ranks, reg. & distinctions of those who served & 8 fallen. Listed alphabetically).
47. Horncliffe. Roadside.	Cross.	S	Sep. 1920 by Field Marshall Viscount Allenby, dedicated by Rev. W.W. Charlton. N/A.	In proud & loving memory of the men of Horncliffe & District who gave their lives in the Gt. War 1914-1918 (16 names, rank & reg. listed alphabetically).
48. Horncliffe.	Memorial Hall.	S	N/A.	N/A.
49. Howick. St. Michael's Church.	Plaque.	R	1923 by Countess Grey. N/A.	1914-1918. See ye to it they shall not have died in vain. (7 names, rank & ages, listed in no particular order).
50. Howtel. Beaumont Presb. Church.	Plaque & ROH.	R	Jan 1920 by Rev. J. Harper King. N/A.	Plaque: This tablet is placed here by the congregation in grateful memory of the men of this church who fell in the European War 1914-1918. "Their name liveth for evermore". (7 names, rank, reg. & date of death, listed by date of death).  ROH: Roll of Honour. For King & Country. Beaumont Presbyterian Church. (47 names & reg.).
51. Ingram. St. Michael's Church.	Lychgate & Plaque.	R	Sep. 1922 by Duke of Northumberland, dedicated by Bishop of Newcastle. £400. Pub. sub.	Lychgate: In Memoriam 1914-1918.  Plaque: To the glory of God & in memory of those who gave their lives in the Gt. War

				1914-1918. "Their name liveth for evermore". (5 names).
52. Kirknewton. Roadside.	Cross.	S	Jun. 1921 by Maj. Gen. Sir James Babington. N/A.	Kirknewton Parish. In memory of those who fell in the war 1914-1918. God asked of Britain's homes a costly sacrifice & these ungrudging paid the price. (31 names, rank & reg. listed by year of death).
53. Kirknewton. St. Gregory's Church.	ROH.	R	N/A.	Roll of Honour. For King & Country. (66 names & rank, listed in no particular order).
54. Kyloe. St. Nicholas' Church.	ROH.	R	N/A.	In glorious memory of these men of Kyloe who gave their lives to save our homes & freedom 1914-1918. Whose names are in the book of Life. (22 names).
55. Lowick. Village Green.	Cross.	S	N/A. Pub. sub.	Sacred to the memory of those men who gave their lives for King & Country in the Gt. War 1914-19. (28 names, rank & reg. listed by date of death starting in 1918 and going backwards).
56. Lucker. Road Junction.	Cross.	S	Nov. 1920 by Bishop of Newcastle. N/A.	This cross the sign of our faith was raised in grateful remembrance of these men who gave their lives in defence of righteousness & freedom in the Gt. War 1914-1918. (13 names).
57. Lucker. Warenford School.	Plaque.	S	Nov. 1920 by Col. Scott Jackson.	In Memoriam. These lost their lives in the

			N/A.	Gt. War. "He that loseth his life for my sake shall find it". Matthew 10:39 (6 names, rank & reg. listed alphabetically by regiment).
58. Norham. St. Cuthbert's Church.	ROH.	R	N/A.	A record of the names of parishioners who died in the service of their country during the Gt. War 1914-1918. "They shall grow not old" etc. (33 names & dates of death).
59. Norham. Roadside.	Cross.	S	May 1919. N/A.	Erected in memory of officers, NCOs & men of Norham in the war of 1914-1918. "Lest we forget" – 'Recessional' by Rudyard Kipling. Those who laid down their lives that we might live (23 names, rank & reg. listed by rank).
60. Scremerston. Roadside.	Cross.	S	May 1920 by Lord Joicey. N/A.	To the revered memory of the men of Scremerston who fell in Gt. War 1914-1918. A last tribute of the pride & sorrow. They died as men were called upon to die. Fighting for God & Right & Liberty & such a death is immortality. (14 names, ranks & reg. listed by rank).
61. Scremerston. St. Peter Church.	Photograph.	S	May 1920 by Mr. C.H.R. Stansfield, Admiralty Commissioners. N/A.	Scremerston men who fought & died in the Gt. War 1914-1918. They died to rescue other lands & to keep ours secure. (14 names, ranks & reg. displayed in rank



				order).
62. Seahouses. Town Centre.	Obelisk.	S	Aug. 1923 by Lord Armstrong, dedicated by Bishop Ormsby.	North Sunderland Parish. In memory of those who fell in the war 1914-1918. This have I done for you. (16 names).
63. Seahouses. Methodist Church Hall.	ROH.	R	N/A.	Roll of Honour for King & Country. Parish of North Sunderland. (147 names, alphabetically listed only the rank of officers given).
64. Spittal. St. John's Church.	Altar, Reredos & panelling.	R	N/A.	To the glory of God & in grateful memory of the men of Spittal who laid down their lives in the Gt. War 1914-1919. (37 names).
65. Spittal.	Obelisk.	S	Jul. 1921 by Brig. Gen. Riddell. £550. Ald. Boston gave £250.	To the memory of Spittal men who gave their lives in the Gt. War 1914-1919. (37 names, ranks & reg. listed alphabetically).
66. Spittal. Bankhill Presb. Church.	Plaque.	R	Dec. 1920 by Col. W.B. Mackay. N/A.	To the glory of God & in proud & thankful memory of the following sons of this church who fell fighting for King & Country in the Gt. War 1914-1918. They died that we might live. (11 names, rank & reg. listed by rank).
67. Spittal School.	Plaque & ROH.	S	Dec. 1920 by Col. Mackay. N/A.	Plaque: Spittal Schools 1914-1918. Our honoured dead. (34 names).  ROH: Dedicated to those who served. (240 names),

68. Tweedmouth. Beside the river.	Monument of Angel kneeling.	S	Oct. 1920 by Capt. Hon. W. Watson Armstrong. £600. Pub. sub.	In ever grateful & proud remembrance of the brave men of Tweedmouth who fell in the Gt. War 1914-1918. "They were a wall unto us both by day & night" - Samuel 25:16.(117 names & reg.).
69. Tweedmouth. St. Bartholomew's Church.	Plaque.	R	N/A.	To the glory of God in grateful memory of the men of this congregation who gave their lives in the Gt. War 1914-1918. "Greater love" etc. (11 names).
70. Warren Mill. Set into outside wall.	Plaque.	S	1928. N/A.	The following men from Warren & Tweedmouth Mills served over seas. This list includes three former employees. (10 names & reg.).
71. Wooler. Tower Hill.	Cross.	S	Apr. 1921 by Mr. Noel Villiers. £400. Site donated by Messrs. Archibold.	To the memory of those from the Wooler district who fell in the Gt. War 1914-1919. "Their name liveth for evermore". No hate was theirs no thirst for fame when forth to Death by Honour sent. Life beckoned sweet the Great Call came. They knew their duty and went. (76 names & reg.).
72. Wooler. St. Mary's Church.	Reredos.	R	Oct. 1923. N/A. Pub. sub.	To the glory of God & in undying memory of the men of the parish of Wooler who gave their lives in the Gt. War 1914-1918. (60 names).

73. Wooler School.	Plaque.	S	N/A.	“Dulce et decorum est mori.” (36 names).
74. Wooler. United Reformed Church.	Plaque.	R	N/A.	To the glory of God & in honoured memory of the men of this church who fell in the Gt. War 1914-1919. “Faithful unto death” – Revelation 2:1-17 (8 names).
<b>Blyth Valley District.</b>				
1. Annitsford. St. John’s R.C.	Stations of the Cross & ROH.	R	Oct. 1923 by Dr. Wheatley. N/A.	ROH: Roll of Honour to the greater glory of God & as an expression of love & gratitude to the following members of our congregation who gave their lives in the Great European War this set of Stations of the Cross are dedicated. “Greater love” etc. (8 names).
2. Bebside.	Memorial Hall.	S	May 1924 by Maj. T.W. Hay. £5,387. N/A.	War Memorial 1914-1918.
3. Bebside Colliery (formerly in War Memorial Hall – burnt down).	Plaque.	S	Dec. 1921 by Lt. Col. I Wright. N/A.	In sacred memory of the men from Bebside Colliery who gave their lives in the Gt. War. The “glorious dead”. “Their names shall live for evermore”. (79 names).
4. Bebside Welfare Club (outside).	Stone.	S	N/A.	Bebside Welfare War Memorial. “At the going down of the sun & in the morning we will remember them”- poem ‘For the Fallen’ by Laurence Binyon 1869-1943.
5. Blyth. St. Mary’s Church.	Triptych & ROH.	R	N/A.	The Gt. War 1914-1919. This war shrine

				was erected by member of this church in grateful memory of all who served & suffered. St. Mary's Church Roll of Honour. (227 names & reg.).
6. Blyth Urban District Council.	Triptych & ROH.	S	N/A.	For God, King & Country. Roll of Honour. "Greater love" etc. (21 names, rank & reg.).
7. Blyth Harbour Commissioner.	Plaque.	S	N/A.	Blyth Harbour Commissioners Roll of Honour of the employees of the commissioners who answered the call of their King & Country during the Gt. War 1914-1919. (122 names, ranks, reg. or ship. Names divided under headings 'staff' & 'workmen' but listed in no particular order).
8. Blyth. Zion Methodist Church.	Pulpit, Memorial Font & Plaque.	R	Jun. 1921 by Lt. Col. J.H. Nicholson. N/A.	On font: Zion U.M. Church Memorial to Fallen Soldiers 1914-1919. (14 names & reg.).
9. Blyth Wellesley Training School.	ROH.	S	N/A.	Roll of Honour of old boys of Wellesley Training Ship on Active Service 1914 (184 names, dates of death, reg. or ship).
10. Blyth. New Central Methodist Church.	Font.	R	N/A.	5 plaques represent the various churches now demolished. Bowes Street U.M., Beaconsfield St. Prim Meth., Central Prim. Meth., Blyth & Zion Meth. & Blyth Wes. Meth. All plaques say

				in memory of those of... who made the supreme sacrifice.
11. Wellesley Nautical School.	Panel.	S	Aug. 1921 by Duke of Northumberland. N/A.	Wellesley Nautical School formerly Wellsley Training Ship Roll of Honour of officers & boys who have made the supreme sacrifice in the Gt. War 1914-1918 (81 names, ship or reg.).
12. Blyth. St. Cuthbert's Church.	Plaque.	R	Dec. 1920 by Lt. Col. J.H. Nicholson. N/A.	Their name liveth for ever. To the glory of God & in memory of members of this church who fell in the war 1914-1919. "Dulce et decorum est "pro patria mori" – Roman poet Horace Odes. Translated as: it is sweet and fitting to die for ones country (36 names).
13. Blyth. Bridge St. Presb. Church.	Plaque.	R	Oct. 1922 by Capt. Kitkat. N/A.	To the glory of God & in memory of the men of the congregation of Bridge Street Presbyterian Church who fell in the Gt. War 1914-1918. "They died that we might live". (17 names).
14. Blyth. Waterloo Road Presb. Church.	Plaque & SGW. Single light is titled St. George & depicts an armed man with the text: 'Make firm O Lord the peace for which they died.'	R	Jul. 1921 by Cllr. T.C. Heatley. N/A.	Plaque: The adjoining window erected by the congregation to the honour of God & in grateful memory of the men of this church who gave their lives in the Gt. War 1914-1918. (24 names).
15. Blyth Grammar School.	Plaque.	S	Oct. 1921 by Sir Francis Blake.	In proud & grateful memory of the old

			N/A.	boys of this school who fell in the Gt. War 1914-1918 (36 names).
16. Blyth. Our Lady & St. Winifred R.C.	Shrine.	R	Apr. 1920 by Rev. T.A. Bamford. £4000. Pub. sub.	Requiem aeternam dona his Domine. This shrine was erected by St. Winifred' Congregation in grateful memory of the members who died for their country in the Gt. War 1914-1918. (31 names).
17. Blyth. Ridley Park.	Pillar.	S	Aug. 1923 by Duke of Northumberland, dedicated by Rev. A. Tuson. £2000. Pub. sub & fund raising.	1914-1918. In remembrance of the men of Blyth who endured great hardships achieved glorious deeds & died for freedom & country in the Gt. War. (637 names).
18. Blyth. Stanley Street. Congregational Church.	Font.	R	Oct. 1920 by Miss Anderson. N/A.	To the glory of God & in loving memory of the men of this congregation who gave their lives for us. (7 names).
19. Blyth. Bridge Street Wes. Meth. Church.	Pipe Organ.	R	May 1924 by Maj. Gen. Dudgeon. £1,400. Pub. sub.	Installed as a memory to the young men of the congregation who laid down their lives in the war.
20. Blyth Templars.	Plaque.	S	Aug. 1919 by Mr. Wm. Henderson. N/A.	Erected by the officials & members of the Sir W.C. Trevelyan Lodge No. 749 in loving memory of their Brothers (2 names, date of death & age). "The path of duty was the road to glory" – 'Ode on the Death of the Duke of Wellington' by Tennyson.

21. Blyth Post Office.	Plaque.	S	N/A.	To commemorate the services of the staff of Blyth Post Office who served in the Gt. War 1914-1918. (22 names & reg.).
22. Blyth Masonic Lodge.	Plaque.	S	Jul. 1918. N/A. Presented by Brother Dr. James MacLachlan.	Erected to commemorate the services of Brethren who fought with H.M. Forces in the Gt. European War. (114 names).
23. Blyth. St. Cuthbert's Church.	ROH.	R	Dec. 1920 by Lt. Col. J.H. Nicholson, dedicated by Bishop Ormsby. N/A.	The Gt. War 1914-1919. St. Cuthbert's Roll of Honour. For God, King & Country. (149 names).
24. Blyth. Hospital Nursing Home.	Extension to hospital.	S	Wards opened Aug. 1923 by Duchess of Northumberland. £2000. Pub. sub. plus £490 from Blyth Merit & Home Coming Committee. Cowpen Coal Co. gave £274, Blyth Harbour Commissioners gave £100 as did Blyth Shipbuilding Co.	N/A.
25. Blyth Cemetery.	Column.	S	N/A.	Sacred to the memory of "they that go down to the sea in ships & occupy their business in great waters, these men see the works of the Lord & his wonders in the deep" – Psalm 107:23. (3 names, ranks, date of death & age) who were killed at

				sea on H.M.S. E.30 & (1 name, rank, date of death & age) H.M.S. Trident erected by their shipmates.
26. Blyth Y.M.C.A.	Plaque.	S	May 1922 by Fred Robson, Vice-Chairman of the Association.	“There is some corner of a foreign field that is forever England” – ‘The Soldier’ by Rupert Brooke. (9 names & reg.).
27. Blyth. Presb. Church.	Font.	R	Oct. 1922 by Capt. Kitkat. N/A.	Remember these of our congregation who died that we might live. “Be thou faithful unto death & I will give thee a crown” – Revelation 2:10
28. Blyth Conservative Club.	ROH.	S	N/A.	For God, King & Country. Roll of Honour. (49 names).
29. Blyth. G & I Wright.	ROH.	S	N/A.	Roll of Honour of the Employers & Employees of G & I Wright who have given their services to King & Country. (26 names).
30. Blyth Civic Centre.	Plaque.	S	N/A.	In memory of the men of Cowpen & Crofton Collieries who fell in defence of their country. The Gt. War 1914-1919. For God, King & Empire. “Their names shall live for evermore” – Ecclesiastes 44:1-15 The heroic dead. (162 names).
31. Cowpen & Crofton. At junction.	Statue of Soldier, rifle reversed & head bowed.	S	Dec. 1920 by Lt. Col. Sidney. N/A. Site donated by Thoroton & Croft Trustees.	To the memory of the men of Cowpen & District who made the supreme sacrifice in the wars. “Their name liveth for evermore”.



				(59 names).
32. Cowpen. St. Cuthbert's R.C.	Plaque.	R	Blessed Oct. 1923 by Father Kershaw. N/A.	By their sacrifice we are freed. In our sacrifice always pray for (23 names) R.I.P.
33. Cramlington. St. Nicholas' Church.	Plaque.	R	Jan. 1921 by Bishop of Newcastle. N/A.	They died for God, King & Country. Erected by the parishioners & members of this church in grateful remembrance of 1914-1918 (62 names & rank) who gave their lives in the Gt. War.
34. Cramlington. Village Green.	Statue of St. George resting on his sword head bowed.	S	Sep. 1922 by Lt. Col. Robert Scott, dedicated by Bishop of Newcastle. £770. N/A.	Their names shall live forever in honour & glory. (152 names, ranks & reg. listed alphabetically).
35. Cramlington Schools.	Plaque	S	Nov. 1923 by Ald. A.E. Bell. N/A. Children raised £20.	In honoured memory of the Old Boys of the Cramlington Schools who gave their lives for home & liberty in the Gt. War 1914-1919. "True love by life- True love by Death is tried. Live thou for England – We for England died".
36. East Hartford.	Miners Welfare Institute & Plaques.	S	Foundation Stone laid Jun. 1922 by Mr. R.G.E. Mortimer on behalf of Cramlington Coal Co. Opened Mar. 1923 by T.O. Wood, agent to Cramlington Coal Co. Cost between £8000 & £10,000 (inc. Caretakers house). Site given by R.G.E. Mortimer. The	Title Plaque: Hartford Commemorative Institute AD 1923. 1 <sup>st</sup> Plaque: This stone was laid on Saturday June 10 <sup>th</sup> 1922 by Cramlington Coal Coy. Ltd.  2 <sup>nd</sup> Plaque: To all those who fell Gt. War.

			Miners' Welfare Fund contributed & colliery workmen also paid fortnightly levies.	
37. Holywell. St. Mary's Church.	Plaque.	R	1921 by Mr. R.G.E. Mortimer of Milburn Hall, dedicated by Rev. E. Arkless. N/A/.Pub. sub. Committee decided entertainments were not to be used to raise money, free will contributions only.	To the glory of God & in grateful memory of the men of Holywell & District who fell in the Gt. War 1914-1919. "They were a wall unto us both by night & day". (53 names & rank listed alphabetically).
38. Holywell.	4 Cottages.	S	Foundation stone laid Dec. 1928 by Mrs. J.R. Macmillan. Opened Apr. 1929 by Ald. T. Taylor, J.P. N/A. Pub. sub.	<p>Cott. 1 stone below window: This stone was laid by Mrs. J.R, Macmillan, Shiremoor, 8<sup>th</sup> Dec. 1928.</p> <p>Stone on apex: Holywell Memorial Homes. In memory of Holywell men who fell in the Gt. War 1914-1918.</p> <p>Cott. 2: Stone on apex: Opened by Ald. Thos. Taylor, Esq. J.P. Chipchase Castle, 27<sup>th</sup> Apr. 1929.</p> <p>Cott. 3 Stone below window: This stone was laid by Wm. Hogg Esq. JP Burt Hall, Newcastle, 8<sup>th</sup> Dec. 1928.</p> <p>On apex: Northumberland Aged Mineworkers Homes Association.</p>

				Cott. 4 Stone on apex: Homes of Rest.
39. East Holywell. Wes. Methodist Church.	ROH.	R	Nov. 1923 by Cllr. J. Thompson, General Manager of East Holywell Coal Co. N/A.	N/A. (10 names).
40. New Delaval Park.	Monument (Pillar).	S	Dec. 1920 by Col. Pollard, Agent of Seaton Deval Coal. Co. £500. N/A.	To the glory of God & in grateful commemoration of the following who gave their lives while gallantly serving their King & Country. (100 names).
41. New Delaval Work Men's Social Club.	Plaque.	S	Dec. 1920 by Lt. Col. J. I. Nicholson. N/A.	Erected by the New Deval & Newsham Workmen's Social Club in memory of those Shareholders who laid down their lives in the Great European War 1914-1918. For God, King & Country. "Greater love" etc. (15 names).
42. New Delaval Co- operative.	ROH.	S	Jun. 1921. N/A.	Dedicated to the memory of employees who died (4 names).
43. New Delaval. Newsham Park.	Pavilion.	S	Nov. 1921. £1,500 (former army hut). 10 acres of land given by Seaton Deval Coal Co.	N/A.
44. New Delaval Mechanics' Institute.	Plaque.	S	Aug. 1921 by Lt. Col. Pollard. N/A. Seaton Deval Coal Co.	N/A.
45. New Hartley.	Memorial Hall & Plaque.	S	Feb. 1927. N/A. 2d was deducted from local miners pay each week.	Hartley Memorial Hall (used as a soup kitchen during the 1926 miners strike when it was barely finished).

				Plaque: New Hartley War Memorial in grateful memory of those who fell in the Gt. War 1914-1918. Their glory shall not be blotted out. "Their bodies are buried in peace but their name liveth for evermore".
46. New Hartley. St. Michael's Church.	Plaque.	R	Jun. 1922 by Corporal J. Talantyre, dedicated by Rev. T. Wallace. N/A.	To the glory of God & in grateful memory of the New Hartley men who fell in the European War 1914-1918. "Rest eternal grant unto them O Lord" - prayer (51 names).
47. Seaton Delaval. Elsdon Ave.	Cross.	S	Sep. 1922 by Mr. John Charlton, local headmaster, dedicated by Bishop of Newcastle. N/A. Site provided by Seaton Delaval Coal Co. & by pub. sub.	For Motherland 1914-1918. These men of ours, at the call of King & Country left all that was dear to them. Endured hardness faced danger & finally passed out of the sight of men, by the path of duty & self-sacrifice; giving up their own lives that others might live in freedom. Let those who come after see to it that their names are not forgotten – taken from the scroll that was sent to all next of kin with a memorial plaque commonly termed the 'dead man's penny'. (73 names).
48. Seaton Delaval Council School.	Panels.	S	Sep. 1922 by Lady Redmayne. £101/2s/3d. N/A.	1914-1919 Seaton Delaval Council School. In grateful memory of old boys who gave their lives in the Gt. War. They had learned

				to play the game & they played to the end. (48 names, rank & reg. listed alphabetically).
49. Seaton Delaval. Astley School.	Memorial Prize.	S	Given from 1926-1968.	N/A.
50. Seaton Delaval. Presb. Church.	Plaque.	R	May 1923 by Capt. J. Anderson. N/A.	N/A. (6 names).
51. Seaton Delaval. United Free Methodist Church.	Plaque.	R	Jun. 1924 by Mr. J. Wesley Stoker, dedicated by Rev. J. Soulsby. N/A.	N/A.
52. Seaton Delaval. United Free Methodist Church.	Locomotive Panel.	S	Aug. 1919 by Capt. James Anderson. Presented by Mr. Trewick a sergeant in the Royal Engineers who received the engine in France.	This tablet is the number plate reversed which was on the first German locomotive taken over by the Allies at the conclusion of hostilities. (Dedicated to 2 men connected with the Church & Sunday School who were killed).
53. Seaton Delaval. St. Stephen's Church.	Panel.	R	May 1923 by 2 wounded soldiers, J.T. Stoker & William Slinn, dedicated by Rev. W. Jefferies.	N/A.
54. Seaton Sluice. Roadside.	Monument (a cross standing on top of a column).	S	Sep. 1921 by Lt. Col. Pollard in the absence of Lord Hastings. £600. Site donated by Lord Hastings & pub. sub.	West Panel: To the honour of our "glorious dead" (taken from cenotaph) & in memory of the men of Seaton Sluice & Old Harley who fell in the Gt. War 1914-1919.  North Panel: In the Gt. War 1914-1919. 202 men from the district responded to the country's call 23 made

				the supreme sacrifice. Erected by public subscription (23 names, rank & reg. listed by rank).
55. Seghill. Co-operative Society.	Plaque.	S	Jun. 1920 by Thomas Gibson. N/A.	For God, King & Country this tablet was erected by the employees of Seaton Delaval Co-operative Society in affectionate remembrance of (9 names, rank & reg. listed by rank) who made the supreme sacrifice in the Gt. War 1914-1919. In life eager, in service faithful, in death triumphant.
56. Seghill. Holy Trinity Church.	Reredos.	R	N/A. Committee adamant that only free will offerings suitable as the men had given their lives freely the memorial should be raised in that spirit.	N/A.
57. Seghill School.	Plaque.	S	Jan. 1923 by Gen. Sir Joseph Laycock. N/A. Pub. sub & council grant.	In proud & grateful memory of the old scholars who fell in the Gt. War 1914-1918. For God, King & Country. (20 names).
<b>Castle Morpeth District.</b>				
1. Belsay County School.	Plaque.	S	N/A. Pub. sub.	This tablet is erected in honoured memory of the old boys who fell in the War 1914-1918. (6 names, rank & reg. listed by rank).
2. Bolam. St.	ROH.	R	N/A.	Belsay Parish Roll of

Andrew's Church.				Honour 1914-1918 (6 names, rank, reg. & date of death, listed by rank).
3. Cambo. Holy Trinity Church.	Obelisk with carved laurel wreath over the top.	S	Jul. 1920 by Sir George Trevelyan. £167. N/A.	To the undying memory of the men of Cambo parish who gave their lives for their country during the Gt. War. (22 names).
4. Chevington. St. John's Church.	Plaque.	R	Nov. 1921 by Fred J. Hemsley, a private who served right throughout the war. Dedicated by Rev. W. King. £400. Pub. sib.	"Dulce et Decorum est pro patria Mori". To the Glory of God & in memory of the men of Chevington & Broomhill District who fell in the Gt. War 1914-1918. Lord God of Hosts be with us yet lest we forget, lest we forget. (96 names).
5. Chevington. St. John's Church.	Plaque.	R	N/A.	This tablet was erected by the parishioner of Chevington to the Glory of God & in memory of the officers, non-commissioned officers & men of the parish who fell in the Gt. War 1914-1919 (97 names & rank – one more than above, listed by rank).
6. Cresswell. St. Bartholomew's Church.	Plaque.	R	Feb. 1924 by Capt. W.S. Sanderson, dedicated Rev. S. Horsfall. N/A.	1914-1918. To the glory of God & in memory of those belonging to this parish who fell in the Gt. War. This tablet was erected by the women of this Parish. (15 names).
7. Eshott Methodist Church.	ROH.	R	N/A.	Roll of Honour (13 names of those who served). The unreturned brave (8

				names of fallen).
8. Fontburn Council School.	ROH.	S	Jul. 1920 by Dr. Edward Rees, Chairman of the Board of Managers of the School. N/A.	To the undying memory of (3 names, rank, reg. all privates so cannot say whether listed by rank) formerly scholars of Fontburn Waterworks Council School who made the supreme sacrifice in the Gt. War 1914-1918. Also to commemorate the meritorious services of other scholars & headmaster Charles Herbert Cook, who nobly joined the ranks & was promoted to Adjutant in the 193 Batt. Northumberland Fusiliers, receiving the Military Medal for bravery & devotion to duty.
9. Hartburn. Crossroads.	Cross.	S	Aug. 1921 by Col. E.P.A. Riddell. N/A. The Straker's of Angerton Hall paid. Designed by Lutyen's who had designed the gardens at the Hall with Gertrude Jekyll in 1904.	Pass friend all is well. 1914 Hartburn 1919.
10. Hartburn School.	Plaque.	S	N/A.	In grateful memory of boys of Hartburn School who gave their lives in the Gt. War 1914-1919 (4 names, rank & reg. all privates).
11. Hartburn. St. Andrew's Church.	Plaque.	R	Aug. 1921 by Col. E.P.A. Riddell. N/A.	Remember the love of them that came not home from the war. To the glory of God & in honoured memory of



				the men of this parish who gave their lives in the Gt. War (8 names, rank & reg. listed by rank).
12. Hartburn. St. Andrew's Church.	ROH.	R	Aug. 1921. N/A.	N/A. (70 names of those who served inc. 7 fallen. Ranks of officers only recorded).
13. Hebron. St. Cuthbert's Church.	SGW. Single light depicting Joshua as a warrior pilgrim carrying a spear for a staff entitled 'Joshua Deliverer.'	R	Oct. 1924 by Col. N.I. Wright, dedicated by Ven. R.R. Mangin, Archdeacon of Lindisfarne. N/A. Pub. sub.	"Joshua Deliver art thou for us or for our adversaries" – Joshua 5:13-15. To the glory of God & in memory of (3 names) who fell in the Gt. War 1914-1918.
14. Heddon on the Wall. At road junction.	Cross.	S	Nov. 1922 by Sir Loftus Bates. £170. Pub. sub.	To the glory of God & in loving memory of those from this parish who laid down their lives for their country during the Gt. War 1914-1918. "So they passed over, & all the trumpets sounded for them on the other side"- John Bunyan's 'A Pilgrim's Progress part 2, inspired by Joshua. (16 names).
15. Heddon on the Wall. St. Andrew's Church.	Plaque.	R	N/A.	To the glory of God & in memory of those who from this parish gave their lives in the service of their country in the Gt. War 1914-1919 & whose names are inscribed below (15 names).
16. Hepscott. St. Luke's Chapel.	Plaque.	R	N/A.	In proud & loving memory of (4 names & rank). Gt. War 1914-1919 "pro patria".
17. Linton Institute.	Plaque.	S	N/A.	1914-1918 1939-1945. In proud & grateful

				remembrance to the gallant men of Linton who fell in the Wars. Lest we forget. (3 F.W.W. names, rank & reg. all privates).
18. Longhirst. Roadside.	Cenotaph.	S	Jul. 1921 by Col. E.P.A. Riddell, dedicated by Rev. A.S. Wardoper. £368. Pub. sub.	In grateful memory of the men of this parish who fell in the Gt. War 1914-1919. They for freedom gave their best. (11 F.W.W. names, rank & reg. listed by rank).
19. Longhorsley.	Ex-Servicemen's Institute (a wooden hut).	S	N/A. The Comrades Club had been erected by the United Services Institute as a memorial to those who fell during the war.	N/A.
20. Maften. Village Green.	Cross.	S	May 1920 by Col Percy Wilkinson, dedicated by Rev. H. Doundney. N/A.	To the glory of God & in grateful remembrance of the men of this parish who gave their lives for King & Country in the Gt. War. (21 names).
21. Maften. Holy Trinity Church.	2 ROH.	R	N/A.	1 <sup>st</sup> ROH: Roll of Honour 1914-15-16 Maften 1917, 1918. For King & Country (19 names inc. Home village, details of death, rank & reg.).  2 <sup>nd</sup> ROH: Maften Parish Roll of Honour. Names of those living in Maften Parish who served in defence of their Country during the War of 1914-1915 (82 names, ranks, reg. & village). (Commemoration seems to have begun in

				the early days of the war, listed by year of death).
22. Meldon. Garden of former School House.	Flagpole.	S	N/A.	Erected to commemorate the victory & in grateful thanks for the safe return of all those men who left the parish to serve in the Gt. War 1914-1919. (Known as 'Thankful Village-Mee')
23. Milbourne.	Plaque. (This was originally mounted on a German shell case & stood outside the village institute.	S	N/A.	In memory of the men of this district who gave their lives in the Gt. War 1914-1919. "Faithful unto Death"– Revelation 2:1-17(4 names & ranks, listed by rank).
24. Mitford. St. Mary Magdalene's Church.	Plaque.	R	Apr. 1921 by Capt. Mitford. N/A. Pub. sub.	The "glorious dead". (11 names).
25. Morpeth Castle Bank.	Cenotaph.	S	Oct. 1922 by Lord Joicey, dedicated by Canon J.J. Davies. £1,200. Pub. sub. Council gave £59 from its 'Welcome Home Fund' & £10 from its 'War Heroes Fund'. A shilling fund was also introduced.	To the glory of God & in abiding memory of the men of Morpeth who laid down their lives in the Wars. They died that we might live in freedom. (233 1 <sup>st</sup> W.W. names & ranks, listed alphabetically).
26. Morpeth Goosehill School.	Plaque.	S	May 1921 by Ald. A.E. Bell, Chairman of Northumberland County Council Local Education Authority. N/A.	"pro patria". In ever abiding memory of the old scholars of the Corporation School who fell in the Gt. War 1914-1918. "Greater love" etc. (80 names).
27. Morpeth.	Parochial Hall (building was acquired in 1918,	S	1924 by Bishop of Newcastle. £2,400 & £800 for	N/A.

	had previously been a workshop).		the conversion. £1,520 given by local worthies, fund raising provided the rest.	
28. Morpeth Royal Association of the Order of Buffaloes.	Plaque.	S	Jul. 1922 by Lt. A.H. Appleby, dedicated by Canon J.J. Davies. N/A.	The Gt. War 1914-1919. Lest we forget. R.A.O.B. in memory of fallen brethren St. George's lodge 960. Pass friend all is well. (7 names).
29. Morpeth. St. James' Church.	Plaque.	R	Feb. 1922 by Lt. Col. N. I. Wright, dedicated by Bishop of Newcastle. £150. Pub. sub.	To the glory of God & in memory of the men of Morpeth who fell in the Gt. War 1914-1918. "Their named liveth for evermore" (233 names).
30. Morpeth. Congregational Church	Plaque	R	Nov. 1919 by Lt.Col. N.I. Wright. N/A.	In proud & loving memory of (9 names, rank, reg., & date of death, listed by year of death) who fell in the Gt. War 1914-1918. They died that we might live. Erected by the members of this congregation. Sep. 1919.
31. Morpeth. County Hall.	Plaque.	S	Feb. 1921 by Sir Francis Blake M.P. N/A.	To the memory of those brave men associated with the County Council of Northumberland who fell in the Gt. War 1914-1919. For their Country. (40 names).
32. Morpeth Post Office.	ROH.	S	N/A.	Roll of Honour. For King & Country Morpeth Postal District (70 names).
33. Morpeth. St. Robert's R.C.	Altar Rails.	R	Feb. 1922 by Abbot Kelly. £330. Pub. sub.	N/A.

34. Morpeth Y.M.C.A.	Plaque.	S	Apr. 1921 by Ald. G.B. Bainbridge, President of Morpeth Y.M.C.A. N/A.	In proud & loving memory of our members who fell in the Gt. War 1914-1918 (18 names, rank & reg. listed alphabetically).
35. Morpeth Social Club.	ROH.	S	N/A.	Morpeth Social Club Roll of Honour. The Gt. War 1914-1919 (87 names).
36. Morpeth. King Edward VI School.	School Prize.	S	N/A.	N/A.
37. Netherwitton. Roadside.	Cross.	S	N/A.	"Lest We Forget" 1914-1919– poem 'Recessional' by Kipling (36 names & rank, listed in no discernable order).
38. Netherwitton. St. Giles' Church.	Plaque.	R	N/A.	This tablet is erected to the glory of God & in loving memory of all those men & women who patriotically assisted by joining the colours to prosecute the Gt. War to a successful issue & also to the sacred, proud & undying memory of the following both of the regular, new & territorial army who gallantly & nobly responded to their country's call in the hour of need & made the supreme sacrifice in the Gt. War 1914-1918 (20 names, ranks & reg. divided into 3 villages then subdivided into New , Territorial or Regular Army, subdivided into regiments and listed in rank order).

39. Netherwitton School.	Plaque.	S	Jun. 1920 by Mr. R.G. Mortimer of Milburn Hall. £17.2s/3d. Pub. sub.	In grateful memory of the boys of this school who gave their lives in the Gt. War 1914-1919. (9 names).
40. Ponteland Police HQ.	Plaque depicts Northumberland County Council Badge.	S	Sep. 1920 by Duke of Northumberland. N/A.	Northumberland Constabulary in memory of the following comrades who gave their lives for King & Country in the Gt. War 1914-1918. "Steadfast in life, valiant in death" – this inscription appears on Newcastle's Boer War Memorial. (10 names, ranks & reg. listed alphabetically).
41. Ponteland. St. Mary's Church.	Plaque.	R	Sep. 1923 by Rev. F.W. Langton. N/A. Pub. sub.	To the glory of God & in grateful memory of the men from Ponteland who gave their lives in the Gt. War 1914-1918. May they rest in peace. (40 names).
42. Ponteland.	Memorial Hall.	S	Sep. 1922. Plot bought for £550 & contract awarded for £2,039/3s/10d. Pub. sub & fund raising events.	Ponteland War Memorial Hall.
43. Ponteland. Roadside.	Obelisk. Carved on the obelisk are two rifles resting on their butts over which are draped two flags surmounted by a laurel wreath.	S	Jul. 1920 by Col Riddell. £307. Pub. sub. & fund raising events.	To the glory of God & in memory of those connected with this parish of Ponteland who gave their lives in the Gt. War 1914-1919. "Rest eternal grant to them O Lord & let light perpetual shine upon them" – prayer for the dead (40 names, rank & reg. listed by rank).

44. Ponteland Cottage Homes.	Plaque.	S	N/A.	Cottage Homes Ponteland Roll of Honour.
45. Stamfordham. Presbyterian Church.	ROH	R	N/A	Waterloo Section of the Stamfordham & Bavington Presbyterian Church. (3 names one of who died, ranks & reg. all privates).
46. Stamfordham. St. Mary's the Virgin Church.	Reredos	R	N/A	This reredos is erected to the glory of God & in grateful memory of those from this parish who gave their lives in the Gt. War. 1914-1918. (8 names, reg, & ranks. Where & when killed. Listed by year of death).
47. Stannington. St. Mary's Church.	Plaque	R	Jan. 1921 by Major the Hon. Jasper Ridley. N/A. Pub. sub.	This tablet is erected to the Glory of God & in loving memory of the men of this parish who gave their lives in Gt. War 1914-1919. (35 names, reg. ).
48. Togston Terrace Social Club.	ROH	S	N/A	Togston Terr. Social Club. Roll of Honour. (107 names of those who served & 13 fallen).
49. Ulgham. St. John the Baptist's Churchyard.	Cross	R	Jul.1924 By Hon. Arthur Joicey. N/A. Pub. sub.	To the glory of God & in honoured memory of the men of the Parish of Ulgham who fell in the Gt. War 1914-1918. "The men were very good unto us & we were not hurt. They were a wall unto us both by night & day" – Samuel 25:15 (19 names & ranks, listed by rank).
50. Whalton. St.	Screen	R	May 1920 Major	"Dulce et Decorum est

Mary Magdalene Church.			General Wilkinson. N/A. The screen was made & erected by the disabled ex-servicemen, under the supervision of Ex-Sgt. J. Bell while undergoing treatment at the Dunstan Hill After Care Home, Dunstan-on Tyne	Pro Patria Mori". In memory of the men of this parish who fell in the Gt. War 1914-19. (7 names, rank, reg, & date of death, listed in no discernable order).
51. Whalton. Village Hall.	ROH	R	N/A	Whalton Roll of Honour 1914-1918. (51 names).
52. Widdrington. Holy Trinity Churchyard.	Cross	R	Nov. 1920 by Col. Taylor of Dilston Hall. N/A	"Their name liveth for evermore". Widdrington Memorial. Sacred to the memory of the men from this District who fell in the Gt. War 1914-1919. (31 names).
<b>Chester-le -Street District.</b>				
1. Beamish Pithill Wes. Methodist Church.	ROH	R	N/A	Beamish Wesleyan Methodist Church Roll of Honour 1914 "Lest We Forget" 1919. (86 names).
2. Beamish Pithill Wes. Methodist Church.	Plaque	R	N/A	In memory of the following young men from this church & congregation who laid down their lives in the Gt. War 1914-1919 (21 names) "They rest from their labours" - Revelation 14:13.
3. Burnmoor. St. Barnabas Church.	Plaque	R	Nov. 1921 by Rt. Hon. The Earl of Durham. N/A	In honoured memory of the men from this parish who gave their lives in the Gt. War 1914-1918. "Their



				name liveth for evermore". (42 names).
4. Burnmoor Cricket Club.	Plaque	S	Jun. 1923 by Capt. J.N.O Rogers president of the club. N/A. Club commissioned it.	To the imperishable memory of those connected with this club who fell while serving their King & Country in the Gt. War 1914-1919. (9 names).
5. Chester Moor Literary Institute.	ROH	S	Jul. 1920 by Ald. J. Lawson M.P. N/A . Pub. sub.	N/A
6. Chester-le-Street.	Monument building with arcade front central arched doors two square side doors. 4 steps lead onto a platform on back wall is a plaque bearing a Roll of Honour	S	Feb. 1925 by Lieut. Col. J. Turnbull. N/A.	Plaque baring Roll of Honour no inscription 6 columns of names. (251 names, ranks, reg. and honours earned, listed alphabetically).
7. Chester-le-Street. Central Chapel.	Choir front	R	Nov. 1923 by Mr. T. Storey a church official of 42 years standing & one of the oldest members. N/A.	"Greater love" hath no man than this that a man lay down his life for his friends 1914-1918 – John 15:13 (14 names).
8. Chester-le Street. Wes. Methodist Church.	SGW. Triad of cherubs, 2 holding victor's wreaths 3 <sup>rd</sup> gives praise to God.	R	Jun. 1922 by Mr. J.G. Atkinson. N/A.	To the glory of God & in loving memory of (names) who fell in the Gt. War. 1914-1918 (12 names).
9. Chester-le-Street. Congregational Church.	Plaque. Upon it is engraved a cross (symbol of sacrifice), circle round the stem of the cross (symbol of eternity), a laurel wreath (emblem	R	Aug. 1923 by Rev. Enoch Hall. N/A.	Erected by this Church in loving memory of (names) who gave their lives in the Gt. War 1914-1919. "Faithful unto death" (7 names).

	of reward & service, engraved ivy leaf border (emblem of memory)			
10. Chester-le-Street. D.L.I Drill Hall.	Plaque	S	May 1924 by Col. J.Turnbull. N/A. Pub. sub.	8 <sup>th</sup> Battalion Durham Light Infantry B half Company Roll of Honour for King & Country (32 names & ranks, listed by rank).
11. Chester-le-Street. St. Mary & St. Cuthbert's Church.	Plaque	R	Feb. 1922 by Sir Arthur L.N. Wood, Bart. N/A.	To the glory of God & in grateful memory of the men of this parish who gave their lives in the Gt. War 1914-1919. Faithful unto death (249 names).
12. Chester-le-Street. Park View Community School.	Plaque	S	Oct, 1921 by Mr. T.F. Brass, OBE, JP. £150. Pub. sub.	In proud & loving memory of the old boys of this school who fell in the war 1914-1919 (19 names, one honour mentioned an M.C.)
13. Chester-le-Street. On a building at the Bridge End at bottom of Front Street.	Plaque	S	N/A	"Lest we forget". This memorial is erected in grateful remembrance of those from Chester-le-Street who made the supreme sacrifice in the Gt. War (369 names, reg).
14. Chester-le-Street. St. Mary & St. Cuthbert's Church.	D.L.I. Cross	S	Jul. 1928 by Col. John Turnbull. N/A.	On Cross: The gallant Officers & Men of 8 <sup>th</sup> Btn. DLI who fell near this place in an attack Nov. 5 <sup>th</sup> 1916. "Dulce et decorum est pro patria Mori". On Plaque: This cross was originally erected on the Butte de Warlencourt, near Bapaume, France, during the Gt. War 1914-18, as a memorial

				to the Officers, No-Commissioned Officers, & men of the 8 <sup>th</sup> Btn. DLI who fell in the action at that place on Nov. 5 <sup>th</sup> 1916. A permanent memorial was erected on the Butte de Warlencourt & the cross was transferred to this church July 1 <sup>st</sup> 1928.
15. Chester-le-Street. Osborne Working Men's Club.	Plaque	S	Mar. 1920 by Capt. John Thompson. N/A.	In glorious memory of the members of Osborne Workmen's Club, Chester-le-Street. Roll of Honour (13 names).
16. Fence Houses. Roadside.	Sarcophagus in style of Greek tomb. Plaque at top says 'Lest we Forget' (It is the words that link it to the war and the form which denotes death and mourning.	S	Sep. 1922 by Lord Joicey. £480, Site given by Lambton & Hetton Collieries, N/A.	In honour of all those gallant men of Fence Housed & District who gave up their lives in the Gt. War.
17. Fence Houses. Bankhead Independent Methodist Church.	Plaque	R	N/A	Bank Head Independent Methodist Church. Roll of Honour dedicated to the honoured memory of the following members of this Church, Choir & Sunday School who made the supreme sacrifice in the Gt. War. 1914-1919. "They climbed the steep ascent to Heaven through sorrow, toil & pain" – hymn: 'The Son of God goes Forth to War' by Reginald Heber 1783-1826 (2 names).

18. Grange Villa. Methodist Church.	Plaque	R	N/A	In grateful remembrance of the devotion & self-sacrifice of the men of this church who served in the Gt. War 1914-1918 also a loving tribute to (names) who gave their lives for King & Country. (6 names).
19. Grange Villa. Sons of Temperance.	ROH with the words 'love', 'purity' & 'fidelity' incorporated in the design.	S	N/A	The Order of Sons of Temperance Roll of Honour The "Grange Villa" Sub-Division (No. 10560) inscription illegible. (18 names with dates).
20. Great Lumley. Christ Church.	Lychgate	R	Jun. 1954 by the Bishop of Durham. £600, Pub. sub. Wood supplied by Earl of Durham. Lumley Colliery Welfare Committee £140, house to house collection raised £80.	Front cross lintel: "I am the Resurrection & the Life" – John 11:25.  Rear lintel: 1914-1918 1939-1945
21. Great Lumley. Christ Church	ROH	R	N/A	Lumley Parish European war 1914-1918 The Heroic Dead. Grant them eternal rest O Lord. Amen (50 names, reg. & date of death one as late as 1922.).
22. Great Lumley.	Memorial Hall.	S	1923. N/A. Site given by Earl of Scarborough. Building materials supplied by Lambton Colliery Co.	N/A
23. Great Lumley.	Plaque	R	Jan. 1920 by Rev.	Sacred to the memory

Wes. Methodist Church.			George Wright. N/A.	of the dear lads who laid down their lives in the Gt. War 1914-1918. (3 names) "Blessed are the dead that die in the Lord" – Revelation 14:13 Their names liveth for evermore.
24. Kiblesworth	Memorial Hall & plaque.	S	Mar. 1924 by Mr. T.F. Brass CC of the institute. £4,000, Directors of Charlaw & Sacriston Collieries gave £1,000. The miners had subscribed £300 via weekly collections, balance provided through Miners' Welfare Scheme.	Kimbleworth Colliery Memorial Hall 1924. Plaque: To the glory of God & in memory of the employees at Kimbleworth Colliery who made the supreme sacrifice. "Greater love" etc. 1914-1919. (55 names).
25. Kimbleworth Ex-Servicemen's Club.	Plaque	S	1920, N/A	This tablet is erected by the members of this club in grateful memory of those who served & laid down their lives in the Gt. "The blood of heroes is the seed of freedom" – inspired by quote from Thomas Campbell 1777-1844 a Scottish poet 'The patriots blood is the seed of freedoms tree' War 1914-1918. (21 names, rank, & reg.).
26. Kimbleworth School.	Portraits	S	Mar. 1920 by Mr. J.T. Atkinson, Colliery Cashier. N/A. Local subscription. Frame paid for by Education Committee.	N/A

27. Nettlesworth United Methodist Church.	ROH	R	Xmas Eve 1919 by Mr. T.P. Brass JP. £42, Commissioned by Comrades of the Gt. War, N/A	N/A (370 who served inc. 54 fallen
28. Newfield. St. Andrew Church.	Plaque	R	Dec. 1919 by Mission Priest Rev. J.W Scudamore. N/A	In memory of the gallant dead, 1914-1918 (names) communicants of this mission R.I.P. (9 names).
29. Pelton. Holy Trinity Church.	Plaque	R	Feb. 1920 by Mr. J.W. Taylor (ex M.P.). £81, collections taken at funerals over 5 years.	“Pray for the faithful warriors” – taken from unknown soldier who gave their lives in the Gt. War for God, King & Country. (200 names).
30. Pelton Royal Assoc. Order of Buffalos.	Hall	S	Foundation stone laid Mar 1921, opened by Cllr. John Wilson in Dec. 1921. £9,000, N/A	R.A.O.B, Pelton District War Memorial Hall.
31. Pelton Fell. Battle Green.	Cenotaph with wreath at the top.	S	Jul. 1922 by Sir Horace Plunkett. £6,000. Pub, sub.	Base plaque: In glorious memory of those of Pelton Fell & District who laid down their lives in the Gt. War 1914-1918. (135 names & ranks, listed alphabetically).
32. Pelton Fell	Houses Gardiner Terr. 24 two-storey houses, built for war widows	S	N/A. Finance by owners of the Pelton Fell Colliery Co.	N/A
33. Pelton Fell. St. Paul’s Mission	Plaque	S	Feb. 1921 by Mr. Guy E. Armstrong, manager of Pelton Fell Colliery. N/A.	Remember ye in the Lord our heroes who gave their lives for the Empire, in the Gt. War 1914-1918. They loved not their lives unto death. “Rest eternal grant unto them, O

				Lord, & let light perpetual shine upon them"- prayer Amen. (22 names, reg. rank & date of death, listed by date of death).
34. Pelton Fell. Wes. Meth. Church.	Plaque	R	Nov. 1919 by Mr. George Bowman, senior Trustee of the Church. N/A.	Sacred to the memory of those belonging to this church who fell in the Gt. European War 1914-1918. (12 names).
35. Sacriston	Institute & ROH	S	Foundation stone laid Nov. 1922, opened Oct. 1923 by Cllr. T.F. Brass, O.B.E., JP. £12,000. N/A.	This stone was laid on behalf of the ex-servicemen of Sacriston by Corporal John Lee, & dedicated to the memory of all those who made the supreme sacrifice Aug. 1914 Nov.1918. ROH: Members who served during the Gt. War. (282 names).
36. Sacriston Working Men's Club.	ROH	S	Sep. 1919 by Mr. Bray, secretary of the Durham Branch Club. N/A.	Roll of Honour. (255 names served & fallen, plus decorations).
37. Sacriston. St. Peter's Church.	SGW. 2 lights. First light: shield of Northumbria soldier looking upwards to an angel with scenes of devastation behind him, she points to 2 <sup>nd</sup> light which shows Christ risen.	R	Sep. 1922 by Col. Blackett, M.B.E. N/A.	"If thou hadst not gone before & taught us who would dare to follow" – Thomas a Kempis 'Imitation of Christ Book III on Inward Consolation.' This window commemorates those of this parish who made the supreme sacrifice in the Gt. War 1914-1918.
38. Sacriston Wes. Methodist Church.	Plaque	R	Jul. 1920 by Mr. T.F. Brass. £64. N/A.	Sacriston Wesley Church 1914-1919. Young People's Bible Class Roll of Honour To the memory of

				(names). The men this tablet commemorates were numbered amongst those who at the call of Kind & Country "left all that was dear to them, endured hardship, faced danger & finally passed out of the sight of men by the path of duty & self-sacrifice giving up their own lives that other might live in freedom. Let those that come after see to it that their names be not forgotten". The blood of heroes is the seed of freedom. Combination of all sorts of quotes(15 names).
39. Sacriston Wes. Methodist Church.	Font	R	N/A	To the glory of God. In appreciation of the services rendered by the members of the Sacriston Wesleyan Church & Young People's Bible Class during the Gt. War 1914-1919. (No names).
40. Twizel Colliery	ROH	S	Sep. 1920 by Mr. Gilbert Holden, manager of Handen Hold Colliery. N/A.	N/A. (148 names, ranks, reg. & honours gained. Not known how names are listed).
41. Waldrige Colliery	Plaque	S	N/A	Waldrige Colliery Roll of Honour Great War 1914-1919. (14 names, date of death & reg. of the fallen & 124 names & reg. of those who served).
42. West Pelton. St. Paul's Church.	Plaque	R	Nov.1921 by The Earl of Durham,	To the glory of God & in sacred memory of



			£368. Pub. sub.	the above sailors & soldiers of this parish who fell in action or died of wounds, disease & other causes during the Great War 1914-1919. "Make them to be numbered with thy saints in glory everlasting"- from the composition 'Te Deum' by Arthur Sullivan written to celebrate the recovery of the Prince of Wales from typhoid fever later Edward VII. Erected by the Parishioners & friends as a lasting memorial of their bravery, patriotism & devotion to Empire. "The men were very good unto us. They were a wall unto us and we were not hurt both by night & day" -I Samuel 15:16. Who dies if England live. (176 names).
43. Woodstone Village Welfare Institute.	ROH	S	Aug. 1920 by Renwick Colliery Manager. N/A. Pub. Sub.	Lumley 5 <sup>th</sup> Pit Colliery & Institute. To the memory of Our Comrades who made the supreme sacrifice in the World War 1914-1918. "Lest we forget" that Right will always conquer might that Freedom might flourish on the Earth, that Peace & Goodwill shall prevail amongst all people that Military Despotism & Tyranny shall perish for these things in the glory & joy of young manhood these comrades of ours died. (25 names, ranks,

				reg. & date of death with photographs displayed in no particular order).
<b>Darlington District.</b>				
1. Bishopton. Roadside.	Cross	S	N/A	In proud & loving memory of the men of this parish who gave their lives in the Gt. War 1914-1918 (14 names).
2. Cockerton. St. Mary's Church.	Plaque	R	1955 by J.H Hall father of one of the fallen. N/A	In memory of the men of Cockerton who gave their lives for their county 1914-1918, 1939-1945. (11 1 <sup>st</sup> W.W. names, may have replaced an existing memorial)
3. Cockerton. Methodist Church.	SGW.	R	N/A	This window is dedicated to the memory of the following men who were connected with this Church and who made the supreme sacrifice during the Gt. War 1914-1918. They gave their all. (8 names).
4. Darlington. Albert Road School.	ROH	S	Feb. 1920 by Cllr. W.G. Loraine, JP deputy Mayor. N/A.	1914-1919. Albert Road School Darlington. Roll of Honour. (338 names & 40 of those who fell).
5. Darlington. Bondgate Methodist Church.	Plaque (brass on oak)	R	May 1921 by Rev. G.W. Kettleborough. N/A.	1914-1919. In honoured memory of those associated with this Church & Sunday School who gave their lives in the Gt. War. "Their name liveth for evermore". (18 names).

6. Darlington. Coniscliffe Road Methodist Church.	ROH	R	N/A	Roll of Honour 1914-1919. In Memoriam. "Their name liveth for evermore". (100 names of those who served & 19 of the fallen).
7. Darlington. Coniscliffe Rd. Methodist Church.	Font	R	N/A	To the glory of God & in memory of those who served in the Gt. War 1914-18. 1 <sup>st</sup> plate: "pro patria" (4 names) "Greater love" hath no man than this. 2 <sup>nd</sup> plate: 7 names. 3 <sup>rd</sup> plate: 8 names. (All together 15 who served & 4 fallen).
8. Darlington. Bondgate Methodist Church.	Church Hall	R	Jun. 1926. £11,000. N/A.	1914-1918. In memory of our men who in the Gt. War gave the most that men can give: Life itself. 2 <sup>nd</sup> June 1926.
9. Darlington. Cleveland Bridge.	Plaque	S	Apr. 1924 during lunch hour. N/A. Cleveland Bridge Co. Paid.	In memory of the men of these works who died for their country in the Gt. War 1914-1919. Erected by their employers. (25 names).
10. Darlington. Union St. Congregation Church.	Plaque	R	1919 by Mr. Shipley. N/A.	This tablet is erected by the church in gratitude, honour & in loving memory of (names) who died in the cause of Freedom. (13 names).
11. Darlington Co- operative Store.	Plaque	S	N/A	N/A
12. Darlington. Corporation Rd. Wes. Methodist Church.	Plaque in the Sunday School	R	Jul. 1920 by Mr. T Easby. N/A.	For God & Country 1914-1919. Teachers & Scholars who served in the Gt. War. (50 names plus 8 fallen).
13. Darlington.	SGW. 2lights no	R	1922 by Lieut.	Marble plaque with 12

Corporation Rd. Wes. Methodist Church.	other information.		Col. Gill. £190. N/A.	names -no more information.
14. Darlington. Post Office.	Plaque with embossed laurel wreath containing a cross.	S	Jun. 1924 by Baron Daryngton of Whitley. N/A	Darlington Postal District 1914-1918. This tablet is erected by their comrades to the Glory of God & in honoured memory of the following members of the staff who gave their lives in the Gt.War (names. "Their name liveth for evermore". (25 names).
15. Darlington Grammar School.	Plaque & SGW.3 light. 1 <sup>st</sup> : represents Chivalry with fig. Of St. George. 2 <sup>nd</sup> : reps. Earl of Westmorland receiving the School Charter for Queen Elizabeth. 3 <sup>rd</sup> : reps. Power with fig. of St. Nicholas the patron saint of sailors.	R	Feb. 1921 by Major-Gen. Sir P.S. Wilkinson. N/A.	Across bottom of all windows: These memorials were placed in this school in recognition of masters & boys of Darlington Grammar School who served their King & Country & in grateful thanks to former pupils who gave their lives in the Gt. War 1914-1919. Oak plaque situated between windows: Roll of Honour (names). Vos qui extremum spiritum in Victoria effudistis piorum estis sedem at locum consecuti. (You who have poured out your last breath in victory have attained the abode of the blessed). (71 names).
16. Darlington N.E.R. Mileage Office.	Plaque	S	Nov. 1919 by Sir Vincent L. Raven, K.B.E. Chief Mechanical Engineer. N/A.	1914-1919. North Eastern Railway Mileage Office. Roll of Honour. In memory of the members of the staff who gave their lives in the Gt. War (names) The following

				members of the staff also served their country by active service in His Majesty's Forces (names). (5 who fell 732 served).
17. Darlington. Grange Rd. Baptist Church.	Plaque (bronze on oak)	S	1920 by Major A. McGill. N/A	Pro Deo et Patria. In grateful remembrance of the men of this church who gave their lives for their country in the Gt. War 1914-1918. (10 names).
18. Darlington. Grange Rd. Baptist Church.	ROH	R	N/A	1914-1918. A grateful record of those from this church who served their country in the Gt. War. (51 names). Names of dead appear again, see above.
19. Darlington. St. James Church.	Plaque (brass)	R	N/A	N/A
20. Darlington. Holy Trinity Church.	Panels (oak) & chancel cross.	R	Nov. 1921, dedicated by Bishop Henson. £300-£400. Pub. Sub.	To the glory of God & in grateful memory of the men of Holy Trinity who gave their lives in the Gt. War 1914-1919 this tablet & chancel cross have been erected. (72 names).
21. Darlington Junior Unionist Club.	Memorial	S	May 1920 by Rt. Hon. H Pike Pease, M.P. N/A.	N/A. (84 names of those who served, 11 of whom died).
22. Darlington War Memorial Hospital.	Obelisk	S	May 1933 by Prince George. £110,000 inc. Hospital. Pub. Sub. Plus town workmen's 3d per week from their pay packet & other fund raising events.	To our "glorious dead" their names are inscribed on marble tablets in the hall of memories 1914-1918.
23. Darlington	ROH	S	N/A	1914 Northern Echo

Northern Echo.				1915. "pro patria". Erected in honourable record to those of the staff of this office who left their homes & employment, & willingly & gladly went to fight for their King & Country. (43 names, rank & reg. listed alphabetically).
24. Darlington. Pease & Partners Ltd.	Book of Remembrance	S	Published 1920.	Memorial & Record. European War 1914-1918. Pease & Partners Ltd. (4174 employees who served in the war & 543 who died, rank & date of death, listed first by head office officials then divided into the 22 Pease & Partners businesses under which officials come first then 'workmen' listed alphabetically).
25. Darlington. St. Columba Church.	Pictures of Passion (14 small pictures depicting Our Lord's Passion.	R	Jun. 1921. N/A	N/A.
26. Darlington. St. Cuthbert's Church.	Plaque	R	Mar. 1921 by Lord Barnard. N/A. Pub. Sub.	To the glory of God & in memory of the men of this church who fell for their country in the Gt. War. "Dulce et decorum est pro patria mori." (42 names, reg. & ranks, listed alphabetically).
27. Darlington. St. George United Reform Church.	Plaques	R	Jan. 1920 by Wm. Draffan, a church elder. N/A.	To the Glory of God I in memory of the men of this congregation who fell in the Gt. War. They did their duty. (11 names).

28. Darlington. St. Hilda's Church.	Oak Screen.	R	N/A.	Names printed on screen in gilt lettering (67 names).
29. Darlington. St. John's Church.	Triptych.	R	Apr. 1920 by Archdeacon, Ven. P.A. Derry. £60-£70. Pub. sub.	Pro Patria" 1914-1919. In grateful memory of those who fell in the Gt. War. (113 names, reg. & ranks, listed alphabetically).
30. Darlington. St. John C of E School.	Plaque.	S	N/A	To the glory of God & in honoured memory of the old boys from this school who sacrificed their lives in the Gt. War 1914-1918. "Rest eternal grant them O Lord". (119 names).
31. Darlington. St. Luke's Church.	Plaque.	S	1920. N/A.	To the memory of all British sailors & soldiers who fell in the Gt. War 1914-1918 & more especially of the following men of this church. Right is might. (10 names).
32. Darlington. St. Paul's Church.	Plaque.	R	N/A.	N/A. (118 names).
33. Darlington. Victoria Rd. Methodist Church.	Plaque.	R	Sep. 1921. N/A.	N/A.
34. Darlington. West Cemetery.	Cross of Sacrifice (Blomfield style).	S	N/A	None.
35. Darlington Library	ROH.	S	N/A	Darlington Roll of Honour.
36. Darlington. Baptist Tabernacle.	Plaque.	R	N/A.	This tablet is erected in gratitude, honour & love to all who left this Church & School to serve in the Gt. War 1914-1919 & in memory of (names) who gave their lives for

				the cause of freedom. (8 names of those who died).
37. Darlington. Wesleyan Methodist Church.	Book of Remembrance.	R	N/A.	On Cover: North Road Wesleyan Church & School Darlington. Souvenir of the Greatest War in History. Flyleaf: This souvenir of the members of the Roll of Honour is issued by the North Road Wesleyan Church and School Darlington, in loving memory of those of her sons who fell, gallantly fighting for God & Fatherland, and an appreciation with gratitude to God, of those who having endured hardship & braved the horrors of modern warfare, were spared to Home & Duty. (160 names, full name, address, date of enlistment & where. reg. & ranks, date of death & where buried, listed alphabetically).
38. Darlington. National Provincial Bank.	Plaque(oak & bronze).	S	N/A.	N.R.B.E. A tribute to the 2681 members of this bank who served in the Gt. War 1914-1918 & in honoured memory of the 415 who gave their lives for their country.
39. Darlington. North Rd. Methodist Church.	SGW (featuring the text "I have fought the good fight"& Brass Plaque	R	N/A.	This window was erected to the glory of God & in loving memory of those connected with this church who laid down their lives for their country in the Gt. War.



				(23 names).
40. Darlington. Northland Methodist Church.	ROH	R	N/A.	Roll of Honour. This tablet was erected by the worshippers of this church to the Glory of God in loving memory of those who laid down their lives in the Gt. War. Also in grateful appreciation of those who having endured hardships and braved the horrors of modern warfare were spared to home and duty. (168 names).
41. Darlington. Commercial Travellers.	ROH	S	Nov. 1920 by Cllr. Seaton Leng, Mayor. N/A.	Dedicated to members of the Darlington Commercial Travellers Association, Northern Federation. (24 names of the members who served; 46 of members' sons who served; 9 fallen).
42. Darlington. East Road Wes. Methodist Church.	SGW depicting St. Michael & St. George.	R	Oct. 1919 by Rev. C.W. Annis of York.	Dedicated to members who fell.
43. Darlington. Hope-Wilson Institute.	Photographs	S	Jan. 1920 by Mr. Robert Wilson J.P. N/A.	Dedicated to the 7 members that fell.
44. Eastbourne. Methodist Church.	Plaque	R	N/A.	To the Glory of God & in memory of the following, who gave their lives for liberty & freedom in the Gt. European War 1914-1919. (15 names).
45. Harrogatehill. Methodist Church.	ROH	R	N/A.	Roll of Honour. Declaration of War August 1914. Peace signed Jan. 10 <sup>th</sup> 1920. Armistice November 11 1918. The Empire Roll of Honour. (63 names,

				reg. & date when killed).
46. Harrowgatehill Club & Institute.	Plaque	S	N/A	Harrowgatehill Club & Institute Ltd. Roll of Honour 1914-1918. (65 names of those who served, 4 fallen).
47. Haughton-le – Skerne. St. Andrew’s churchyard.	Cross	R	Oct. 1920 by Lt. Col. G.O. Spence. N/A.	In grateful memory of the 18 men of Barmpton, Gt. Burdon & Haughton-le-Skerne who by the grace of God gave their lives in the Gt. War 1914-1919. “Their bodies are buried in peace, but Their name liveth for evermore”. (18 names, reg. & rank noted, listed alphabetically).
48. Haughton-le Skerne. St. Andrew’s Church.	Plaque	R	Feb. 1924. N/A.	Haughton-le-Skerne. In grateful memory of the men of this congregation & parish who fell in the Gt. War. (27 names & reg.).
49. Haughton-le-Skerne. Methodist Church.	Panel on lectern.	R	N/A	Erected in sacred remembrance of (names) who made the supreme sacrifice in the Gt. War 1914-1919. Their name liveth for ever. Also others of this church who responded bravely to the call of King & Country. (2 names).
50. Haughton-le-Skerne. Prim. Methodist Church.	ROH	R	N/A	Haughton Road Primitive Methodist Church Darlington. Roll of Honour 1914-1918.
51. Haughton-le-Skerne Working Men’s Club.	ROH	S	N/A	Our Roll of Honour Haughton-le-Skerne Club & Institute 1914-1919. (29 names).

52. Heighington. St. Michael's Churchyard.	Cross	R	N/A	The Women's Thank offering 1918. We will remember them. (17 names & ranks but no reg. listed by rank).
53. Heighington. St. Michael's Church.	Plaque	R	N/A	Remembered before God those from these parishes who died in the Gt. War 1914-1918. (14 names, ranks except private, listed by rank).
54. High Coniscliffe. St. Edwin's Church.	Plaque (oak).	R	N/A	To the immortal memory of the men of this parish who gave their lives for their country in the Gt. War. (8 names & reg.).
55. Hurworth. All Saints Churchyard.	Cross	R	N/A	In proud & loving memory of those who died for King & Country 1914-1918. Lest we forget. Erected by the women & children of Hurworth & Neasham. (38 names & ranks, listed alphabetically).
56. Hurworth. All Saints Church.	Plaque (marble).	R	N/A	"pro patria". In proud & loving memory of the men from this Parish who gave their lives for King & Country in the Gt. War 1914-1919. (33 names, ranks, reg. & date of death, listed in no particular order).
57. Middleton St. George. St. Lawrence's Churchyard.	Cross	R	Apr. 1922 by Col. G.O. Spence & dedicated by Bishop Henson. N/A.	Sacred to the memory of our men who gave their lives in the Gt. War 1914-1919. (39 names).
58. Neasham Reading Room.	Triptych	S	N/A	For God, King & Country. Roll of Honour. Brass Plaque

				<p>beneath names: Made from H.M.S. Britannia cadet training ship at Dartmouth 1869-1905.</p> <p>On plaque at right of Memorial: Manufactured by Hughes Bolckow &amp; Co Ltd., Battleship Wharf Blyth 10 Dover St. London. (58 names, ranks &amp; reg. 9 of whom were fallen).</p>
59. Piercebridge. St. Mary's Church.	ROH	R	N/A	Roll of Honour. For King & Country. Piercebridge 1914-1918. (4 names).
60. Sadberge. St. Andrew's Church.	Plaque	R	Feb. 1921. N/A.	To glory of God & grateful & loving tribute the men of this parish who gave their lives for their King & Country during The Gt. War 1914-1918. May God make us worthy of such sacrifice & devotion. (13 names & reg.)
<b>Derwentside District.</b>				
1. Annfield Plain Park.	Obelisk	S	Apr. 1925 by the Earl Of Durham. N/A.	A symbol of gratitude to the men of Annfield Plain who died in defence of Freedom & the Empire 1914-1918. To Him that overcometh I will give the Crown of Life. (263 names).
2. Annfield Plain Boys School.	Photographs of Two Teachers who were killed.	S	Nov. 1919 by Cllr. S. George. N/A.	N/A.
3. Annfield Plain. Prim. Methodist Church.	Plaque	R	Apr. 1920 by A. Atkinson. N/A.	N/A.

4. Annfield Plain. United Methodist Church.	Plaque	R	Nov. 1922 by Capt. Angus Roberts. £350. N/A.	To the glory of God & to the memory of the men of this church who fell in the Gt. War 1914-1918. (19 names).
5. Annfield Plain. Wes. Methodist Church.	Communion Table & Plaque.	R	Oct. 1922 by Rev. W.H. Finlay. N/A.	1914-1918. Our "glorious dead". To the glory of God & in honoured memory of the following men who gave their lives for us during the Gt. War. These, through the gate of sacrifice entered a greater kingdom. Also in grateful recognition of those who served. (19 names).
6. Annfield Plain. St. Aidan's Church.	Pulpit & Roll of Honour.	R	1929. N/A. Commissioned by mothers of St. Aidan's Church.	1914-1918. This pulpit was dedicated to the glory of God & in grateful memory of the men of the Parish of St. Aidan's, Annfield Plain who laid down their lives in the Gt. War. Erected by the mothers of St. Aidan's Church. Roll of Honour: 129 names.
7. Annfield Plain. Central Methodist Church.	Plaque	R	N/A.	N/A.
8. Blackhill. St. Mary's Convent R.C.	Crucifix	R	N/A	Erected to the memory of the men of this parish who died in the war 1914-1918. (92 names & rank, listed alphabetically).
9. Blackhill. Baptist Church.	Plaque	R	Nov. 1920 by Mr. E.J George. N/A.	This panel was erected in living tribute to the memory of (names) who gave their lives in

				the Gt. War 1914-1919. "Greater love" etc. (5 names & dates of death).
10. Blackhill. St. Andrew's United Reform Church.	Plaque (white marble).	R	Oct. 1920. £32/10s. Congregation.	In memory of those who laid down their lives in the Gt. War 1914-1918 (names) "Greater love" etc. Erected by members of the congregation. (9 names, reg. ranks, listed by rank).
11. Blackhill.	Club & Institute (Bar selling smokes & non-alcoholic drinks, lavatories, building heated by 2 radiators, at opening still needed a piano, billiard table & a tablet to the fallen.	S	Oct. 1925 by Cllr E.J. George. £300-£400. Site leased from Benfieldside UDC.	N/A.
12. Blackhill. Wes. Methodist Church.	Plaque	R	Apr. 1922 by Major Lewis.	N/A.
13. Burnhope	Garden of Remembrance. (7 acres of park with trees & pond, plus brick building with pitched roof 2 alcoves for seats on each side of archway. Granite Cross on roof over archway leading to park).	S	Sep. 1920 by U.A. Ritson. £1,340/19s/4d. Park donated by U.A. Ritson & Sons Ltd.	On the building: 1919. To the "glorious dead".  On a birdbath: To the glory of God. "Lest we forget". "They shall grow not old". A Garden of Remembrance. (77 names & reg.).
14. Burnhope. St. John's Church.	Tower, Clock & Bells.	R	Sep. 1923 by Mr. U, Ritson & dedicated by Bishop of Durham (Henson). N/A.	This Tower, Clock & Peal of Bells are erected to the Glory of God as a War Memorial, & dedicated near the completion of

				21 years Ministry of the Rev. W.C, Chapman as Vicar of Holmside, Sep. 1923.
15. Burnhope. St. John's Church.	Screen	R	May 1925 dedicated by the Bishop of Jarrow. The screen unveiled by Col. J.R. Ritson, Col. Cuthbert Headlam M.P. for Barnard Castle opened the screen gates. N/A.	To the Glory of God this memorial screen was dedicated May 2 <sup>nd</sup> 1925.
16. Burnhope. St. John the Evangelist's Church	Book of Remembrance.	R	N/A	Holmside Parish Church. Parish of Holmside & Book of Remembrance. Roll of Honour 1912-1918. (73 names, ranks & reg. listed alphabetically).
17. Burnhopfield. Roadside.	Obelisk . The pedestal it sits on is decorated with carved laurel wreaths.	S	Jan. 1921 by Major Shiel. £1,600 inc. Ambulance? Pub. sub.	In thankful recognition of the men who gave their services & in grateful memory of those who gave their lives in the Gt. War. "Greater love etc." Erected by the people of Burnopfield & District 1914-1918. (133 names, reg. & ranks, listed by rank).
Catchgate. United Methodist Church.	ROH	R	N/A	United Methodist Church Catchgate Roll of Honour. The European War. (59 names).
18. Catchgate. St. John's Methodist Church.	Plaque	R	N/A.	1914-1918. Our "glorious dead". To the Glory of God & in honoured memory of the following men who gave their lives for us

				during the Gt. War. These through the gate of sacrifice entered a greater kingdom. Also in grateful recognition of all others who served. (15 names).
19. Catchgate. United Methodist Church.	ROH	R	N/A	Roll of Honour. European War. (35 names Inc. 3 fallen,).
20. Consett. Roadside.	Cross around the base are carved stone wreaths on all sides.	S	Sep. 1925 by Maj. Gen. F.A. Dudgeon. N/A.	To the Glory of God & in memory of the men of Consett who gave their lives in the Gt. War 1914-1918. "Their name liveth evermore". (301 names).
21. Consett. Christ Church.	ROH	R	N/A.	To the Glory of God & in memory the following parishioners of Consett who laid down their lives for their country during the Gt. War 1914-1919. They died that we might live. (62 names).
22. Consett.	Trade Union Memorial Hall	S	Jan. 1960. £45,000. 2d a week from workmen.	This hall, erected by the contributions of a loyal band of Consett Trades Unionist was opened on Jan. 16 <sup>th</sup> 1960 to the sacred memory of those Trade Unionists who made the supreme sacrifice in the two world wars.
23. Consett Co-operative Society.	ROH	S	N/A	Consett Co-operative Society Ltd. "pro patria". Roll of Honour. Employees of the Consett Society. Who answered the call to arms in the Gt. War 1914-1915. "In Britain is one breath 'Tis



				Victory – or Death” – ‘To the Men of Kent’, William Wordsworth. (4 names).
24. Consett Technical Institute.	Plaque. At the top is the school badge of a lighthouse together with the school motto.	S	Nov. 1922 by Cllr. T.F. Brass. N/A.	To the memory of our fellows who gave their lives in the Gt. War 1914-1919. Let us who remain endeavour to follow their example. Erected by Old Students. (39 names).
25. Consett Council Senior Boys’ School.	Plaque	S	Mar. 1920 by Ald. J. Lowes. N/A.	N/A. (49 names).
26. Consett Baptist Church.	Plaque	R	Sep. 1920 by Rev. E.J. Cordon of Darwen, Lancs. N/A.	N/A. (7 names).
27. Cornsay. United Methodist Church.	Plaque	R	Dec. 1919. N/A.	In Memoriam. The Gt. War 1914-1919 (names). They died for King & Country. (36 names, rank & some reg. listed by rank).
28. Craghead. Roadside.	Statue of Peace (Winged figure on tall column)	S	Nov. 1922 by R.W. Cooper, Managing Director of the Colliery Co., & dedicated by the Bishop of Jarrow. £1,300. The site plus £400 were donated by the Colliery Co.	This memorial was erected in honoured memory of those who made the supreme sacrifice in the Gt. War. Bravely fought, and well. They died that we might live. Let those who come after see to it that they are not forgotten. (109 names, reg. & ranks, listed alphabetically).
29. Craghead Council School.	Plaque	S	Nov. 1921 by Mr. T.V. Greener, agent for Craghead Collieries. N/A.	Craghead Council School 1914-1918 Roll of Honour 1918 European War. Let those who come after see to it that their names be not forgotten. (8 names &

				reg. of teachers inc. 1 who died, 216 names of boys inc. 30 who died & 11 girls all QMAAC none of whom died).
30. Craghead. St. Thomas's Church.	Screen	R	Apr. 1922. N/A.	To the Glory of God & in memory of the men of Craghead who gave their lives in the Gt. War 1914-1919. Let none of us forget. (110 names).
31. Craghead. St. Thomas's Church.	ROH	R	1922. Gift of Mr. & Mrs. Cowie of Craghead.	Craghead Parish Roll of Honour. (100 names).
32. Craghead Wes. Methodist Church.	SGW.(3 tall lancet windows with inscription at bottom of centre light)	R	May 1924 by Mr. Joseph Plummer, a church member (stood in for Lieut. Col. J.R.Ritson who was ill).	To the Glory of God & in memory of the men who made the supreme sacrifice in the Gt. War 1914-1918.
33. Dipton. Front Street.	Plaque set into square table of bricks – it has probably been moved.	S	N/A.	Dipton War Memorial 1914-1918 – 1939-1945 Dedicated to those who fell & also as a thank offering for those who returned.
34. Dipton. St. John's Church.	Screen plaques	R	1922 by 2 church wardens. N/A.	Erected to the Glory of God & in loving memory of 66 men of this Parish who fell in the Gt. War. 1914-1919.
35. Dipton RAOB in Red Lion Public House.	ROH	S	N/A.	Roll of Honour. (7 who died & 38 who served).
36. Dipton. St. Patrick's R.C.	Cross	R	N/A.	"I have fought a good fight, I have finished my course, I have kept the faith" –Timothy 4:7. Of your Charity Pray for the Souls of

				Fifty one men of St. Patrick's Congregation who laid down their lives in the Gt. War of 1914-1919. (51 names).
37. East Heleyhope. Chapel	Reredos & plaque.	R	N/A.	This reredos was erected in memory of the men of this village who gave their lives in the Gt. War 1914-1918.
38. Ebchester. St. Ebba's Churchyard.	Cross of St. Cuthbert: St. George is depicted slaying the dragon on the top/front of shaft set inside a laurel wreath.	R	Jan. 1922 by Mr. Francis Priestman, J.P.	1914-1918. To the Glory of God & in honoured memory of the following who gave their lives for God, Home & Country. "Greater love" etc. Lower stone: The souls of the righteous are in the hands of God. Rear: Lest we forget. (9 names).
39. Ebchester. Chelmsford Hotel.	ROH	S	N/A.	Sons of Britain faithful to the Empire. The Chelmsford Hotel, Ebchester Roll of Honour of European War 1914-1917.
40. Ebchester High Westwood Methodist Church.	Plaque	R	N/A.	To the Glory of God & in honour & loving memory of (4 names) former scholars in this Sunday School who fell in the Gt. War 1914-1918. "Faithful unto death".
41. Edmundbyers. St. Edmund's Church.	ROH	R	N/A.	Edmundbyers Roll of Honour 1814-1918. He asked long life & though gavest him long life even for ever. Names of the men & women from this Parish who served in

				his Majesty's Forces 1914-1918. (27 names).
42. Esh. St. Michael & All Angels Church.	SGW: 3 lights, left St. Gabriel, right St. Michael & centre risen Christ with a soldier at his feet and the words "I am the Resurrection & the Life"	R	N/A.	A.M.D.G. In honoured memory (7 names) who gave their lives for King & Country in the Gt. War A.D. 1914-1918.
43. Esh Laude. St. Michael's R.C.	Calvary	R	N/A.	Crucified Jesus have mercy on the souls of (20 names) who gave their lives in the Gt. War 1914-1919.
44. Greencroft. The Avenue.	Obelisk	S	May 1920 by Mr. Utrick Ritson. N/A. At the unveiling Cllr. Watt (an ex-serviceman) thanked Ritson for treating the men fairly and giving them their jobs back on their return. He was speaking on behalf of the Discharged and Demobilised Soldiers and Sailors Illustrated Chronicle 24.5.1920)	Main Panel: Erected by the owners, officials & workmen of South Pontop Colliery in memory of our village comrades who fell in the Gt. War 1914-1918. Front Base: "The blood of heroes is the seed of freedom" – Thomas Campbell. (17 names).
45. Hamsterley Colliery. Roadside.	Cross	S	Jun. 1920. N/A.	Centre of Cross: Arthur T. Watson, Major, K.R.R, Killed in action at Passchendaele 5 <sup>th</sup> Aug. 1917. The workmen of this village wish to place on record their sorrow at the loss of their fiend & employer

				<p>whose memory they will hold in affection for all time.</p> <p>Base of Cross: In honour of the men of this colliery who fought &amp; in ever grateful remembrance of those who gave their lives for God &amp; Country, for Right, for Freedom, &amp; for peace in the Gt. War.</p> <p>See to it that these shall not have died in vain. "Their name liveth for evermore".</p> <p>Hamsterley Colliery. (59 names rank &amp; reg. listed by rank).</p>
46. Hamsterley Colliery. Dene Court Communal Room.	ROH. Depicts scenes of the colliery and the workingmen's club and a panoramic scene of the village. Across the top are the allied flags.	S	Jun. 1916 by Miss Mabel Watson. Money raises by Hamsterley Institute & Club. N/A.	Roll of Honour 1914-191? Of workmen of Hamsterley Colliery & Members of the Institute & Club who have joined His Majesty's Forces. God save the King. (191 names & reg. of men who served).
47. Hamsterley Colliery. Christ Church.	Plaque.	R	Jun. 1923 by Hon. S.R. Vereker of Hamsterley Hall. N/A Pub. sub.	N/A (59 names from Hamsterley, Westwood, Milkwell Burn & Blackhall Mill).
48. Iveston.	Village Cross	S	Good Friday 1920 by Capt. G.O. Harper. £180. Pub. sub.	Erected by the inhabitants of the village to the eternal memory of the men who gave their lives for their King & Country during the Gt. War 1914-1918 (9 names).
49. Lanchester. All Saints Church.	Plaque	R	N/A	In thankfulness & to the honour of almighty God for the victory of the British Empire & her allies in the Gt. War MDCCCCXIV-

				MDCCCCXVIII the people of Lanchester set up this tablet as an enduring record of those who went out from among them & for their country & the cause of righteousness most gloriously gave their lives –MDCCCCXX. (43 names). “Their name liveth for evermore”.
50. Lanchester. All Saints Church.	Gates	R	Nov. 1922. N/A.	A memorial of those who died in the Gt. War whose names are recorded within this church. These gates were erected 1922.
51. Lanchester Council Offices.	Plaque	S	Feb. 1923. N/A.	In memory of those who went from Lanchester & gave their lives in the Gt. War. Also in grateful recognition of all others who served. (49 names).
52. Lanchester. Front Street.	Memorial Hall.	S	Feb. 1923 by Col. Hereward Sadler, dedicated by the Bishop of Durham. Extension opened Nov. 1924 by Lady Sadler. £3,800 initially, extension £1,582 total £5,939. Erected by Mr. Luke Thornton, whose son was killed in the last days of the war. Since been demolished.	None.
53. Lanchester. All Saints R.C.	Calvary	R	N/A.	Crucified Jesus have mercy on the souls of

				(names) who gave their lives in the Gt. War 1914-1918. R.I.P. (12 names, reg. & rank. Listed by rank).
54. Langley Park. Roadside.	Square Monument surmounted by a dome upon which is a cross.	S	Apr. 1921. N/A.	This monument was erected by the inhabitants of Langley Park to the everlasting memory of the men of this village who nobly sacrificed their lives, for the cause of Right, Liberty, Justice & Freedom in the Gt. European War. "He lives in fame that dies in virtue's cause" – quote from Titus & Andronicus by William Shakespeare (91 names reg. & rank. Listed alphabetically).
55. Langley Park. All Saints.	Chancel Screen	R	N/A.	A.M.D.G. In honoured memory of the men of Langley Park who gave their lives in the Gt. War 1914-1918. (77 names).
56. Leadgate. Our Lady R.C.	Calvary	R	Dedicated May 1920. N/A.	"Greater love" etc. Pray for the souls of the following 73 members of this Parish who fell in the Gt. War 1914-1919, & for all who lie buried in this cemetery. R.I.P. (73 names).
57. Leadgate. Roadside.	Cross	S	Apr. 1921 by Rev. W.H. Coney. N/A.	To the glory of God & in memory of the following men of the Urban Area of Leadgate who fell in the war of 1914-1918. "Greater love" etc. (69 names).
58. Leadgate. St. Ives	Plaque	R	Oct. 1923 by	1914-1918. To the

Church.			Bishop of Durham.	glory of God & in honoured memory of the fallen of this parish in the Gt. War. "Their name liveth for evermore". (104 names).
59. Leadgate. St. Ives Church.	2 SGW. First has 2 lights. 1 <sup>st</sup> – 3 soldiers in battle dress one wounded one supporting the other in background. Text at bottom: Love ye one another. 2 <sup>nd</sup> – Christ with arms raised in blessing. Text: lo, I am with you always. Second: 3 lights, David the shepherd, St. Ives, Soldier with helmet & spear with 'Joshua the Deliverer above.	R	Oct. 1923 by Bishop of Durham. N/A.	None.
60. Low Westwood. Christ Church.	Plaque.	R	N/A.	To the glory of God & in undying memory of (names) of this district who made the supreme sacrifice in the Gt. War. "Let light perpetual shine upon them" - prayer. Erected by the congregation & relatives. (59 names).
61. Malton. Roadside.	Plaque originally stood in the Memorial Hall after bombing removed to a house wall.	S	N/A.	In honoured memory of those of the firm of Sir S.A. Sadler Ltd. Who laid down their lives in defence of King & Country during the Gt. War (22 names, reg. & ranks. Listed by rank).
62. Medomsley.	Cross.	S	Mar. 1921 by	To the glory of God &



Roadside.			Hon. S.R. Vereker. N/A.	in reverent & grateful memory of the gallant dead 1914-1918 (130 surnames & ranks. Listed by rank).
63. Medomsley. Methodist Church.	Plaque.	R	N/A.	To the glory of God & in honoured memory of (names) who laid down their lives during the Gt. War 1914-1918. "Greater love" hath no man than this (5 names & ranks. Listed in no particular order).
64. Medomsley Cottage Homes.	Plaque.	S	N/A.	1914-1918 For King & Country. Gateshead Guardians Cottage Homes Shotley Bridge Roll of Honour. The following, formerly Old Boys at these Homes joined the Colours & took part in the Gt. War. Fought & died for Freedom. "Sleep lightly lads, you are for King's guard at day break with spotless Kit turn out & take a place of Honour" (51 names, reg, & rank. Listed by rank).
65. Medomsley. Allendale Cottages Reading Room.	Plaque.	S	N/A.	Allendale Cottages Reading Room Roll of Honour. "pro patria". The Gt. War 1914-1919 (25 photos, names & reg. of those who died, 114 names & reg. of those who served).
66. Muggleswick Parish Church.	Triptych.	R	N/A.	For God, King & Country. "Greater love" etc. This war shrine is erected in memory of Robinson R. Miller (53 names & ranks. Listed by rank).

67. Muggleswick Parish Churchyard.	Cross.	R	Dedicated by Bishop of Jarrow Jul. 1920. £85. Pub. sub., Lanchester RDC & Parish Council gave £20	In grateful memory of soldiers from this parish who gave their lives for God, King & Country in the World War 1914-1918. Erected by parishioners & friends. The memory of their sacrifice is dear to us (7 names). NB. Special medals were struck for presentation to those who served.
68. Quebec. St. John's Church.	DLI Plaque.	R	N/A.	This tablet & window are erected to the honoured memory of the following men of the Durham Light Infantry who died for England in the Gt. War 1914-1918. (24 names & ranks).
69. Satley. St. Cuthbert's Church.	Panels.	R	N/A.	To the glory of God & in memory of the men of this parish who gave their lives in the Gt. War 1914-1919. (40 names).
70. Shotley Bridge.	Cottages.	S	Sep. 1921 by Mrs. F. Priestman, plaque unveiled by Col. Ritson. N/A. Pub. sub. (over £4,000 raised), the Piele family gave the site and a donation.	These cottages were erected in memory of men from this neighbourhood who fell in the Gt. War. 1914-1919 (27 names).
71. Shotley Bridge. St. Cuthbert's Church.	Plaque.	R	Jan. 1921 by Maj. Gen. Sir Percy Wilkinson., dedicated by Bishop of Durham (Henson). N/A.	To the glory of God & in memory of the men of the parish who laid down their lives in the Gt. War 1914-1918. "Greater love" etc. (55

				names).
72. South Moor.	Memorial Park & Plaques.	S	Opened Jul. 1920 by R.W. Cooper, Managing Director of South Moor Colliery Co. Ltd. N/A. South Moor Colliery Co. Ltd gave the park to council.	1 <sup>st</sup> plaque: In memory of (names) who died serving their country 1914-1919. 2 <sup>nd</sup> plaque: This memorial tablet was erected by the South Moor Colliery Co. Ltd. In memory of their employees who fell in the Gt. War 1914-1919. 3 <sup>rd</sup> plaque: This park was presented to Stanley Urban District Council as a war memorial by the South Moor Colliery Co. Ltd. Opened July 10 <sup>th</sup> 1920, R.W. Cooper, Esq. (270 names).
73. South Moor. St. George's Church.	Crucifix & Plaques.	R	Nov. 1919 by R.W. Cooper dedicated by Bishop of Durham. £200. Pub. sub.	To the glory of God & in memory of the men whose names are here recorded who cheerfully gave their lives for freedom & the England they love so well in the Gt. War 1914-1919. Their relatives have erected this tablet & adjoining cross. "Above the graves of heroes the wooden crosses grow, who shall no more see Durham, nor any place they know, where fell tops face the morning, & great winds blow; who loving as none other the land that is their mother, unfaltering renounced her because they loved her so" Poet W.N. Hodgson spent time at Durham School,

				killed 1916. (85 names).
74. South Moor Social Workmen's Club.	Plaque.	S	N/A.	South Moor Social Workmen's Club Roll of Honour. The following members of the above club died in the service of their country in action, from wounds or other causes directly incidental to the Gt. War. 1914-1919 (14 names).
75. Stanley. St. Andrew's Churchyard.	Cross.	R	Dec. 1923 by Lord Joicey. £250. N/A.	In grateful memory of all the men belonging to this parish who gave their lives for their country in the Gt. War 1914-1918. Their names are recorded in the book of remembrance kept within this church. "The peace of God which passeth understanding keep them for evermore" – Philippians 1:1. (no names).
76. Stanley. St. Joseph R.C.	Altar.	R	N/A.	1914-1919. Pray for the Souls the members of this Parish who lost their lives in the war 1914-1919. This Altar was erected by the Congregation to perpetuate the memory of (110 names).
77. Stanley. St. Andrew's Church.	Book of Remembrance.	R	N/A.	This book of Remembrance is dedicated to the sacred memory of those men of the Parish of Beamish who gave their all for humanity during the Gt. War

				1914-1918 (351 names, reg. ranks & dates of death. Listed alphabetically).
78. Stanley Masonic Hall.	Plaque.	S	Nov. 1920. N/A.	1914-1919 Coronation Lodge No. 2929 Roll of Honour members who served in the Gt. War (names) Members who made the supreme sacrifice (2 names of those who fell & 32 names of those who served.).
79. Stanley. Alderman Wood School.	Plaque	S	Dec. 1922 by Mr. T.F. Brass, Chairman of Durham Education Committee. N/A. Old Boys who had served.	N/A. (9 names).
80. Tanfield School.	Plaque.	S	N/A.	N/A.
81. Tanfield. St. Margaret of Antioch.	Clock.	S	Dedicated Nov. 1919 by Bishop of Durham & clock started by Mrs. Hensley Henson. N/A.	None.
82. Tanfield Methodist Church.	Pulpit.	R	N/A. Pub. sub.	To the glory of God & in memory of the men of this church who fell & served in the Gt. War 1914-1918 (5 names of those who died, 38 of those who served).
83. Tanfield Lea.	Memorial Institute & Plaque	S	Foundation stone laid Jun. 1925, opened Nov. 1925. N/A. Tanfield Lea pits raised £1,500, Grant of £1,500 from Central Miners Fund.	1925 Memorial Institute. On Plaque: Roll of Honour to those who responded to the call of duty from Tanfield Lea to serve in the Gt. War (20 names of those who died, 150 of

				those who served).
<b>Durham District.</b>				
1. Bearpark. St. Edmund King & Martyr Church.	SGW. 3 lights.	R	Oct. 1921 by Driver R.J. Scott M.M. dedicated by Archdeacon of Auckland. N/A.	Flyleaf in Book of Remembrance reads: Unveiling & Dedication of the War Memorial on Saturday October 8 <sup>th</sup> 1921 the Central Light of the East Window, erected to the memory of the fifty men of the Parish who fell in the Gt. War, was unveiled by Driver R.J. Scott, M.M. & dedicated by the Venerable P.A. Derry Archdeacon of Auckland. The window is the work of J.C. Bewsey, Esq. London.
2. Bearpark. St. Edmund King & Martyr Church.	Plaque	R	1952 (replacement for existing memorial consisting of 6 pictures). £100. Money raised by local committee.	To the memory of the men of this parish who gave their lives in the World Wars 1914-18 1939-1945 & whose names are inscribed on the panels at each side of this tablet (53 names, reg. & ranks of 1 <sup>st</sup> W.W. 7 16 2 <sup>nd</sup> W.W. listed alphabetically).
3. Belmont. Roadside.	Obelisk	S	Nov. 1919 by Bishop of Durham. £184. Pub. sub.	In ever grateful remembrance of the men of this parish who have given their lives for King & Country in the Gt. War 1914-1919. This monument is erected by public subscription. Mors janua vitae.
4. Belmont General Post Office.	Plaque	S	Aug. 1920 by Mayor, Cllr. W.H. Wood dedicated by Canon Dawson	For King & Country. This tablet is erected by the staff of Durham Postal Area to

			Walker. N/A.	perpetuate the memory of their colleagues who lost their lives in the Gt. War 1914-1919. "At the call of their Country they left all, endured hardships, faced danger & finally passed out of the sight of men, by path of duty giving up their lives that others might live in freedom" (16 names, ranks & reg. & place of work in GPO. Listed alphabetically).
5. Bowburn .	Memorial Hut (ex- Army hut) & Plaque	S	1921. N/A. Given by local colliery owners & demolished in 1950.	Plaque: To the Glory of God & in memory of those who fell in the Gt. War 1914-1919 (names). "They fought a good fight"– Timothy 4:7.
6. Bowburn. Christ the King Church.	Plaque	R	Aug. 1920 by Dean Welldon of Durham. £200. N/A.	To the glory of God & in memory of the men of the parish of Cassop-cum-Quarrington with Bowburn who fought & died for Justice & Liberty in the Gt. War (76 names). "Their name shall live forever".
7. Brancepeth. St. Brandon Churchyard.	Column	S	June 1921 by Lt.Col. Hugh Bowes dedicated by Archdeacon Derry. £120. Stone given by Viscount Boyne the £120 raised by pub. sub.	The Gt. War 1914-1918. (16 names).
8. Brandon. Roadside.	Obelisk with cross raised in half relief on its front face.	S	Jul. 1921 by Lt.Col. J.A. Ritson, D.L.I. dedicated by Rev	Front: In memory of our heroes who fell in the Gt. War 1914-1918 (14 names).

			Moulsdale, Principal of St. Chad's College, Durham. N/A. Brandon Village inhabitants, the Welcome Home Society & other friends.	
9. Brandon. Prim. Methodist Church.	Shield.	R	1920. N/A.	Primitive Methodist Church, Brandon Colliery. To the glory of God & in loving memory of the members of our church who fell in the Great European War 1914-1919 (4 names).
10. Brandon. Prim. Methodist Church.	ROH	R	1920. N/A.	Primitive Methodist Church, Brandon Colliery. The following served their King & country in the cause of right & liberty in the Gt. War. "The Blood of heroes is the shield of freedom" (27 names).
11. Brandon & Byshottles Co-operative Society Ltd.	Plaque	S	Dec. 1919 by Alderman S. Galbraith, M.P. N/A. Pub. Sub.	Brandon & Byshottles Co-operative Society Ltd. Roll of Honour to the memory of (names). The men this tablet commemorates are numbered among those who, at the call of king & country, "left all that was dear to them, endured hardships, faced danger & finally passed out of the sight of men by the path of duty & self-sacrifice, giving up their lives that others might live in freedom. Let those that come after see to it that their names be not



				forgotten. "The blood of heroes is the seed of freedom" a combination of quotes Erected by the employees in sacred gratitude (4 names, reg. & rank. Listed by year of death).
12. Brandon & Byshottles Co-operative Soc.	ROH	S	Nov. 1919 by Alderman S, Galbraith, M.P. N/A. Staff created a benevolent fund of £253 for those who had lost their sons & there was a Welcome Home Fund £120 in recognition of those who returned.	N/A. (41 names. From Soc. 41 had joined the colours, 4 fallen & 20 wounded).
13. Brandon. St. John the Evangelist Church.	SGW. N/A.	R	May 1920.	Acknowledges save return of those who served.
14. Brandon. St. John the Evangelist Church.	Chancel Screen containing 6 plaques one for each village of Langley Moor, Boyne, Littleburn, Meadowfield, Browney & Brandon.	R	May 1920. N/A.	N/A.
15. Browney Council Primary School.	Plaque.	S	1922. N/A.	To the glory of God & in memory of the boys of this school who have & offered their lives for their country's protection in the Gt. War 1914-1919. The tribute of the Old Girls to the Old Boys (232 names of those who served, 36 names, reg.

				& ranks of those who died).
16. Browney Colliery Institute.	Plaque.	S	Sep. 1921. N/A.	In grateful memory of the following workmen of Browney Colliery who fell in the Gt. War (43 names).
17. Browney Colliery.	Scout Hut (now demolished).	S	Feb. 1921. N/A.	N/A.
18. Coxhoe. Roadside.	Rectangular rough stone monument bearing a large shield in half relief on which the names of fallen appear.	S	Jun. 1922 by Sgt. William Wilson, DCM & bar. £125. N/A.	Coxhoe & District War Memorial. Sacred to the memory of the men who fell in the Gt. War 1914-1918. In memory, they still live (97 names).
19. Coxhoe. St. Mary's Church.	Plaque.	R	Mar. 1920 by Bishop of Durham (Moule). N/A. Pub. sub.	To the glory of God & in memory of the under named men of Coxhoe who made the Great Sacrifice 1914-1918. Requiescant in Pace (61 names & ranks. Listed by rank).
20. Coxhoe Lane School.	Plaque.	S	Jan. 1921 by Mr. A.J. Dawson, OBE, Director of Education in Durham County. N/A.	In proud & loving memory of the old boys of this school who fell in the war 1914-1918. Erected by staff & scholars.
21. Coxhoe. Methodist Church.	Plaque.	R	N/A.	In grateful remembrance of the young men of this church who made the supreme sacrifice in the Gt. War 1914-1918. "Lest we forget" (8 names).
22. Coxhoe. St. Mary's Church.	SGW. 5 Lights. Central light depicts the Great Sacrifice, Christ on the Cross	R	Mar. 1920 by Bishop of Durham (Moule). N/A. Pub. sub.	St. Mary Coxhoe. To the Glory of God. In honour of the men of Coxhoe who fought & in memory of those

	with a wounded soldier at his feet. Lights either side (right) St. Cuthbert & (left) St. George.			who fell in Gt. War 1914-1919.
23. Croxdale. St. Bartholomew Church.	Plaque.	R	N/A.	In memoriam. St. Bartholomew Croxdale, St. Michael, Hett 1914-1918 (names). "Resist evil & conquer it with good" – Romans 12:21 (22 names).
24. Croxdale. St. Michael's Church, Hett.	Reredos.	R	N/A.	In memory of the Gt. War 1914-1918. To save the world from cruel oppression (names) who gave their lives. May they rest in peace & share in his glory. (3 names & reg.).
25. Croxdale. St. Bartholomew Church.	Picture showing angel at the mouth of the tomb announcing the resurrection.	R	N/A.	The Gt. War 1914-1918. "True love by life- true love by death- is tried. Live thou for England: We for England died". (21 names & reg.).
26. Durham City Cathedral Grounds.	Norman Style Column carved with helmets, water bottles, Mills bombs and rifle grenades etc. & local symbols.	R	Nov. 1928 by Lord Lieutenant, the Marquis of Londonderry.	N/A.
27. Durham City. Cathedral.	DLI Chapel & Screen	R	Oct. 1923 by Lord Londonderry. £1,500. Pub. sub., Dean & Chapter, Regimental Funds & balance by the County P.O.W Parcel Fund.	This is the Chapel of the Durham Light Infantry our County Regiment, formed in 1758 etc . (see NEWMP transcript) Screen: To the glory of God & in honour of the officers, warrant officers, non-

				commissioned officers & men of the Durham Light Infantry who laid down their lives in the Gt. War, A.D. 1914-1918. This chapel has been set apart as a Regimental Memorial & as a monument of the gratitude of their fellow countrymen whom they inspired by their devotion, sustained by their courage, & delivered by their sacrifice. "As dying, & behold, we live" - 2 Corinthians 6:9.
28. Durham City United Reform Church.	ROH	R	N/A.	To the Glory of God & in gratitude to the men who served in His Majesty's Forces during the Gt. War 1914-1918 & for those who made the supreme sacrifice. (51 names).
29. Durham City Earl's House School.	Plaque.	S	Jan. 1920 by Major J. Ritson 8 <sup>th</sup> DLI. Major Ritson. N/A. commissioned & paid for the plaque.	To the memory of the following who gave their lives for their country in the European War 1914-1918(7 names, rank & reg. of former pupils, plus one member of staff. Listed by rank).
30. Durham City St. Margaret's Boy's School.	ROH.	S	Dec. 1919 by Mrs. Shafto. N/A.	To the glory of God & in memory of our "glorious dead" of St Margaret's Boys School (28 names, ranks & reg. Listed alphabetically).
31. Durham City. Durham Cricket Club.	Booklet	S	N/A.	In grateful memory let us recall the names of those who made the Great Sacrifice in the

				War. (12 names).
32. Durham City. Durham Rugby Union.	ROH	S	N/A.	County Players killed in the Gt. War. Our pride is in your sacrifice. Know that we carry on. (27 names & the teams they played for).
33. Esh Winning Community Hall.	Memorial Hall & Plaque.	S	Hall opened Dec. 1923 by M. Turner Samuels (Labour candidate for Barnard Castle), plaque unveiled by Mr. Peter Lee. £10,024/0s/8d. Pitmen contributed 3d per week & Richard Pease & Co. also contributed.	1914-1918 (33 names, ranks & reg. plus date & place of death. Listed alphabetically).
34. Esh Winning. Newhouse Club.	Plaque.	S	Jul. 1921 by Rev. E.J. Beech, president & R.C. Priest of Newhouse. N/A.	Newhouse Club & Institute. In grateful memory of the members of the above club who answered their King & Country's call in the Gt. War 1914-1919. The Great Sacrifice was made by (names). "Their name liveth for evermore". (13 fallen, 70 who served).
35. Esh Winning Methodist Church.	SGW. 3 windows consisting of geometric patterns in black, gold & green.	R	N/A.	To the Glory of God & in grateful memory of (names) who gave their lives in the Gt. War 1914-1918. (6 names).
36. Esh Winning. Queen of Martyrs R.C.	Plaque.	R	N/A.	In your prayers remember those of Newhouse Parish who died in the war of 1914-1918. (12 names).

37. Esh Winning Methodist Church.	Plaque.	R	N/A.	This tablet is erected by the members & congregation of this church in grateful memory of those who fell in the Gt. War for Freedom 1914-1918 (names) "Greater love" etc. (4 names).
38. Esh Winning Baptist Church.	Plaque.	R	N/A.	In honoured memory of (names) associated with this church who gave their lives for right & freedom in the Gt. War 1914-1918 "Greater love" etc. (24 names).
39. Esh Winning Methodist Church.	ROH.	R	N/A.	Esh Winning Soldiers' Comforts & Welcome Home Fund. In Memoriam (names) They braved the night of battle. They did not see the dawn. (18 names).
40. Framwellgate Moor. St. Aidan's Church.	2 Plaques.	R	N/A.	In memoriam 1914-1918 (45 names).
41. Framwellgate Moor. St. Aidan's Church.	Reredos.	R	N/A.	This screen was erected by the congregation to the Glory of God & in memory of the men of this church who fell in the Gt. War 1914-1918. Vicar, R.E, Tolliday. Curate in charge, L. Finch. Chapel Wardens, E. Kirkbride, G. Snaith.
42. Framwellgate Moor Community Centre.	Plaque.	S	Oct. 1919 by Mrs. T. Hindson (wife of Managing Director of Framwellgate Coal Co.). N/A. Returning soldiers	22 names of fallen, nor reg. or rank, 88 names & ranks of those who served. The fallen are listed alphabetically with no ranks, the served are listed by

			were entertained to dinner, given a gold medal & a ten shilling note. Dependants or next of kin of fallen presented with a medal or brooch & ten shillings. The money left over from the Soldiers' & Sailors' Fund went towards the cost of the plaque.	rank).
43. Hallgarth. St. Lawrence's Church.	Calvary.	R	Jun. 1920 by Canon Martin. N/A.	1914-1918. In thanksgiving to God for the dear & honoured memory of the men of this parish who willingly offered themselves & laid down their lives for us. (37 names & reg. with dates of death & ages).
44. Kelloe. St. Helen's Church.	Plaque.	R	Sep. 1921 by Bishop of Durham. £130. N/A.	The Gt. War 1914-1919. Faithful service for King & Country. (56 names of fallen, 131 served).
45. Kelloe, Workmen's Institute.	Plaque.	S	N/A.	Roll of Honour. Dedicated to the memory of those local men who made the supreme sacrifice. Erected by the residents of Kelloe & District. (29 names & rank. All privates).
46. Langley Moor. St. Patrick R.C.	Altar.	R	1920. N/A.	Altar bears names of 40 fallen.
47. Langley Moor. St. Patrick R.C.	Plaque.	R	1922 by Dr. Wheatley of Ushaw College. N/A.	N/A.

48. Langley Moor. United Methodist Church.	Pipe Organ.	R	Jan. 1925. N/A.	N/A.
49. Langley Moor Workingmen's Club.	Plaque.	S	N/A.	N/A. Club demolished, DLI offered plaque but refused, believed to have been burnt.
50. Littletown Institute.	ROH.	S	Mar. 1920 by Cllr P. Lee, Chairman of County Council. N/A. Littletown Soldiers' Aid Fund.	N/A. (11 names of fallen & 52 who served).
51. Ludworth. Roadside.	Cross	S	Sep. 1949 by Major General C.F. Loewens. N/A.	To the glory of God & in honour of the brave men who fell in the Gt. War 1914-1918 -1939-45. (20 names).
52. Meadowfield Royal British Legion.	Plaque.	S	1937. N/A.	In proud memory of our comrades of Brandon & District, who fell in the Gt. War 1914-1918 Roll of Honour. "They shall grow not old as we that are left grow old. Age shall not weary them, nor the year condemn. At the going down of the sun, and in the morning, we will remember them" – poem - 'For the Fallen' by Lawrence Binyon. (240 names).
53. New Brancepeth.	Monument. A large granite draped urn sitting on a large square granite plinth.	s	Jul. 1923 by Col. J.R. Ritson. £1,060. N/A.	Erected to the memory of those who fell in the Gt. War 1914-1918 belonging to New Brancepeth. (91 names).
54. Quarrington Hill Community Centre.	Plaque.	S	N/A.	Quarrington Hill & District Social Club &



				Institute Ltd. In grateful memory of member so this club who gave their lives in two world wars 1914-1919, 1939-1945. We will remember them. (16 names & ranks. Listed alphabetically).
55. Shadforth. St. Cuthbert's Church.	Plaque.	R	Dec. 1921 by Rev. Boutflower, Rural Dean. £51/15s/0d. Brit. Legion & pub. sub.	To the glory of God & in memory of the men of this parish who gave their lives for their country in the Gt. War 1914-1918. "Greater love" etc. (12 names from Shadforth, 54 from Sherburn Hill & 18 from Ludworth).
56. Sherburn. St. Mary's Church.	Screen & ROH.	R	N/A.	Plaque: Roll of Honour of the men of this parish & congregation who served their King & Country by Land & Sea in the Gt. War 1914-1918. (164 names, no reg. or rank). Screen: Ad Majorem Dei Gloriam (To the greater glory of God). This screen is dedicated to the undying memory of the men of this parish who gave their lives for their country in the Gt. War 1914-1918 & in thanksgiving for those who returned safely. (20 names).
57. Sherburn Primary School.	ROH.	S	N/A.	Sherburn School Roll of Honour Supreme Sacrificed 1914-1918. Their soul liveth for evermore. (20 names).
58. Sherburn	ROH.	R	N/A.	Roll of Honour 1914-

Methodist Church.				1918. The following names are of those who made the supreme sacrifice in the 1914-1918 World War. (27 names).
59. Sherburn. Roadside.	Memorial Stone	S	Nov. 2007. N/A. Pub sub.	Sherburn Village War Memorial. Dedicated to those who have served fought & died in wartime. "There is no wealth but life" – John Ruskin – essayist, English critic & reformer. These gave their all. 41 names 1 <sup>st</sup> W.W. & 20 2 <sup>nd</sup> W.W.).
60. Sherburn Hill. Roadside.	Obelisk	S	Oct. 1921 by Major Dorman. £300. Pub. sub.	To the glory of God & in proud memory of the men who left Sherburn Hill & made the supreme sacrifice in the Gt. European War 1914-1918. Erected by the inhabitants of Sherburn Hill. (50 names).
61. Shincliffe.	Memorial Hall	S	1923. £400. N/A.	None.
62. Shincliffe. St, Mary the Virgin Church.	Reredos & Plaque.	R	May 1920 by Lord Ravensworth. N/A.	The reredos in this church is erected by parishioners & friends in memory of those who gave their lives in the Gt. War 1914-1919, namely (names) "Grant unto them eternal rest, O Lord & let light perpetual shine upon them" (23 names).
63. Tursdale	6 Miner's Cottages.	S	Opened Oct. 1921 by Col. Maurice L. Bell. £570 each. Site given by Messrs. Bell Bros & erected by	N/A.

			mine workers at the colliery. Col. Bell was a director of Bell Bros & son of Lady Bell.	
64. Ushaw Moor.	Institute & Plaque	S	Opened Oct. 1925 by Lord Gainford. £6,000. £1,500 came from owners, officials & workmen of Ushaw Colliery Co., £2,000 from National Welfare Scheme & £1,500 from Messrs. Pease & Partners. Now demolished. Plaque: £800.	None on Institute. Plaque: "Their name liveth for evermore". (names) "True love by life, true love by death is tried. Live thou for England. We for England died". (67 names & ranks. Listed alphabetically).
65. Ushaw Moor. St. Luke's Church.	Window & Plaque.	R	May 1921. N/A.	Ushaw Moor Parish Church. To the Glory of God & in proud & grateful memory of the men of this Parish who gave their lives in the Gt. War 1914-1918 the stained glass east window of this church & this tablet are erected In Pace Requiescant. (68 names & ranks. Listed by rank).
66. Ushaw Moor. St. Joseph R.C.	Font.	R	N/A.	This font & tablet was (sic) erected in memory of the following members of the congregation who lost their lives in the Gt.War. (17 names).
67. Ushaw Moor. Esh Road Methodist Church.	Organ & Plaque.	R	Apr. 1920. N/A.	This organ was dedicated on April 2 <sup>nd</sup> 1920 in memory of Ralph Victor Armory & Charles Walker who lost their lives in the

				Gt. War 1914-1918.
68. Ushaw Moor College.	SGW & Panels	R	N/A.	Panels: Parati sumus mori, agis quod patrias Dei leges praevaricari. Perenne quae fert gaudium.
69. Waterhouses. Methodist Church.	ROH.	R	N/A.	Roll of Honour. For King & Country. To the men who went forth from this Church & congregation to the Gt. European War 1914-1918. "Not once or twice in this rough island's story the path of duty was the way to glory." – Tennyson (35 names).
70. Waterhouses. Methodist Church.	Plaque.	R	N/A.	This tablet is erected by members & congregation of this church in grateful memory of those who fell in the Gt. War for freedom 1914-1918. "Greater love" etc. (4 names).
71. Waterhouses. St. Paul's Church.	SGW. & tablet. Representing resurrection.	R	Apr. 1922 by Dean Welldon. N/A.	Waterhouses Parish Church. To the glory of God the stained glass east window of this church & the tablet are erected and also in memory of the men of the parish who gave their lives in the Gt. War 1914-1919. In pace requiescant. (62 names & ranks. Listed by rank).
72. Waterhouses. St. Paul's Church.	ROH.	R	N/A.	For King & Country Roll of Honour. Waterhouses & Esh Winning (names) God save the King.

73. Waterhouses. St. Paul's Church.	Lectern	R	N/A.	N/A.
74. West Rainton Methodist Church.	Plaque.	R	N/A.	For God, King & Country 1914-1918. To the memory of (names). "Greater love" etc. (2 names).
75. West Rainton. Roadside.	Monument of rough stone with a smooth stone scroll appearing to drape over it on which are inscribed the names of the fallen.	S	Nov. 1921. N/A.	In memory of the men of this parish who fell in the Gt. War 1914-1919. "Greater love" etc.
76. West Rainton. St. Mary's Church.	Plaque.	R	N/A.	To the glory of God & in everlasting memory of the men of this Parish who fell in the Gt. War 1914-1918. "In Christ shall all be made alive" -1 Corinthians 15:22 (51 names)
77. Witton Gilbert. Village Green.	Cross	S	Sep. 1922 by Lt. Col. J.R. Ritson. £400. N/A.	"Greater love" etc. Witton Gilbert War Memorial Roll of Honour of local heroes who died for their King & Country during the Gt. War for righteousness Lord grant them everlasting peace. (43 names, rank & reg. & year of death. Listed by year of death).
78. Witton Gilbert. St. Michael & All Angels.	ROH	R	N/A.	Parish of Witton Gilbert Roll of Honour The Great War of 1914-1918. With gratitude we remember the men from this parish who laid down their lives in our defence. Their

				names are permanently recorded on the War Memorial in the Dene. (43 names).
79. Witton Gilbert. St. Michael & All Angels.	Rosewalk	R	May 1921. Pub. sub. Plus donations of rose bushes.	None.
80. Witton Gilbert. St. Michaels & All Angels.	Lychgate.	R	Aug. 1921 by lieut. Col. Ritson. N/A.	N/A.
<b>Easington District.</b>				
1. Blackhall Welfare Park.	Cross.	S	N/A.	To the memory of the "glorious dead" of Blackhall who gave their lives for King & Country in the Gt. War 1914-1918 (13 names).
2. Castle Eden. Roadside.	Cross. Blomfield style cross with bronze crusaders sword affixed to the crossing.	S	Jun. 1922 by the Earl of Durham, dedicated by Bishop of Durham. N/A. Site donated By Col. Burdon, who lost his only son in the war.	To the memory of the men of this parish who gave their lives in the Gt. War 1914-1918. They died for liberty & honour (30 names, rank & reg. Listed alphabetically).
3. Dalton-le-Dale. St. Andrew's Church.	Organ.	R	Jul. 1921. N/A.	1914-1919. To the Glory of God & in sacred memory of (names) who laid down their lives for their country in the Gt. War. "They endured hardness as good Soldiers of Jesus Chris" – Timothy 2:3. (14 names).
4. Dawdon Co-operative Society.	Plaque.	S	Apr. 1920. N/A.	To the honour & memory of their comrades who fell in the Gt. War 1914-1919 (names). This tablet is

				erected by the employees of the Ryhope & Silksworth Ind. & Prov. Society Ltd. Dawdon Branch April 1920
5. Dawdon. Miners' Lodge.	Plaque & Roll of Honour.	S	Feb. 1921 by T.H. Conn, Secretary of Durham Miners' Assoc. N/A.	Plaque: Dawdon Miners' Lodge Memorial. Erected to the imperishable memory of the under mentioned members & sons of workmen of Dawdon Colliery who gave their lives in the cause of freedom 1914-1918. (152 names). ROH: The Gt. War. Dawdon Miners' Lodge Roll of Honour. Erected to the honour of those men of the above Lodge who served in defence of their country & in the cause of Freedom. (1000 names).
6. Dawdon. St. Hilda & St. Helen Church.	Altar, screen & twin pulpits.	R	Jul. 1921 by Lt. Col. K.J.W. Leather, CBE, 4 <sup>th</sup> DLI. £330. Pub. sub., Lord Londonderry gave £75.	Left hand pulpit: To the glory of God & in memory of those from this parish who gave their lives for their country in the Gt. War 1914-1918 this screen was erected by the parishioners. Right hand pulpit: "Rest eternal grant unto them, O Lord, & let perpetual light shine upon them". "Their name liveth for evermore". (175 names).
7. Dawdon St. Hild & St. Helen Church.	Londonderry Colliery ROH.	R	N/A Marquis of Londonderry raised the money.	Roll of Honour. The Marquis of Londonderry's

				Collieries & Estates. The following is a roll of honour of men employed in the Londonderry Collieries & Estates serving in H.M. Army & Navy. The returns show Seaham Colliery 1087 men; Silkworth Colliery 785; Dawdon Colliery 723; Offices Estates & Steamers 192 a total of 2787 (names).
8. Dawdon.	Aged Miners' Homes.	S	Foundation stones laid May 1924 opened Mar. 1925 by Marquess of Londonderry. N/A.	Dawdon Aged Mineworkers Homes Association. Memorial Homes in memory of our Comrades. The Gt. War 1914-1918. Opened March 28 <sup>th</sup> 1925 by the Marquess of Londonderry K.C.
9. Dawdon. St. Hild & St. Helen Bible Class.	Plaque.	R	N/A.	To the glory of God & in loving memory of the following members of the Dawdon Parish Church Bible Class who laid down their lives in the Gt. War 1914-1918. "Greater love" etc. (5 names, ranks & reg. Listed alphabetically).
10. Easington. St. Mary the Virgin Church.	SGW. 2 lights depicting angel appearing to women at an empty tomb.	R	Apr. 1925 by Col. J. Morley Longdon. N/A.	In loving memory of the men from this parish who laid down their lives in the Gt. War 1914-1918. This window is erected by the parishioners. "They shall grow not old" etc. (32 names).
11. Easington Colliery Cemetery	Cross of Sacrifice (Blomfield design).	R	N/A	Our "glorious dead". (198 names).
12. Haswell. St. Paul's	Cross.	R	Jul. 1920 by Capt.	"Greater love" etc. Roll



Churchyard.			E.H. Veitch, 8 <sup>th</sup> DLI. £220. Pub. sub.	of Honour. Names of the men from the parish of Haswell who gave their lives for their King & Country in the Gt. War. 1914-1919. "Their bright spirits still tenant the hearts of those who loved them. They lie imperishably fair, crowned with the garlands of immortal youth" – Field Marshal Lord French (83 names).
13. Haswell. Wes. Methodist Church.	ROH.	R	N/A.	Roll of Honour. For King & Country. The following members of the Wesleyan Methodist Chapel lost their lives in the Gt. War 1914-1919. "Who promotes his country's welfare best proves his duty" – Regulus a Tragedy by William Harvard act III scene iii (10 names).
14. Hawthorn. St. Michael's Churchyard.	Cross.	R	Oct. 1922 by J.S.G. Pemberton of Belmont Hall & dedicated by Bishop of Durham. N/A.	To the glory of God & in honour of brave men who fell in the Gt. War 1914-1919. (9 names).
15. Hawthorn. St. Michael's Church.	ROH.	R	N/A.	N/A (5 names).
16. Hesledon. St. John's Church.	Clock, Bell & Plaque.	R	N/A.	Plaque: To the glory of God & in proud & loving memory of the men of Hesledon who gave their lives in the Gt. War 1914-1919 (names) this Clock & Bell were erected. (42 names).

17. Horden Park.	Clock.	S	N/A.	Memorial to the Martyred Monument to Victory 1914-1918 1939-1945.
18. Horden Cemetery.	Cenotaph.	S	N/A.	1914-1918 1939-1945. Those honoured here died in the service of their country & lie buried in Horden (St. Mary) Church Cemetery. (15 names, rank, reg. & dates of death). There is no sign of war graves or family headstones in the churchyard. This may have been figurative. Listed alphabetically).
19. Horden. St. Mary's Church.	ROH.	R	N/A.	To the Unconquered. (165 names).
20. Horden Social Welfare Club.	Plaque.	S	N/A. Brit. Legion commissioned & paid for plaque.	In memory of our fallen comrades 1914-1918. (168 names).
21. Hutton Henry. St. Francis's Church.	ROH.	R	Jan. 1921 by Canon Martin of Kelloe. N/A.	To the glory of Almighty God & in eternal memory of the following from Hutton Henry & Sheraton District who laid down their lives for their King & Country in the Gt. War 1914-1919. On whose souls Jesu have mercy. Amen. (27 names).
22. Murton. Centre of Village.	Cenotaph (replica of London cenotaph on a smaller scale).	S	Jan. 1922 by William Rees. £1,000. N/A.	To the memory of the men of Murton who fell in the Gt. War whilst serving their country 1914-1918. "Their name liveth for evermore". Erected by the workmen & officials of Murton Colliery. (207 names).

23. Murton. Victoria Working men's Club.	Plaque.	S	Oct. 1920 by Cllr. Ross Williams. £500. N/A.	1914 The Great War 1919. Dedicated to the memory of those members who made the supreme sacrifice 1914-1919. For Freedom's Cause.
24. Murton. St. Joseph R.C.	Sarcophagus.	R	N/A.	They died for home & freedom. "Greater love" etc. May they rest in peace.
25. Murton. Holy Trinity.	Screen.	R	N/A.	Our "glorious dead". In Remembrance 1914-1919. (214 names).
26. Murton Miners' Hall.	Plaque.	R	Dec. 1920 by Rev. G.W. Anson Firth. £200. N/A.	N/A.(200 names of fallen, 1,000 of served).
27. Murton Colliery.	Screen.	R	Oct. 1920 by Lieut. Col. E. Vaux. £200. N/A.	N/A. (215 names).
28. Seaham Cemetery.	Cross.	S	May 1927 by Marquess of Londonderry. £200. N/A.	To the honoured memory of those sailors & soldiers who gave lives for their country in the Gt. War 1914-1918 & who lie buried in this cemetery. "Their name liveth for evermore".
29. Seaham Conservative Workingmen's Club.	ROH.	S	Feb. 1920 by Mr. M. Dillon standing in for Lord Londonderry. N/A.	In glorious memory of the members of New Seaham Workmen's Club & Institute Ltd. Roll of Honour (names) unveiled by Mallcom (sic) Dillon, J.P. Feb. 21 <sup>st</sup> 1920. (261 names, rank & reg. No particular order).
30. Seaham Harbour. Sea Front.	Cross.	S	Aug. 1922 by Marquess of Londonderry. £1,200. Marquess	In grateful memory of our fellow townsmen who fell in the Gt. War & the World War. The

			of Londonderry gave 100 guineas & paid outstanding amount of £350.	Immortal Dead. 1914-1918 1939-1945.
31. Seaham. Park.	Monument. Winged figure bearing a torch aloft. A pillar at either side holds a soldier & sailor slightly larger than life size.	S	Jul. 1923 by Marquess of Londonderry. £1,300. N/A.	This memorial was erected by the workmen & friends of New Seaham in sacred remembrance of their comrades who fell in the Gt. War 1914-1918. "Greater love" etc. (165 names).
32. Seaham & Seaham Harbour. Christ Church.	Organ.	R	N/A.	To the glory of God & in grateful memory of the men of this parish who gave their lives in the service of their country in the Gt. War 1914-1918. (185 names on organ case).
33. Seaham & Seaham Harbour. Christ Church.	Miners Assoc. ROH.	S	N/A.	Roll of Honour. Durham Miners Association Seaham Lodge. The following members served their King & Country in the Gt. European War declared 4 <sup>th</sup> August 1914. (26 fallen & 266 served).
34. Seaham & Seaham Harbour. St. John the Evangelist Church.	Plaque.	R	May 1923 by Marquess of Londonderry. N/A.	To the glory of God & in memory of those from this parish who laid down their lives in the Gt. War 1914-1918. "O valiant hearts, who to your glory came, through dist of conflict & through battle flame. Tranquil you lie, your knightly virtue proved, your memory hallowed in the land you loved." - Hymn Make them to be

				numbered with thy saints in Glory everlasting. (No names).
35. Seaham & Harbour. Londonderry Glass Bottle Makers Trade Society.	ROH.	S	N/A.	Londonderry Glass Bottlemakers' Trade Society. Their memory shall live for ever. (23 names, rank & reg. of fallen & 104 names, ranks & reg. of those who served. Listed alphabetically).
36. Seaham & Seaham Harbour. St. Mary's Church.	Plaque.	R	N/A.	To the glory of God & in grateful memory of (names) all of this parish who laid down their lives in the Gt. War. 1914-1918. "Death is swallowed up in victory"-Isaiah 25:8 (10 names).
37. Seaham & Seaham Harbour. Methodist Church.	Plaque.	R	N/A.	1914-1919. They sought the honour of their country they beheld the Glory of God. (17 names).
38. Seaham. New Seaham Prim. Methodist Church.	Plaque.	R	N/A.	Primitive Methodist Church New Seaham. In memory of those connected with this Church who have fallen in the Gt. War. 1914-1919. They gave themselves. A Sacrifice. (11 names).
39. Seaham. Independent Methodist Church.	Font.	R	N/A.	Independent Methodist Church New Seaham in thankfulness to Almighty God for safe return of all members & their sons, who enlisted in the War 1914-1919 (no names).

40. Seaham Salvation Army Hall.	Mirror.	R	N/A.	Sacred to the memory of (names) Called to higher service. (23 names).
41. Seaham. St. Mary Magdalene R.C.	Plaque.	R	N/A.	Of your charity pray for the souls of these our men who fell in the Gt. War 1914-1919. (90 names).
42. Seaham Harbour Conservative Working Men's Club.	ROH.	S	May 1919 by Marquess of Londonderry. N/A.	N/A.
43. Seaham. Presbyterian Church.	ROH.	R	N/A.	N/A.
44. Seaham. Mesrs. Robert Candlish & Son Ltd., Bottle Works, Seaham Harbour.	ROH.	S	Apr. 1920. N/A. Mechanics & labours raised the cost.	N/A. (6 names of staff who fell & 41 who served).
45. Seaham. Presbyterian Church.	Communion Chair.	R	Dec. 1919. N/A.	N/A.
46. Shotton Colliery. Roadside.	Statue of Soldier with badge of DLI.	S	Sep. 1921 by Lt. Col J.M. Longden DLI. £670. N/A.	Erected 1920 by parishioners & federated workmen of Shotton Colliery to the memory of 152 men who fell in the Gt. War 1914-1919. "Greater love" etc. (152 names & rank. Listed alphabetically).
47. Shotton Colliery. St. Saviour's Church.	Triptych.	R	N/A.	To the memory of the brave sons of Empire who fell on the battlefields of Europe. They have fought the good fight dying in the cause of Humanity that Honour might live. (144 names & rank. Listed alphabetically).
48. Shotton Colliery.	Wall.	S	N/A.	Shotton Colliery

Working Men's Club.				Workmen's Club Memorial Wall erected in commemoration of club members who laid down their lives 1914-1918 war.
49. Shotton Colliery. St. Saviour's Church.	SGW. 3 lights featuring Annunciation, the angel Gabriel with Mary. 2 saints either side.	R	N/A.	To the Glory of God Our Mothers Union grateful thank offering for those who returned for the Gt. War 1914-1918.
50. Shotton Colliery. St. Saviour's Church.	SGW. 3 lights Jesus carrying a child with mothers & children all around.	R	N/A.	To the Glory of God & in loving memory of the brave men of this parish who gave their lives for their homes & country the Gt. War 1914-1918. Erected by our Mothers Union.
51. South Hetton. Holy Trinity Churchyard.	Cross.	R	N/A.	1914-1918 1939-1945. Field of remembrance to our "glorious dead". "Lest we forget". Erected by South Hetton British Legion.
52. South Hetton. Holy Trinity Church.	SGW. Single light showing a knight kneeling at Christ's feet before going into battle.	R	Apr. 1920 by Bishop of Jarrow. N/A.	"Be thou faithful unto death & I will give Thee a Crown of Life". To the glory of God & in grateful memory of the brave men of South Hetton who made the great sacrifice for the sake of their country 1914-1918, this window was erected by Elizabeth Purdy, wife of the late George Purdy.
53. South Hetton. Holy Trinity Church.	Plaque.	R	Apr. 1920 by Bishop of Jarrow. N/A.	1914-1918. Roll of Honour to accompany the memorial window. "Greater love" etc. (44 names).

54. South Hetton. Methodist Church.	ROH.	R	N/A.	Roll of Honour 1914-1918 (42 names).
55. Thornley. Roadside.	Wall.	S	May 1959 by T.H. Holder, Sec. Of War Memorial Committee. £1,000. Pub. sub. & fund raising.	To the glory of God & in memory of the employees & residents of Thornley who made the supreme sacrifice in the wars. "Greater love" etc. (150 names, rank & reg. Listed by rank).
56. Thornley. St. Bartholomew's Church.	Altar Cross.	R	N/A.	"Greater love" etc.
57. Thornley Workmen's Club.	Photographs. Illuminated picture bearing photograph of every man who fell.	S	May 1919 by Mr. J.Lawson, prospective Labour candidate for Seaham Parliamentary Division. N/A.	N/A. (15 names & ranks. Listing unknown taken from newspaper not original).
58. Wheatley Hill Cemetery. (formerly in the grounds of Miners' Welfare Hall).	Cross	R	1930. N/A.	In memory of those of this village who died in the Gt. War 1914-1918 (no 1st W.W.names).
59. Wheatley Hill Working Men's Club.	Plaque.	S	Mar. 1921 by Major Evan Haywood M.P. N/A.	Erected by the Wheatley Hill Workmen's Club to the glory of God & in sacred remembrance of the following fellow members & comrades who fell in the Gt. War 1914-1918. (96 names).
60. Wheatley Hill. All Saints Church.	Organ & Plaque.	R	N/A.	This pipe organ & tablet were erected by the parishioners to the glory of God & in memory of the men who from this parish gave their lives for their Country in the Gt. War 1914-1919.



				"Greater love" etc. RIP. (137 names).
61. Wheatley Hill. Methodist Chapel.	Plaque.	R	N/A.	In memoriam. This tablet is erected in memory of (names) of this church who made the supreme sacrifice during the Gt. War 1914-1918. "At the going down of the sun & in the morning we will remember them". (17 names).
62. Wingate. Holy Trinity Church.	Plaque & SGW. 3 lights. Centre depicts Crucifixion with a knight at the foot of cross. Left: St. George. Right: St. Cuthbert.	R	Jul. 1922 by Col. Thomlinson, dedicated by Bishop of Jarrow.	SGW: To the glory of God & in memory of those who fell in the Gt. War 1914-1918. Plaque: To the glory of God & in memory of those who fell in the Gt. War 1914-1918. "They were a wall unto us, both by night & by day". (147 names).
63. Wingate. Holy Trinity Church.	Clock.	R	N/A.	The clock on this church was erected by the people of Wingate in memory of those who laid down their lives in the wars 1914-1919 & 1939-1945. May they rest in peace.
<b>Gateshead District.</b>				
1. Bensham. St. Cuthbert's Church.	SGW. Single light: the Great Sacrifice-Christ on the cross.	R	Nov. 1917 by the Bishop of Stafford (a former vicar of Bensham). N/A.	Separate plaque below the window obviously erected later than the dedication of the window (see below) states: Sacred to the memory of the men of St. Cuthbert's Parish who made the Gt. Sacrifice during the European War 1919 R.I.P. (no names).

2. Bensham. St. Cuthbert's Church.	ROH.	R	Nov. 1919 by Bishop of Durham (Dr. Hendley Moule). N/A.	Sacred to the members of St. Cuthbert's Church & Parish Bensham who made the Gt. Sacrifice in the Gt. War 1914-1918. "Greater love" etc. (267 names, ranks & reg. Listed alphabetically).
3. Bensham. St. Cuthbert's Church.	Bracket for flowers.	R	Nov. 1919 by Bishop of Durham. N/A.	In loving memory of members of the Choir killed in action 1914-1918 (6 names). This flower bracket was given by their friends.
4. Bensham. St. Cuthbert's Church.	Bible.	R	Nov. 1917 by Bishop of Stafford. N/A.	Presented to St. Cuthbert's Church, by members of the Women's Bible Class, & used for the first time at the Unveiling of the Memorial Window, 'The Gt. Sacrifice' by the Bishop of Stafford (Dr. L.P. Crawford), a former vicar, to those killed in action from our own Parish, during the European War.
5. Bensham. St. Chad's Church.	ROH.	R	N/A.	St. Chad's. Gateshead Roll of Members serving in his Majesty's Forces. (62 names, rank & reg. listed alphabetically).
6. Bensham. St. Cuthbert's Church Institute.	ROH.	R	N/A.	St. Cuthbert's Church Institute, Bensham. "He saved others himself he could not save". – Matthew 27:42 (33 names & reg. of those who returned & 10 of the fallen).
7. Bensham. St. Chad's Church.	Wayside Calvary.	R	May 1922 by Col. A. Henderson 9 <sup>th</sup>	Erected by the congregation &

			DLI. N/A.	parishioners of St. Chad's in memory of those who served in the Gt. War 1914-1918. "Grant, O God peace to the living, rest to the dead" – Prayer for the departed (No names).
8. Bensham. St. Chad's Church.	Book of Remembrance.	R	N/A.	N.A. (250 names of fallen).
9. Bensham. Park Terrace Presbyterian Church.	Plaque.	R	N/A.	To the glory of God & in memory of (names) who fell in the great & victorious struggle for Religion, Homeland & Liberty 1914-1919. (27 names, ranks & reg. Listing not known transcript needed).
10. Bensham. Rod Congregational Church.	Plaque.	R	Oct. 1919 by Brig. Gen. H. Conyers Surtees. N/A.	N/A.
11. Berwicke Main. Prim. Methodist Church.	Plaque.	R	May 1920 by Mr. Wm Dodds. N/A. Pub. sub.	To the glory of God & to the sacred memory of the young men of Berwick Main who gave their lives for liberty & freedom in the Gt. War 1914-1918. "The men were very good to us & we were not hurt, they were a wall unto us by night & day" (6 names, ranks & reg.). Men from the village who fought were given gold medals.
12. Bill Quay. Wes. Methodist Church.	ROH.	R	N/A. Pub. Sub.	To the glory of God & in sacred memory of the under mentioned members of this Church & Congregation who gave their lives in the cause of Freedom during the Gt. War

				1914-1919 Bill Quay Wesleyan Methodist Church. "Greater love" etc. (19 names, rank & reg. Listed alphabetically).
13. Birtley. Roadside.	Cenotaph.	S	Aug. 1923 by Lieut. Col Philip Kirkup. N/A. Land gifted by Birtley Freeholders & Mr. Fleet. Mr. Collins donated 500 war saving certificates as prizes in a public draw, 50,000 tickets sold at 1/- each.	To the glory of God & in memory of Officers, Non-Commissioned Officers & Men of Birtley Parish who made the supreme sacrifice in the Gt. War. 1914-1918 for God, King & Country. The Sacred cause of Justice & the Freedom of the world (197 names, rank & reg. Listed by rank).
14. Birtley. St. Joseph R.C.	Pieta.	R	Sep. 1918 by Abbot Hurley. N/A.	Erected in memory of the boys of St. Joseph's Birtley who lost their lives in the Gt. War.
15. Birtley. Methodist Church.	Plaque.	R	Sep. 1919 by Mr. C. Bolam. N/A. Money raised by Mrs. E. Pickering & Mrs. C. Bolam.	In revered memory of the brave young men associated with this church who fell in action during the European War 1914-1918. "Greater love" etc. (14 names, ages, reg. & date of death).
16. Birtley. Wes. Methodist Church.	Plaque.	R	Mar. 1920 by Rev. W.E. Garment.	To the Glory of God, & sacred to the memory of the young men of this church & Sunday School who gave their lives for liberty & freedom in the Gt. War 1914-1919. "Faithful unto death" (9 names & rank. Listed in no particular order).
17. Birtley Co-operative Hall Romans Friendly	ROH.	R	Mar. 1922 by Lt. Col. Philip Kirkup, J.P. N/A.	Ancient Order of Romans Friendly Society. Presented to

Society.				No. 170 Senate by R.E. Avery in loving memory of his son, William Ernest Avery, & to the members of No. 170 Senate, who gave their lives for their country during the European War 1914-1918. (6 names, rank & reg. Listed by rank).
18. Birtley. St. Joseph R.C.	ROH.	R	N/A.	Of your charity pray for the repose of the souls of (names). "Greater love" etc. (26 names, rank & date of death, 14 names & rank, 7 names. Listed by date and year of death).
19. Blaydon Cemetery.	Statue of Soldier reversed rifle & head bowed.	S	Apr. 1923 by Miss Cowen. £1,000. Pub. sub. & Miss Cowen & her brother Col. Cowen of Stella Hall each gave £200 & made up deficit at the end.	To the Glory of God & in memory of those of Blaydon & District who fell in the Gt. War 1914-1918 (201 names).
20. Blaydon. League of the Cross St. Joseph R.C.	ROH.	R	Blessed Nov. 1921 by Rev. F. Pippet, Rector of St. Joseph's. N/A.	St. Joseph's League of the Cross, Blaydon on Tyne. Roll of Honour. The Gt. War 1914-1918 (12 names & reg. of fallen, 84 names of those who served).
21. Blaydon. Trinity Methodist Church.	Plaque.	R	N/A.	To the glory of God & in immortal honour of the following all of whom made the supreme sacrifice in the Gt. War 1914-1919. (names) "These laid the World away, poured out the red sweet wine of youth; gave up the years to be

				of work & joy & that unhoped serene that men call age; and those who would have been their sons they gave their immortality” – ‘The Dead’ by Rupert Brooke (8 names).
22. Blaydon Secondary School.	Plaque.	S	Apr. 1922 by Mr. J.G. Finlayson. N/A.	To the Glory of God & in memory of the boys of this school who laid down their lives for God & Country. “Their name liveth for evermore”.
23. Blaydon St. Joseph’s R.C. Secondary School.	ROH.	S	N/A.	For King & Country. Roll of Honour Blaydon R.C. School.
24. Blaydon. St. John’s Wes. Methodist Church.	Plaque.	R	Jul. 1920 by Rev. Dr. J.T. Wardle Stafford. N/A.	To the glory of God & in cherished memory of (names) who laid down their lives in the Gt. War 1914-1919. In life eager, in service faithful, in death triumphant. This tablet was erected by member & friends of the Blaydon Wesleyan Church (25 names).
25. Blaydon. St. Joseph’s R.C.	Altar.	R	Jul. 1920 by Bishop of Hexham & Newcastle. £1,700. N/A.	N/A.
26. Blaydon Conservative Club.	ROH.	S	Feb. 1921 by Lieut. Col. F.R. Simpson. N/A.	N/A. (35 names incl. 4 fallen).
27. Blaydon Secondary School.	War Memorial Endowment Fund. Scheme to raise £9,600 send pupils on to university.	S	N/A.	N/A.
28. Byermoor. Sacred	Plaque.	R	Dec. 1919. £25.	Jesus Mercy (names)

Heart R.C.			N/A.	May they rest in peace.
29. Causey Row. United Methodist Church.	Plaque.	R	N/A.	This tablet is erected by the members of the U.M. Church & District Committee Causey Row, in memory of those who fell in the late war 1914-1918.
30. Chopwell. Roadside.	Statue of Soldier rifle reversed & head bowed.	S	Jun. 1923 by Sir Thomas Oliver, 7,000 attended unveiling. N/A.	“pro patria”. In memory of the men of Chopwell who laid down their lives for Liberty, Honour & Justice & in defence of King & Country in the Gt. War also in grateful recognition of all who served. “We are the dead if ye break faith with us we shall not sleep” – ‘In Flanders Fields’ by John McCrae (207 names).
31. Chopwell. St. John’s Church.	ROH, Chancel Screen & SGW. Window has 3 lights depicting Crucifixion, Nativity & Christ appearing to a wounded knight.	R	Apr. 1920 by Mr. F.O. Kirkup, agent for Consett Iron Co. Ltd. N/A.	To the glory of God & in memory of the following men from this parish who laid down their lives in the Gt. War 1914-1918, the Chancel Screen & Stained Glass East Window in this Church have been erected by grateful Parishioners. (200 names).
32. Chopwell. Wes. Methodist Church.	Organ.	R	Dedicated 1923. N/A.	Erected to the glory of God & in loving memory of the fallen of this church & school who gave their lives in the Gt. War 1914-1918. (26 names & ranks. Listed in no particular order).
33. Clara Vale. Roadside.	Monument – half draped urn	S	Oct. 1921 by Lieut. Col. F.R.	In proud & grateful memory of the men of

	on a high pedestal.		Simpson. £275. Site given by Stella Coal Co. & pub. sub.	this Colliery who fell in the Gt. War 1914-1918.
34. Crawcrook. Robert Young Memorial Methodist Church.	SGW & Plaque.	R	N/A.	The windows of this church are dedicated to the glory of God & imperishable memory of the young men of this church & Sunday school who gave their lives in the Gt. War 1914-1918. Love conquers all, even death. (16 names).
35. Crawcrook. Emma Colliery Workmen's Memorial Hall.	Plaque.	S	Mar. 1924 by Col. F.R. Simpson. N/A.	A tribute of affection to the men of Emma Colliery who gave their lives in the Gt. War 1914-1918. "Their name liveth for evermore". Memory lingers here (58 names).
36. Crawcrook. Emma Colliery.	ROH.	S	N/A.	Roll of Honour. Manuscript of men working in Emma Pit who served in 1914-18 (254 names).
37. Crawcrook. Prim. Methodist Church.	ROH.	R	N/A.	For King Country & Humanity. Roll of Honour. For the brave men who have gone forth at the call of duty from Crawcrook Primitive Methodist Church to the Gt. European War. "Not once or twice in our rough island-story, the path of duty was the way to glory" – 'Ode on the Death of the Duke of Wellington' by Tennyson (55 names, ranks & reg. Listing not known).



38. Dunston. St. Philip R.C.	Calvary.	R	Mar. 1918 by Father Jeffreys. N/A.	A.M.D.G. (1 <sup>st</sup> letters of Latin phrase meaning to the greater glory of God) & in memory of the men of this parish who gave their lives in the Gt. Wars 1914-1918 1939-1945.
39. Dunston. St. John Ambulance.	Plaque.	S	Mar. 1921. N/A.	St. John's Ambulance Dunston Division. Erected by the people of Dunstan. Roll of Honour. To the glory of God, & in remembrance of those connected with the above who fell in the Gt. War 1914-1919. (6 names).
40. Dunston Excelsior Club.	Plaque.	S	May 1920 by Major W. Waring M.P. N/A.	Roll of Honour. Our "glorious dead". (41 names, ranks, reg. & roll nos. of fallen & 286 of those who served.
41. Dunston & Norwood Collieries.	Plaque.	S	Jul. 1920 by County Councillor Jackson Swindle. N/A.	N/A. (70 names of staff members who fell).
42. Dunston United Methodist Church.	ROH.	R	N/A.	The United Methodist Church Dunston-on-Tyne Roll of Honour. In commemoration of the high sense of Duty displayed by our Young Men who responded to their Country's Call in her hour of need in the Gt. War 1914. (73 names & reg.).
43. Dunston Hill. Roadside.	Cross	S	Apr. 1923 by Major. Gen. Sir Percy Wilkinson, dedicated by Bishop Welldon.	The Gt. War 1914-1918. To the glory of God. "These laid the world away poured out the red sweet wine of

			N/A.	youth gave up the years to be of work & joy & that unhoped serene that men call age". (223 names incl. a nurse).
44. Dunston Hill Prim. Methodist Church.	Organ & Plaque.	R	Jun. 1923 organ by Mr. S. Norwood & plaque by Mr. Robert Scott. £550. N/A.	Erected by the members of Dunstan Primitive Methodist Church in memory of the following who made the supreme sacrifice in the Gt. European War (names) "Their name liveth for evermore". (16 names).
45. Eighton Banks. St. Thomas's Churchyard.	Cross.	R	Apr. 1921 by Dr. Parkin. £186/17s/0d. John Bowes & Partners, owners of Springwell & Vale Collieries contributed 50 guineas.	To the glory of God & in memory of the men of this Parish who gave their lives in the Gt. War for Honour & Freedom. "Greater love" etc. (58 names, rank & reg. Listed in rank order under regiments).
46. Eighton Banks. St. Thomas's Church.	Plaque.	R	May 1921 by Mr. R.B. Clark. £134. N/A.	To the glory of God & in grateful memory of the men from this Parish who fell in the Gt. War. "Faithful unto death". N/A.
47. Eighton Banks. Methodist Church.	Organ reconstruction.	R	Nov. 1922 by Dr. W. Thompson. N/A.	Side panels of organ contain the 12 names of the fallen.
48. Eighton Banks. Methodist Church.	ROH.	R	N/A.	For King, Country & Humanity. Roll of Honour for the brave men who have gone forth at the call of duty from Eighton Bank UR Church to the Gt. European War. "Not once or twice in our rough island-story the

				path of duty was the way to glory” - Tennyson (29 names reg. & date of death, plus one disabled).
49. Felling-on-Tyne. Holly Hill Methodist Church.	Plaque.	R	Mar. 1921 by Col. F.R. Simpson. N/A.	Erected to the Glory of God & in loving remembrance of those who made the supreme sacrifice 1914-1918. (23 names).
50. Felling-on-Tyne. St. Patrick’s R.C.	Crucifix.	R	Nov. 1919 by Father Savory. N/A.	Presented by the children of St. John’s Infant School as a Memorial to the Soldiers & Sailors who made the Supreme Sacrifice in the Gt. War 1914-1918.
51. Felling-on-Tyne. Prim. Methodist Church.	Plaque.	R	N/A.	Primitive Methodist Church Felling. To the glory of God & in memory of those who fell & served in the Gt. War 1914-1918 Roll of Honour Fallen (9 names) Served (60 names).
52. Felling-on-Tyne. St. Patrick’s R.C.	Communion gates & Plaque.	R	Oct. 1928 by Capt. F. Garvey. N/A.	To the glory of God & in loving memory of the men of this parish who made the supreme sacrifice in the Gt. War 1914-1918. (162 names & some rank- not privates. Listed alphabetically).
53. Felling-on-Tyne. Christ Church.	ROH.	R	N/A.	To the Glory of God. Roll of Honour. (99 names, rank & reg. Listed alphabetically).
54. Felling-on-Tyne Co-operative Society.	Plaque.	S	Apr. 1948. £21. Felling & District Co-operative	In gracious memory of our dear staff who made the supreme

			Society.	sacrifice 1914-1918 1930-1945. "Their name liveth for evermore". (3 1 <sup>st</sup> W.W. names & 1 2 <sup>nd</sup> W.W.).
55. Felling-on-Tyne. Christ Church.	Electric Light Installation & plaque.	R	N/A.	To the glory of God the electric light was installed in this church & this tablet erected in memory of those who served & fell in the Gt. War 1914-1918. "They loved not their lives unto death".
56. Felling-on-Tyne. Methodist Church.	SGW. Single light depicts the angel outside the tomb.	R	N/A.	"He is not here. He is risen" – Matthew 28:6 To the glory of God & in memory of the members & adherents of this church who fell in the Gt. War. 1914- 1918.
57. Felling-on-Tyne Mechanic Institute.	Plaque.	S	Mar. 1920 by Mr. Henry G. Baldock, president of the club.	N/A. (21 members who fell, 137 who served).
58. Felling-on-Tyne Industrial Society.	ROH.	S	Sep. 1919 by Chairman, Ald. T.C. Major. N/A.	N/A.
59. Felling-on-Tyne North Durham Rugby F.C.	Plaque.	S	Mar. 1925 by Lieut. Col. A. Brunton. N/A.	N.D.R.F.C. To the memory of the members who fell in the Gt. War. "Their name liveth for evermore". (15 names).
60. Gateshead. Roadside.	Cenotaph.	S	May 1922 by Major Gen. Sir Percy Wilkinson. £5,459.00.Pub. sub.	On cenotaph: In this chamber are recorded the names of the men of Gateshead who gave their lives in the Gt. War 1914-1919. "Their name liveth for

				<p>evermore".</p> <p>On wall behind: 1914-1919. To the glory of God &amp; to the immortal memory of the men of Gateshead who fell in the Gt. War. This memorial is erected by their grateful fellow-townsmen.</p> <p>Above Doorway to Chamber: In memory of the people of Gateshead who made the Supreme Sacrifice for their Country.</p>
61. Gateshead Grammar School.	Furnishings consisting of platform with screens & wall panels.	S	Nov. 1921 by Brig. General Surtees, M.P. N/A. Pub. sub. By pupils, past pupils & friends.	<p>Centre Panel: Toil no Soil. A.D. 1918. "pro patria".</p> <p>Left hand panel: "They went with songs to the battle, they were young. Straight of limb true of eye steady &amp; aglow. They were staunch to the end against odds uncounted. They fell with their faces to the foe"- 'Ode for Remembrance' taken from Lawrence Binyon's poem 'For the Fallen'.</p> <p>Right hand panel: As the stars that shall be bright when we are dust. Moving in marches upon the heavenly plain. As the stars that are starry in the time of our darkness. To the end to the end they remain - Binyon</p> <p>On Reading Desk: This memorial was designed</p>

				by Robert Rowell Art Master 1905-1935 who died Oct. 12 <sup>th</sup> 1935. (94 names).
62. Gateshead library.	ROH & Bookcase.	S	Mar. 1926 by architect David Ditchburn. N/A.	<p>Bookcase: This case to take the Roll of Gateshead Men who fell in the Gt. War was presented to the Corporation of Gateshead at the opening ceremony on March 31<sup>st</sup> 1926 by architect David Ditchburn L.R.L.B.A. under whose direction this building was erected &amp; furnished.</p> <p>Book: The Gt. War 1914-1918. Roll of Gateshead men who nobly fell. "Sons of this place, let this of you be said that you who live are worthy of your dead. These gave their lives that you who live may reap a richer harvest ere you fall asleep". (1,557 names, ranks, nos. &amp; reg. Listed by regiment then rank).</p>
63. Gateshead. St. Mary's Church.	Triptych.	R	Nov. 1917. N/A.	N/A.
64. Gateshead Scout Hut.	ROH	S	N/A.	Roll of Honour. They died for us. (18 names with Scout Group).
65. Gateshead. St. Mary's Church.	DLI Shrine.	R	N/A.	IX Durham Light Infantry.
66. Gateshead East Cemetery.	Cross of Sacrifice.	S	Apr. 1924 by Lieut. Col. Henderson. N/A.	To the honoured memory of one hundred & sixty one sailors & soldiers who

				gave their lives for their country in the Gt. War 1914-1918 of whom one hundred & eight are buried in East Cemetery & fifty three in Saltwell Cemetery both in the Borough of Gateshead. "Their name liveth for evermore". (Why when bodies were not repatriated are so many buried here).
67. Gateshead. Wesleyan Church Sunday School.	Memorial.	R	Jun. 1922. N/A.	N/A. (8 names of fallen & 100 who served).
68. Gateshead. North Durham Rugby Club.	Plaque.	S	N/A.	N.D.R.F.C. To the memory of the members who fell in the Gt. War. "Their name liveth for evermore". (15 names).
69. Gateshead. St. James' Church.	SGW & Plaque. 5 lights.	R	N/A.	To the Glory of God & in loving memory of the men of the parish who gave their lives in the service of their King & Country in the Gt. War. These tablets & windows, the gift of A.E. Welton Esq., were dedicated. Make them to be numbered with thy saints in glory everlasting. "Thanks be to God who giveth us the victory through our Lord Jesus Christ". (239 names & reg.).
70. Gateshead. Venerable Bede Church.	Plaques.	R	May 1920 by Archdeacon of Auckland, Ven. P.A. Perry. N/A.	In grateful memory of the men of this parish who gave their lives for us in the Gt. War 1914-1918. (383 names).

71. Gateshead. ABCD Batts T.A.Centre.	ROH	S	N/A.	To the glory of God & to the memory of Officers, Non Commissioned Officers & men of the 250 Brigade R.F.A. who gave their lives 1914-1918. (201 names & ranks. Listed by battn. then ranks).
72. Gateshead Police Station.	Plaque.	S	Jan. 1920 by Cllr. J. McCoy, Chairman of the Watch Committee. N/A.	Gateshead Borough Police Force. Erected by the members to the memory of their comrades who fell in the Gt. War. 1914-1918. (4 names, ranks & reg. All Gunners or Privates).
73. Gateshead. St. George's Church.	SGW & Plaque. 3 lights theme being Resurrection. Also depicts badges of Northumberland Fusiliers & D.L.I.	R	Feb 1920 by Bishop of Durham. N/A.	On window: To the glory of God & in memory of the men of St. George's Congregation & Parish who laid down their lives in the Gt. War 1914-1919. On Plaque: This tablet records the honoured names of the men who went forth from this church & parish, & laid down their lives for the sacred cause of liberty in the Gt. War 1914-1919. (103 names & rank. Listed by rank).
74. St. Thomas's Church, Gateshead.	St. John Ambulance Plaque.	R	Dec. 1922 by Major. Gen. Sir Geoffrey Feilding. N/A.	To the glory of God & in memory of those members of the St. John Ambulance Brigade in No. VI Northern District who gave their lives for their Country in the Gt. War 1914-1919. "Pro Fide Pro Utilitate Honinum" – St. John's



				Ambulance motto meaning for the faith and for the service of mankind. (237 names listed by division).
75. Gateshead. St. Joseph's R.C.	Benefit & Thrift Society ROH.	R	May 1920 by Bro. J. Grant. N/A.	N/A. (33 names of served & 3 fallen).
76. Gateshead. St. Edmund's Church.	SGW & Plaque.	R	Sep. 1920 by Ven. Archdeacon Derry of Auckland. N/A.	N/A. (120 names, ranks & decorations. Listing not known – taken from newspaper).
77. Gateshead. Durham Rd., Presbyterian Church.	SGW depicting the 'Light of the World' & the 'Good Shepherd'.	R	May 1920 by Major Crouch. N/A.	This window is dedicated to the glory of God & in affectionate memory of the men who lost their lives during the Gt. War 1914-1919. "Greater love" etc. (6 names, ranks & reg. Listing not known – taken from newspaper).
78. Gateshead. Abbot Memorial School.	Reading Room.	S	Jan. 1923 by Admiral Slayter. N/A. All the work undertaken by the boy pupils.	The boys entirely themselves converted a lean-to-boiler house to a reading room with furniture, a stained glass window & brass tablet. The boys present in the school 1919-1922 converted this one-time boiler house into a reading room at their own expense in order to perpetuate the memory of past scholars who fell in the Gt. War 1914-1919 well knowing that they would wish such a memory to be of benefit to the scholars of the future.
79. Gateshead Rugby	Plaque.	S	N/A.	N/A.

F.C.				
80. Gateshead. Bensham Rd., Wes. Methodist Church.	Plaque.	R	Jul 1920 by Rev. John Hall. N/A.	N/A. (15 names).
81. Gateshead. Durham Rd., Baptist Church.	Pulpit.	R	Jun. 1920. N/A.	This pulpit was erected to commemorate the service & sacrifice of those who went forth from this church to the Gt. War & as token of gratitude to almighty God for his goodness during a time of national trial. 13 <sup>th</sup> June 1920. (No names).
82. Gateshead. Durham Rd. Prim. Methodist Church.	Plaque & Roll of Honour.	R	Sep. 1920 by Lieut. Col. A. Henderson. N/A.	Plaque: To the glory of God & in memory of the men of this church who gave their lives for their country in the Gt. War. (20 names). ROH: Erected to the honour of those connected with this church who served in the Gt. War 1914-1919. (113 names of those who served).
83. Gateshead. Durham Rd., United Meth. Church.	Pulpit, Communion Rails & Chairs.	R	Oct. 1919 by Col. F.R. Simpson, Commander of the 9 <sup>th</sup> Batt. D.L.I. N/A.	N/A. (16 names of fallen).
84. Gateshead. N.E.R. Temperance Union.	ROH.	S	Jan. 1921 by Col. Sir Thomas Oliver. N/A.	N/A. (18 names, ranks & reg.).
85. Gateshead. Prince Consort Rd. Methodist Church.	Triptych	R	Apr. 1921. N/A.	1914 to 1919. Memory to the glory of God & in memory of those from this church who gave their lives for their country. "Their name liveth for evermore". (64 names of those who served & 8 fallen).

86. Gateshead. Prior St. School.	Plaque.	S	May 1922 by Ald. Thubron, Chairman of Education Committee.	N/A.
87. Gateshead. St. Mary's Church.	Plaque.	R	Jul. 1920 by Dr. Moore Ede, Dean of Worcester (former Rector of Gateshead). N/A.	N/A. (258 names).
88. Gateshead. Sowerby-Ellison Glass Works.	Memorial?	S	Sep. 1920. N/A.	105 employees joined the colours & 23 were killed.
89. Gateshead. St. Edmund's Church.	Plaque.	R	N/A.	This tablet was erected by Mrs. L.J. Tucker to the glory of God & in grateful memory of the following members of the congregation who laid down their lives in the Gt. War 1914-1918. (11 names). (The Tucker family owned Tucker's Brewery).
90. Gateshead. Christ Church.	Plaque.	R	Jan. 1921 by Bishop Ormsby. N/A.	In grateful memory of the men of this parish & congregation who gave their lives for us in the Gt. War 1914-1918. (130 names).
91. Gateshead. St. Mark's Methodist Church.	Plaque.	R	N/A.	To the glory of God & in memory of the men of this church who gave their lives for their country in the Gt. War. Their deeds live after them. (14 names, rank & reg. Listed by rank).
92. Gateshead. Bensham Rd., Congregational Church.	Plaque	R	Oct. 1919 by Brig. Gen. Conyers Surtees, M.P. for the Borough. N/A.	N/A. (5 names).

93. Gateshead. ShIPLEY Art Gallery.	Cross- replica of grave marker set on 3 steps dedicated to the 9 <sup>th</sup> D.L.I.	S	Sep. 1920. N/A. Lieut. Col. E.G. Crouch commissioned & paid for cross.	<p>“Dulce et decorum est pro patria mori”.</p> <p>In memory. The gallant Officers N.C.O.s &amp; men of the 9<sup>th</sup> Battalion the Durham Light Infantry who fell in the Gt. War from 19<sup>th</sup> April 1915 to 11<sup>th</sup> November 1918. Erected in affectionate remembrance by their friends who fought with them &amp; who will ever keep their memory green.</p> <p>Presented to the ShIPLEY Art Gallery by Lieut. Colonel E.G. Crouch D.S.O., D.C.M. Legion de Honeur 9<sup>th</sup> Btn. Durham Light Infantry as a mark of esteem to his comrades who paid the supreme sacrifice during the Gt. War 1914-1918.</p>
94. Gateshead. St. John the Evangelist Church.	Plaque.	R	N/A.	N/A. (52 names & rank. Listed by rank).
95. Gateshead. Davidson’s Glass Works.	Plaque (ROH).	S	N/A.	Roll of Honour in everlasting memory of the men of the Teams Glass Works who gave their lives for their country 1914-1918. (19 names & reg.).
96. Gateshead. Whitehall Rd. United Methodist Church.	Plaque.	R	May 1920 by Rev. E. Hogg. N/A.	To the glory of God & in honour of the 45 associates of this church & school who so nobly served their King & Country during the Gt. War 1914-1920 also in loving remembrance of the

				under mentioned who bravely made the Supreme Sacrifice. (4 names & rank. Listed by rank).
97. Gateshead. St. John the Evangelist Church.	SGW (3 lights depict Jesus standing beside seashore, a knight in armour carrying a pennant. A shield bears the words 'My grace is sufficient for thee' & Fight the good fight') & Plaque.	R	N/A. Arthur Edward Welton.	To the glory of God & in memory of the men from this church & parish who gave their lives in the Gt. War 1914-1919. This window & tablets were erected by Arthur Edwin Welton (who entered into rest 1 <sup>st</sup> June 1919).
98. Gateshead R.F.A. T.A. Centre.	Fireplace.	S	N/A.	1 <sup>st</sup> Northumbrian Brigade, Royal Field Artillery 1914 Also in memoriam 1918 (21 names & rank. Listed by rank).
99. Gateshead. Durham Rd. Baptist Church.	Plaque.	R	N/A.	1914-1919. To the glory of God & in abiding memory of the following who gave their lives in the Gt. War (22 Names). "The men were very good unto us & we were not hurt. They were a wall unto us both by night & day".
100. Gateshead. Brighton Rd. U.R. Church.	Plaque.	R	N/A.	To the glory of God & in loving remembrance of (15 names & ranks) who fell in the war 1914-1919. "Faithful unto death".
101. Gateshead. High Fell Working Men's Social Club & Institute.	Plaque.	S	Sep. 1920 by Mr. A.R. Richardson, M.P. for Houghton-le-Spring. N/A.	N/A. (68 names of those who served & 10 fallen).

102. Gateshead. St. Wilfrid Church.	ROH.	R	N/A.	Roll of Honour. For King & Country. "Stern yet sweet her call of duty, pointing out the path we trod. Twas the path that leads to honour. Twas the path that leads to God" (School Song).
103. Gateshead. Saltwell Park Social Club.	ROH.	S	Apr. 1920 by Col. Henderson. N/A.	N/A. (83 names of those who served).
104. Gateshead District Boys Scouts' Association.	Plaque.	S	Oct. 1919 by Rev. H.S. Stephenson. N/A.	N/A. (20 names of fallen).
105. Gateshead. St. Mary's School.	Plaque.	S	Oct. 1919 by Mayor of Gateshead. N/A.	In thanksgiving for Victory & in memory of Second Lieutenant F.G. Smith senior assistant master & former scholars who fell in the Gt. War 1914-1918.
106. Gateshead. Sunderland Rd. School.	Plaque.	S	Jul. 1921 by Ald. J. Thubron. N/A.	N/A. (89 names).
107. Gateshead. Holy Trinity Church.	Plaque.	R	Jul. 1921 by Rev. H.S. Stephenson, Rector of Gateshead. N/A. Mrs. L.J. Tucker raised the money.	N/A.
108. Gateshead. St. Columba's Church.	Plaque.	R	Nov. 1919 by Canon Gouldsmith, Rector of Bishopwearmouth. N/A.	N/A.
109. Gateshead. Park Terrace Presbyterian Church.	Plaque.	R	Nov. 1919 by Mrs. Cowley. N/A.	"Until the day break & in the shadows flee away" – Song of Solomon 4:6 (27 names).

110. Gateshead. Bensham Rd. Wes. Methodist Church.	ROH.	R	Jul. 1920 by Rev. John Hall. N/A.	N/A. (160 names).
111. Gateshead. Burt Hall.	Book of Remembrance (9 <sup>th</sup> D.L.I.).	S	Jul. 1923 by Lieut. Col. A. Henderson. Commissioned by the 9 <sup>th</sup> D.L.I. N/A.	The Book of Remembrance 1914-1919. (approx. 700 names).
112. Gateshead Post Office.	ROH.	S	Sep. 1918 by Mr. Bainbridge, Asst. Postmaster at Newcastle. N/A.	N/A. (69 names).
113. Gateshead. Windmill Hill Boys' School.	ROH.	S	Nov. 1917. N/A.	N/A. (460 names of whom 54 killed or died of wounds).
114. Greenside. Wes. Methodist Church.	Organ & Plaques.	R	Feb. 1921 by Col Simpson. N/A.	Dedicated to the memory of the men of this Church who fell in the Gt. European War 1914-1918. (5 names).
115. Greenside. Roadside.	Obelisk.	S	Oct. 1921. N/A. Inhabitants of Greenside raised the money.	Greenside "pro patria". See to it that these shall not have died in vain. "Their name liveth for evermore". In thankful recognition of the men who gave their services, & in grateful memory of those who gave their lives in the Gt. War. Erected by the inhabitants of Greenside. For right, for freedom & for peace. (57 names & rank. Listed alphabetically).
116. Greenside. St. John the Evangelist Church.	Plaque.	R	N/A.	The Gt. War 1914-1918. To the glory of God & in sacred memory of those who made the supreme sacrifice. "Greater love" etc. (48 names).

117. Greenside. Wes. Methodist Church.	Plaque.	R	Feb. 1920 by Col. Simpson. N/A.	Dedicated to the memory of the men of this Church who served in the Gt. European War 1914-1918. (28 names of those who served).
118. Heworth.	Heworth Hall & Grounds. The hall dates back to the 16 <sup>th</sup> century but part of the grounds were lost to the railway in the 1890's it was standing empty in 1918 when Rev. G. William of St. Mary's Church purchased it to be Heworth War Memorial Hall. However he died in 1928 & in 1930 it became Heworth Conservative Club.	S	Acquired in 1919. See previous.	N/A.
119. Heworth. St. Mary's Churchyard.	Cross of Sacrifice.	R	N/A. Imperial War Graves Commission raised the money.	This cross of sacrifice is one in design & intention with those which have been set up in France & Belgium & other places throughout the world where our dead of the Gt. War are laid to rest. "Their name liveth for evermore".
120. Heworth. St. Mary's Church.	Plaque.	R	Apr. 1920 by Rev. C.L Gwilliams. N/A.	This tablet was erected by the Pelaw & District Sewing Party & Friends to the memory of the brave men of this parish who made the supreme sacrifice in



				the Gt. War 1914-1918. "Greater love" etc. (253 names).
121. Heworth Colliery.	Plaque.	S	Jul. 1922 by Lt. Col. Shakespear of 13 <sup>th</sup> Northumberland Fusiliers. N/A.	N/A. (120 names).
122. Heworth Colliery.	ROH.	S	N/A.	Heworth Colliery Employees Roll of Honour. "Greater love" etc. (120 names, ranks & reg.). "Greater love" etc.
123. Heworth. Fanny Pit.	Plaque.	S	N/A.	Fanny Pit Roll of Honour. Erected by the Officials & Workmen as a token of respect to the following comrades who have fallen in the Gt. War 1914-1918. "Greater love" etc. (20 names & ranks. Listed in no particular order).
124. High Spen Churchyard.	Cross.	R	Jul. 1920 by F. Priestman dedicated by Bishop Welldon. N/A. Miners of Spen & Victoria Collieries commissioned it.	"By the long road they trod with so much faith & with such self-sacrificing bravery we have arrived at victory" – Haig's despatch of 21 Dec. 1918. & today they have their reward. They died that we might live. (92 names, rank, reg. & dates of death. Listed by regiment then in rank order).
125. High Spen. St. Patrick's Churchyard.	Monument (low headstone styled slab divided into 3 portions.	R	N/A.	The sailors, soldiers & airmen honoured here died in the service of their country & lie buried in St. Patrick's Churchyard. (6 names, rank, reg. & date of death. All Privates).

126. Kibblesworth Colliery.	ROH.	S	N/A.	Kibblesworth Colliery Roll of Honour. Oh! All ye that enter here remember in your prayers the under mentioned who have offered their services & if needs be their lives for the right & King & Country. God Save the King. (129 names & ranks. All Privates and listed in no particular order).
127. Kibblesworth. Wes. Methodist Church.	ROH.	R	N/A.	N/A. (11 names).
128. Low Fell. Wes. Methodist Church.	Plaque & Roll of Honour	R	Dec. 1919 by Mr. William Gordon. N/A.	Plaque: In loving memory of the men of this Church & Sunday School who gave their lives in the Gt. War 1914-1919. Faithful unto death. (29 names). ROH: In honour of the men of this Church & Sunday School who served in the Gt. War 1914-1919. Faithful Valiant Victorious. (134 names of those who served & 29 fallen).
129. Low Fell. St. Helen's Church.	SGW (1 light depicts Christ as Love) & Brass Plaques.	R	Dec. 1920 by Col Joicey, dedicated by Bishop of Durham. N/A.	To the Glory of God & in memory of the men from this parish & neighbourhood who fell in the Gt. War 1914-1918 whose names are inscribed on the adjacent Brasses. Brass Plaques: "Dulce et decorum est pro patria mori" (88 names, ranks & reg. Listed alphabetically).

130. Low Fell. U. R. Church.	Plaque.	R	N/A.	“Pro patria”. To the Glory of God & in loving memory of the men who fell in the Gt. War (5 names, rank, reg. & place & year of death. Listed in no particular order).
131. Marley Hill. St. Cuthbert’s Church.	Chancel Screen.	R	Dedicated Apr. 1920 by Rev. J. Arbuckle. N/A.	To the glory of God & in memory of those Parishioners who gave their lives for their God, King & Country in the Gt. War 1914-1919 (58 names).
132. Marley Hill. St. Cuthbert’s Church.	Plaque Marley Hill Mine.	R	N/A.	These are the names of the men who fell in the Gt. War from Marley Hill Mine. (50 names).
133. Marley Hill Ex-Servicemen’s Institute.	ROH.	S	Apr. 1922 by Major W. Waring, M.P. N/A.	N/A. (69 names).
134. Pelaw Cabinet Works.	Plaque.	S	Feb. 1921 by Mr. J. English (Director). N/A.	4 <sup>th</sup> August 1914 to December 1916. Co-operative Wholesale Society Limited Employees Roll of Honour. Number of enlistments to December 1916 4,690. (Approx. 300 names, place of work, reg., rank, how killed plus 21 awards for special services. Listed alphabetically).
135. Reheugh British Gas.	Plaque.	S	N/A.	1914-1918. to the immortal memory of the men of the Redheugh Gas Works who lost their lives in the Gt. War. (45 names).
136. Rowlands Gill. Roadside.	Monument (rough hewn stones one on	S	Jun. 1921 by Cllr. Brown. N/A.	Erected by the inhabitants of Rowlands Gill to the

	top of the other).			memory of the fallen heroes who paid the supreme sacrifice in the Gt. War August 1914- Nov. 1918. May their deeds be held in reverence. (40 names, rank & reg. Listed by rank).
137. Rowlands Gill Social Club.	ROH.	S	May 1920. N/A.	Roll of Honour. An appreciation by the Committee & Members of the above club to our comrades who so nobly fought & to those who valiantly fell on our behalf in the Gt. War 1914-1919. Our fallen comrades. "Lest we forget". (135 names of those who served & 16 fallen).
138. Rowlands Gill. Methodist Church.	ROH.	R	N/A.	Roll of Honour. For King & Country. (31 names).
139. Ryton. Station Bank.	Cross	S	Nov. 1921 by Sir Percy Wilkinson, dedicated by Archdeacon of Durham. N/A.	To the illustrious memory of the men of Ryton Urban District who died in the cause of righteousness & freedom in the Gt. European War & in gratitude to Almighty God for the gift of such splendid sons. "How sleep the brave who sink to rest by all their country's wishes blessed". – poem by William Collins 1721-1759 (271 names).
140. Ryton. Addison Colliery.	ROH.	S	Oct. 1920 by Lieut. Col. Simpson. N/A.	Roll of Honour. Addison Institute. In memory of those who fell in the Gt. War 1914-1919. (59 names).

141. Ryton Social Club.	Plaque.	S	1922 by Lieut. Col. F.R. Simpson. N/A.	N/A. (18 names of fallen, 11 sons of members who fell & 178 who served).
142. Ryton. Holy Cross Church.	Triptych.	R	N/A.	For God, King & Country. "Greater love" etc. "Who dies if England lives" – Rudyard Kipling, "For All We Have And Are". (46 names & reg.).
143. Ryton. United Reform Church.	Plaque.	R	N/A.	To the glory of God & in ever grateful memory of the following associated with this Church who fell in the Gt. War 1914-1918. "Their name liveth evermore".
144. Ryton Council Chamber.	Photograph.	S	Feb 1919 by Lieut. Col. F. R. Simpson. N/A. Dr. Simpson (Lt.Col. Simpson's father commissioned & paid for it, one of his sons fell).	N/A. (71 men depicted).
145. Stargate. Roadside.	Column.	S	Feb. 1920 by Col. F.R. Simpson. N/A. Welcome Home Association commissioned it & raised the money.	Erected by Stargate Welcome Home Association to the memory of the following men whose names are recorded below who died for their country & sealed their love by death in the Gt. War Aug. 1914- Nov. 1918. May their reward be as great as their sacrifice. (11 names).
146. Stella. St. Cuthbert's Church.	Plaque & Baptistry.	R	Nov. 1921 by Dr. Morrison in absence of Col.	Plaque: In grateful memory of those from this parish who gave

			Simpson & dedicated by Bishop of Durham. N/A.	their lives in the service of their country. "Greater love hath no man". (200 names). Baptistry: This baptistry was erected by the Work Party in memory of the men of this Church who fell in the Gt. War.
147. Stella Men's Club.	ROH in St. Cuthbert's Church Hall.	R	Jan. 1925 by Mr. Thomas Scott, People's Warden, standing in for the Rector who was ill. N/A.	Roll of Honour 1914 St. Cuthbert's Stella Men's Club 1918. For King & Country – our gallant heroes. (13 names of fallen & 50 who served).
148. Stella. St. Mary & St. Thomas Aquinas R.C.	Crucifix.	R	Apr. 1920. N/A.	N/A.
149. Swalwell. Town Gate.	Cross.	S	Easter Monday 1918 by Rt. Hon. Earl of Durham. £250. N/A.	Swalwell War Memorial. "Greater love" etc. does the date suggest this inscription was influenced from past memorials unlike the Kipling choices? Pray for us. (128 names, rank & reg. Listed alphabetically).
150. Swalwell Infant School.	Plaque.	S	Oct. 1920 by William Speers (former Headmaster). N/A.	N/A. (99 names of former pupils who fell & 21 who served).
151. Swalwell & District Social Club.	Plaque.	S	Oct. 1920 by Lt. Col. Simpson. N/A.	N/A. (247 names who served incl. 28 fallen).
152. Whickham. Church Green.	Pillar.	S	Foundation stone laid Apr. 1922 unveiled Aug. 1922 by Col. R.H.Carr-Ellison. N/A. Ground	To the glory of God & in memory of the men of the village of Whickham who gave their lives in the Gt. War 1914-1919. They

			given by Col. Carr-Ellison.	died for liberty & honour. Foundation stone laid 1 <sup>st</sup> April 1922 & Memorial unveiled 19 <sup>th</sup> August 1922 by Col. R.H. Carr-Ellison C.M.G. (66 names).
153. Whickham.	Memorial Cottage Hospital (joint project with Marley Hill, Swalwell & Dunston). ROH for each location.	S	Aug. 1922 by Lady Clementine Waring. £5,000. Pub. sub. (Converted a former Rectory which was purchased by Whickham U.D.C.)	ROH: The Whickham War Memorial Cottage Hospital Whickham Roll of Honour of those who made the Supreme Sacrifice in the Gt. War 1914-1918. "Pro patria". (68 names). ROH: (Marley Hill) Roll of Honour. "pro patria" (110 names). ROH: The Whickham War Memorial Cottage Hospital Swalwell Roll of Honour of those who made the supreme sacrifice in the Gt. War 1914-1918. "pro patria". ROH for Dunston (reads as above with Dunston in place of Swalwell 144 names).
154. Whickham. St. Mary's Church.	Plaque.	R	Aug. 1921 by Lt. Col. A. Henderson. N/A.	In honoured memory of the Whickham men who died in the cause of righteousness in the Gt. War 1914-1918. In thy redeeming love have mercy on the fallen. (65 names).
155. Whickham. St. Mary the Virgin Church.	Lectern.	R	Aug. 1921. N/A. Rev. C.E. Little commissioned & raised money).	N/A.
156. Whickham Social Club.	ROH.	S	N/A.	Roll of Honour. For King & Country Whickham & District Social Club & Institute

				1914-1919. Killed in action or died of wounds. "Their name liveth for evermore". (24 names of fallen & 127 served).
157. Windy Nook. St. Alban's Church.	Plaques.	R	N/A. Pub. sub.	European War 1914-1918. These tablets are erected to the illustrious memory of the men of this parish who laid down their lives for their country. "Greater love" etc. (70 names).
158. Windy Nook. St. Alban's Church.	Organ & ROH.	R	1920. N/A.	The organ in this church was erected in 1920 to the glory of God & in proud & grateful memory of the following men of this parish who served in His Majesty's Forces during the Gt. War 1914-1918. (676 names).
159. Winlaton. St. Paul's Churchyard.	Cross.	R	May 1918 by Frank Priestman J.P. dedicated by the Bishop of Durham. N/A.	On base: Upon the Crucified One look & thou shalt read as in a book what well is worth thy learning. On plinth: In memory of those who have given their lives for God, For King & For Country in the Gt. War 1914-1918. (107 names).
160. Winlaton. Wes. Methodist Church.	Plaque.	R	N/A.	In grateful memory of the young men of this church who fell in the Gt. War 1914-1918. (6 names).
161. Winlaton. Prim. Methodist Church.	Piano & Plaque.	R	Dec. 1920 by Capt. Barry Jones	Plaque: The piano is a gift to the Sunday



			(he was son of Canon Jones rector of the village & had served with D.L.I.). N/A. Commissioned & money raised by scholars, teachers & friends.	School in loving & honoured memory of the teachers & scholars who fell in the European War 1914-1919. Pro Deo, Pro Rege, "pro patria". (7 names).
162. Winlton Mill Village Hall.	Plaque.	S	N/A.	To the glory of God & in memory of (names). Erected by the people of Winlton Mill (3 names & reg. of fallen).
163. Wrekenton. Springwell Colliery Lodge Room.	Plaque.	S	Mar. 1920 by R.B. Clark, Agent to Springwell Collieries.	N/A. (17 names).
<b>Hartlepool District.</b>				
1. Elwick. St. Peter's Church.	Plaque & SGW. 2 lights depicting Crucifixion.	R	N/A.	Remember ye with thanksgiving & all honour before God & men those who gave their lives for King & Country in the Gt. War 1914-1918 whose names are here recorded & to whose memory this window & tablet are dedicated. (7 names).
2. Greatham. St. John's Churchyard.	Cross & Plaque.	R	Jul. 1922 by Archdeacon of Auckland. £140 incl. plaque in church. Pub. sub.	To the glory of God & in grateful memory of the men of this parish who gave their lives in the Gt. War 1914-1918. "We shall remember them". (13 names).
3. Hart. St. Mary Magdalene Church.	SGW. & Tablet. Depicts Crucifixion & rising from the dead.	R	Dec. 1919 by Rev. H.G. Cobb. N/A.	This window commemorates the supreme sacrifice made by the men of Hart who fell in the Gt. War 1914-1918. This

				window & Tablet were erected by the parishioners. J.C. Douglas, Vicar; Churchwardens J.E. Sherwood, T.M. Darling. (20 names).
4. Hartlepool. Redheugh Gardens.	Youth Column. Bronzed winged figure on tall square column. Each of four sides depicts one of the following: arms of Prince Bishops of Durham, arms of Brus Family (overlords of H'Pool), Town Seal & Lighthouse representing the bombardment of H'Pool.	S	Dec. 1921 by Earl of Durham. £2000. Pub. sub.	East Side: For us they died. West Side: Live thou for England.
5. Hartlepool Constitutional Club.	ROH.	S	N/A.	N/A.
6. Hartlepool. Victory Square.	Obelisk.	S	Oct. 1923 by Brig. Hon. Charles Lambton, dedicated by Bishop of Durham. N/A.	1914-1919. in grateful remembrance of the men of this town who at their country's call left all that was dear to them to hazard their lives that others might live in Freedom. "Their name liveth for evermore". Thine, O Lord is the Victory. (1,545 names).
7. Hartlepool Steel Works Club.	ROH.	S	N/A.	Roll of Honour 1914-1918. Steel Works Club Westbourne Road West Hartlepool. (81 names).
8. Hartlepool. Henry Smith Grammar	ROH.	S	N/A.	Erected by the old scholars to the

School.				memory of their school fellows who fell in the Gt. War 1914-1918. In memoriam. (36 names).
9. Hartlepool. Redheugh Gardens.	Wall.	S	Dec. 1921 by the Earl of Durham. N/A. Pub. sub.	To these unconquered dead of the Navy, Army & Mercantile Marine who fell in the Gt. War & in grateful appreciation of those who shared its dangers. Bombardment. The following were killed in the bombardment of the Hartlepool Dec. 16 <sup>th</sup> 1914. (366 names).
10. Hartlepool Rugby Football Club.	Plaque.	S	Apr. 1921 by R.F. Oakes, Hon. Sec. Yorkshire County Rugby Union. N/A.	To the memory of those of the Rovers Club who gave their lives for their King & Country. (33 names).
11. Hartlepool. St. Barnabas Church.	SGW & Plaque.	R	Jan. 1920. N/A.	N/A. (36 names).
12. Hartlepool. St. Hilda's Church.	SGW. 3 lights. Left: depicts King Arthur holding Excalibur with badges of Royal Artillery & Earl of Durham above. Centre: Jesus in a boat with hands upraised. Right: St. Francis with badges of the Bishopric of Durham & Hartlepool above.	R	1926. N/A.	To the glory of God & in memory of the Officers, N.C.Os & gunners of the Durham R.G.A. who fell in the Gt. War 1914-1918.
13. Hartlepool. Immaculate Conception R.C.	Plaque & Picture.	R	N/A.	In memory of St. Mary's Parishioners who lost their lives in the First & Second

				World Wars. "Greater love" etc. "Eternal life grant unto them O Lord & let perpetual light shine upon them". May they rest in Peace. Amen.
14. Hartlepool. In grounds of Steel Works Social Club.	Monument in grey & pink granite of large domed urn of a panelled square pedestal.	S	N/A.	Erected by the South Durham Steel & Iron Co. Ltd. & fellow workmen to the glory of God & in sacred memory of those men who gave their lives in the Gt. War 1914-1918. (82 names).
15. Hartlepool. Victory Square.	Pillars.	S	N/A. The unveiling ceremony was conducted by Rev. T. Whipp of St. Aidan's Church & Father David Coxon of St. Joseph's R.C. Local Council & Trustees of Victory Sq. raised the money.	N/A.
16. Elwick Senior High School.	Plaque.	S	N/A.	Elwick Rd. Senior Boys School. Our Heroic Dead. "Abeunt studia in more" – school motto education becomes the manners or virtues of life. (98 names).
17. Hartlepool. St. Hilda's Church.	Triptych	R	N/A.	The Gt. War 1914-1918. Top: In honoured & affectionate memory of those men & women who following the way of the cross sacrificed their lives in the service of their country & who died that we might have peace on earth &

				<p>goodwill among men. Bottom: Peace &amp; Goodwill 1932.</p> <p>“There’s but one gift that all other dead desire. One gift that man can give-&amp; that’s a dream of sacrifice, die to the things that seem: unless we too can burn with that same fire. Die to the little hatreds, die to greed, die to the old ignoble selves we knew, die to the base contempt’s of sect &amp; creed &amp; rise again like them, with souls as true. And since they died before their task was finished attempt new heights! Bring e’en their dreams to birth! By one true splendour that they glimpsed on earth. Build us that better world. Oh, not diminished and that’s not done by sword, or tongue, or pen, there’s but one way. God make us better men”. (Alfred Noyes).</p>
18. Hartlepool. Promenade.	Plaque set into carved stone on a low wall.	S	Dec. 1921 by Col. Robinson. N/A.	This tablet marks the place where the first shell from the leading German battle cruiser struck at 8.10 am on the 16 <sup>th</sup> December 1914 & also records the place where (during the bombardment) the first soldier was killed on British soil by enemy action in the Gt. War 1914-1918.

19. Hartlepool. Tower St. Baptist Church.	Plaque.	R	N/A.	Tower Street Baptist Church. In loving memory of members of this church & congregation who gave their lives in the Gt. War 1914-1918. "Until the day break & the shadows flee away". (10 names).
20. Hartlepool. Jesmond Rd. School.	Plaque.	S	Oct. 1919 by Cllr. Turnbull. N/A.	In memory "Fallen" In the Gt. War 1914-1918 Jesmond Rd. Senior School. (40 names, rank & reg. Listed in no particular order).
21. Hartlepool. Ann Crooke's Endowed School.	Plaque.	S	N/A.	To the glory of God & in memory of the Old Boys of the Ann Crooke's Endowed School who died in the Gt. War 1914-1918.
22. Hartlepool. Dock master's Office.	Plaque.	S	N/A.	In memory of the men of the Dockmaster's Staff who fell in the Gt. War 1914-1918 (14 names, rank & ship or reg.) erected by the Officials & fellow workmen.
23. Hartlepool. York Rd. United Methodist Church.	Plaque.	R	Jul. 1920 N/A.	To the glory of God & in honoured memory of the men of this church & school who made the supreme sacrifice for the cause of freedom & righteousness in the Gt. War 1914-1919. (21 names).
24. Hartlepool. St. John United Reformed Church.	SGW. 3 lights: Angel with scroll, a knight with a lance & Christ in glory.	R	1923. N/A.	"Faithful unto death". They loved not their lives unto death. To the glory of God & in the splendid memory of the men of Britain who

				offered themselves for her service in the Gt. War 1914-1919.
25. Hartlepool.	Book of Remembrance.	S	Published 1920 & sold for 1/- a copy. Compiled originally for the purpose of obtaining names to be placed on memorials. N/A. Commissioned by War Memorial. Committee of H'Pool & West H'Pool.	A Memorial Record of the men of the Hartlepoons who gave their lives for King & Country in the Gt. War. 1914-1919. "Their name liveth for evermore". (2,000 name, age, address, rank, reg. or ship, date & place of death. Listing not known).
26. Hartlepool. Oxford St. School.	Plaque.	S	N/A.	In memory of the fallen in the Gt. War 1914-1918 Oxford Street Boys' School Teachers (names), Scholars (names).
27. Hartlepool Rovers Football Club.	ROH.	S	N/A.	Rovers who died on active service. "They laid the world away, pouring out the red sweet wine of youth ... gave up the world to be". Our pride is in your sacrifice know that we carry on. (33 names).
28. Hartlepool. St. Hilda's Church.	Galilee Chapel Restoration.	R	May 1931. N/A. Commissioned & money raised by Freemasons.	This Galilee Chapel was restored by the Freemasons of the Hartlepoons as a thank offering for the blessing of Peace after the Gt. War 1914-1918.
29. Hartlepool. St. Mary's R.C.	Station of the Cross.	R	N/A.	Dedicated to parishioners who died 1914-1918 in whose memory this Station erected by members of St. Mary's Club.

30. Hartlepool. Hospital.	Memorial Cot.	S	Nov. 1920 £500 presented to the hospital by Col. Robinson & Major Ropner. N/A.	Dedicated to the memory of members of the Royal Garrison Artillery.
31. Hartlepool Independent Church.	Organ.	R	Jul. 1920. N/A.	N/A.
32. Seaton Carew. Coast Road.	Cross.	S	Feb. 1921 by Col. L. Robinson & dedicated by Bishop of Durham. N/A.	Seaton Carew. To our "glorious dead" 1914-1918. (24 names).
33. Seaton Carew. Holy Trinity Church.	Plaque.	R	N/A.	Pro Deo Pro Justitia. To the glory of God & in grateful memory of the men & women from this village who served in the Gt. War. These gave their lives. Pro Libertate. (22 names of fallen).
34. Seaton Carew. Methodist Church.	Plaque.	R	N/A.	"pro patria" 1914-1918. To the glory of god & in grateful memory of the men & women from this village who served in the Gt. War. Pro Libertate. (22 names). (Similar inscription to Trinity Church).
35. Seaton Carew School.	Plaque.	S	N/A.	N/A. (4 names)
36. Seaton Carew. Holy Trinity.	Clock, bells & plaque.	R	1920. N/A. Commissioned & paid for by Lt. Co. & Mrs. Tomlinson.	The chiming clock & bells in the tower were erected in 1920 by Lieutenant Colonel W. & Mrs. Tomlinson as thanksgiving for His mercies & for the great deliverance 1914-1919.
37. Stranton. All Saints Church.	SGW & Plaque. Four lights. Far Left: Woman	R	N/A.	"Jesus Christ the First fruits of them that slept". "Jesus said



	with young man kneeling in adoration beside her both looking towards Jesus in 3 <sup>rd</sup> window. Left: Virgin Mary also looking towards Jesus. Second Right: Jesus, hands raised. Right: Young man kneeling.			because I live ye shall live also". To the glory of God & in memory of those who gave their lives to the cause of freedom. (Taken from Corinthians 1:20, & John 14:19). Plaque: Pro Deo et Patria. On this tablet are the names of those members of this church who gave their lives in the Gt.War & in whose memory the east window was erected. (53 names & rank. Listed by rank).
38. Stranton Cemetery.	Cross of Sacrifice.	S	N/A.	To the honoured memory of those one hundred sailors & soldiers who gave their lives for their country in the Gt. War 1914-1918. Forty of whom are buried in this cemetery & sixty in north cemetery both in the Borough of West Hartlepool.
39. West Hartlepool. Brinkburn School.	Plaque.	S	N/A.	In memory of the boys of this school who died in the Gt. War 1914-1919. (45 names).
40. West Hartlepool. Christ Church.	Pulpit.	R	N/A.	The pulpit was given in memory of the men from this parish & congregation who laid down their lives in the Gt. War.
41. West Hartlepool. St. Joseph R.C.	Pulpit.	R	Oct. 1921 by Very Rev. Canon Wickwar. N/A.	N/A. (151 names of members who fell).
42. West Hartlepool General Post Office.	ROH.	S	Aug. 1920 by Mayor T.F.	West Hartlepool P.O. Roll of Honour 1914-

			Thompson. N/A.	1919. (92 names).
43. West Hartlepool. Lister Street School.	Plaque.	S	Jan. 1920 by Cllr. J. Robson. N/A.	In memory of the Fallen in the Gt. War 1914-18 Lister Street School. (45 names, ranks & reg. Listed alphabetically).
44. West Hartlepool. North Cemetery.	Monument. Brick cube containing 3 vertical panels bearing names.	S	1971. N/A.	1914-1918 1939-1945. Those honoured here died in the service of King & Country & lie buried in this cemetery. (80 names).
45. West Hartlepool. Ryehill Gardens.	Row of terraced cottages & Plaque.	S	N/A.	The Hartlepoons War Memorial Homes & Crosby Homes.
46. West Hartlepool. St. Aidan's Church.	Reredos of 5 panels, names appear in a single column on each of the 5 panels.	R	Oct. 1920 by Lt. Col. Robson dedicated by Ven. Archdeacon Derry. £160. N/A.	N/A. (239 names & reg.).
47. West Hartlepool. St. Aidan's School.	Plaque.	S	N/A.	In memory of the old boys of St. Aidan's School who fell in the Gt. War 1914-1918. "Fidelis Usque ad mortem" – translates faithful even to death (102 names & reg.).
48. West Hartlepool Presbyterian Church.	Plaque.	R	1921.N/A.	In grateful memory of the men from this congregation who gave their lives for their country in the Gt. War 1914-1918. "So they passed over, & all the trumpets sounded for them on the other side" – John Bunyan's 'Pilgrims Progress' (14 names, rank & reg. Listed alphabetically).
49. West Hartlepool.	Plaque& ROH.	R	N/A.	Plaque: This tablet is

St. George's Congregational Church.				erected in gratitude, honour & love, to all who left this Church & School to serve in the Gt. War 1914-1918 & in memory of (8 names) who died in the cause of freedom. ROH: Honour Roll of all Ranks from this Church who served in the Gt. War (81 names & reg.).
50. West Hartlepool. Belle Vue Congregational Church.	Plaque.	R	N/A.	Belle Vue Congregational Church. To the Glory of God & in memory (5 names, ranks & reg. Listed alphabetically) members of the Church & Sunday School who gave their lives for their king & country in the Gt. War. See ye to it that their names are not forgotten.
51. West Hartlepool. St. Oswald's Church.	Calvary. (Unusually head raised in triumph not bowed in sorrow).	R	Jan. 1920 by Capt. William Gray dedicated by Bishop of Jarrow. £358/0s/10d. N/A.	To the glory of God & in loving & grateful memory of those who for country for home & for us gave their lives in the Gt. War 1914- 1919. (152 names).
52. West Hartlepool. St. Paul's Church.	Plaque.	R	N/A.	To the glory of God & in honoured memory of our brethren who worshipped here & laid down their lives in the Gt. War 1914-1918. "God proved them & found them worthy of Himself" – Wisdom of Solomon. show it was a test of God, religious significance enforced.(76 names).
53. West Hartlepool. St. Paul's Institute.	Book of Remembrance.	S	N/A.	Roll of Honour to Members & Past

				Members who have served in the Gt. War 1914-1918 (names) At Rest. Decorations as rewards for valour have been granted as follows (names). Of the 90 thirteen gave the most a man can give for God & Country (names).
54. West Hartlepool. Westbourne Methodist Church.	ROH & Plaque.	R	Oct. 1921 ROH unveiled by E. Green how. Plaque by Mr. Grayley. N/A.	ROH: Roll of Honour for King & Country European War 1914-1918. In proud & grateful memory of the men who joined His Majesty's Forces from Westbourne Church (155 names). Plaque: To the glory of God & in proud & grateful memory of the men of this church who served in the war 1914-1918. The names of those who fell are here inscribed. "Their name liveth for evermore". (25 names).
55. West Hartlepool. Westbourne Methodist Church.	Organ.	R	N/A.	N/A.
56. West Hartlepool. St. Joseph R.C.	Altar.	R	N/A.	N/A.
57. West Hartlepool.	St. Aidan's Primary School.	S	1925. N/A.	Above window carved in stone: 1925. Lest we forget. Our "glorious dead".
58. West Hartlepool. St. Oswald's Church.	Book of Remembrance.	R	N/A.	In book: Alleluia, Alleluia, Alleluia. "Greater love" etc. The souls of the righteous are in the hand of God. To the glory of God & in loving & grateful

				memory of those who for Country for Home & for us gave their lives in the Gt. War 1914-1918.
59. West Hartlepool. St. George's Congregational Church.	Plaque.	R	N/A.	St. George's Congregational Church. To the glory of God & in honoured memory of the men of this church who fell in the Gt. War 1914-1919. (8 names & reg.).
60. West Hartlepool. St. Luke's Church.	Plaque.	R	N/A.	St. Luke's, West Hartlepool. In blessed memory of the men who died in the service of their King & Country during the European War 1914-1918. May they rest in peace. (27 names).
61. West Hartlepool.	Gray Convalescent Home for 34 patients, incl. recreation room with seating capacity for 200 people for concerts etc.	S	Aug. 1921. Handed over by Sir William C. Gray, donated as a thank offering for the safe return of his son Capt. William Gray.	N/A.
62. West Hartlepool. Burbank United Methodist Church.	Plaque.	R	Nov. 1919 by Mr. Thomas Noddings, superintendent of the Sunday School. N/A. Mr W. T. Walton, J.P. commissioned & raised the money.	N/A.
63. West Hartlepool Constitutional Club.	ROH.	S	Jan. 1920 by Mr. W.G. Howard Gritten, member for H'Pools. N/A.	N/A. (7 names).
Newcastle District.				

1. Benwell Presbyterian Church.	ROH.	R	N/A.	Roll of Honour. Serving the King. (15 names).
2. Benwell. St. James's Church.	Panels.	R	Jul. 1921 by Lt. Col. R. Stephenson dedicated by Bishop of Newcastle. N/A.	To the Glory of God & in grateful memory of those from this Parish who for their country, their homes & for us laid down their lives in the Gt. War. (359 names).
3. Benwell. Toc H, Newcastle Branch.	Home incl. a chapel, scout room, dining room, a room for quiet reflection, unknown warrior room, North-West room in memory of Cumberland & Westmorland men, a room in memory of Benwell men & a room in memory of Lt. Marc Noble donated by his grandmother Lady Andrew Noble.	S	Apr. 1926 by Lt. Gen. Sir Charles Harrington. N/A. Various anonymous donors of £500, £5,000, £4,000 & a few £1000 plus pub. sub.	N/A.
4. Benwell Hill Cricket Club.	ROH.	S	N/A.	Benwell Hill Cricket Club. Roll of Honour. They made the Supreme Sacrifice. (9 names).
5. Benwell. St. Columba's Mission.	ROH.	R	N/A.	St. Columba's Roll of Honour. Gt. War 1914-1919. "Because of the suffering of death, crowned with Glory & Honour" – Hebrews 2:9. (20 names & reg.).
6. Benwell. Bond Methodist Church.	Plaque.	R	N/A.	To the glory of God & in thankful remembrance of (11

				names) who made the Supreme Sacrifice in the Gt. War. "Greater love" etc. This tablet was erected by the Members & Friends of this Church.
7. Benwell. Presbyterian Church.	Plaque.	R	Jan. 1921 by Capt. W. Cochran Carr. N/A.	N/A.
8. Blucher Methodist Church.	Plaque.	R	N/A.	Blucher Wesleyan Church & Sunday School. To the Glory of God & in remembrance of those connected with the above who fell in the Gt. War 1914-1919 Roll of honour (8 names all Sunday School teachers) "Greater love" etc.
9. Brunswick Village. Roadside.	Celtic Cross.	S	Mar. 1921 by Mr. R.S. Barrett. £500. Pub. sub.	To the "glorious dead" erected by public subscription in memory of the brave men of this District who gave their lives in the European War 1914-1918. (52 names, ranks & reg. Listed by rank).
10. Byker. St. Mark's Church.	ROH	R	N/A.	St. Mark's Church Byker Roll of Honour. "I heard the voice of the Lord saying, whom shall I send, & who will go for us? Then said I Here I am, send me" Isaiah 17.8 (950 names).
11. Byker. St. Mark's Church.	Brass Plaque & SGW. 7 lights depicting Christ Crucified & 6 Apostles	R	Window unveiled Jun. 1921 by Bishop Taylor Smith Chaplain General to the Forces. Plaque unveiled Sep.	Brass Plaque: The East Window was erected by the Congregation & friends of this church to the Glory of God in loving memory of those who gave their

			1922 by Mrs. Sword. £1,000. Pub. sub.	lives & as a perpetual remembrance of all who served in the European War August 1914- November 1918.
12. Byker. Newcastle & Gateshead Water Co. Ltd.	ROH.	S	N/A.	Newcastle & Gateshead Water Co. Ltd. In memory of the men of this Company who fell in the Gt. War 1914-1918 Roll of Honour. (12 names, rank & reg. Listed alphabetically).
13. Byker. St. Silas Church.	ROH.	R	N/A.	Roll of Honour. For God, For King & for Country. Parish of St. Silas, Newcastle upon Tyne. (236 names).
14. Byker. St. Silas Church.	Vestment Chest.	R	Oct. 1923 by Canon Boot. N/A. Pub. sub & fund raising.	In memory of the Brave 1914-1918. Love never Faileth. (No names).
15. Byker. St. Silas Church.	Panelling. 6 panels in front of the organ were inscribed with names and dedication.	R	Nov. 1922 by Mrs. Maling, dedicated by Archdeacon Blackett-Ord, further names unveiled Oct. 1923 by Miss Le Conte & dedicated by Canon Boot. N/A.	“Greater love” etc. I join with my grateful people in sending you this memorial of a brave life given for others in the Gt. War (signature George RI) 75 names.
16. Byker. Conservative Club.	ROH.	S	Jan. 1920. N/A.	Roll of Honour of the Byker & Heaton Conservative & Working Men’s Club Members & Members’ Sons who made the Supreme Sacrifice in the cause of freedom, truth & justice during the Gt. War 1914-1918. May their rewards be as Great as their



				Sacrifice. (30 names, rank & reg. Listed by rank).
17. Byker. St. Lawrence Churchyard.	Crucifix & Book of Remembrance	R	N/A. N' Cstle Daily News 11.8 1920 reports people preferred an outside monument to the font proposed. N/A.	In memory of those who brought honour to this District by giving their lives in the Gt. War. 1914-1918 (230 names). Book of Remembrance was dedicated in Nov. 1995 in order to preserve the names on the crucifix which was in a state of disrepair. (225 names ... what happened to the other 5?).
18. Byker & Heaton Union Club.	Plaque.	S	Nov. 1920 by Ald. A. Alexander Wilkie M.P. N/A.	“Fortiter Defendit Triumphans” – translates ‘triumphing by brave defence’ this is the motto on Newcastle City’s Coat of Arms adopted during the civil war following the stubborn defence of the city. Local identity This tablet is erected by the members of the Byker & Heaton Union Club Limited to those members who responded to the call of duty in the Gt. War 1914-1919. (11 names, rank & reg. of fallen & 96 of those who served. Listed alphabetically).
19. Byker. St. Michael’s Church.	Panelling.	R	Apr. 1927 by Col. N.I. Wright. N/A.	To the Glory of God & in memory of the men of Byker Parish who fell in the Gt. War 1914-1918 (317 names).
20. Byker. Raby Street Council	Plaque.	S	Feb. 1921 by Col. E.P.A. Riddell.	Roll of Honour. “These gave their lives, that

School.			N/A.	you who live may reap a nobler harvest, ere you fall asleep” – inscription suggest for war memorials by Rev. T.F. Royds, Victoria & Albert Museum, HMSO, London 1919 p. 25 (52 names ).
21. Byker & St. Peter Working Men’s Club.	Plaque.	R	N/A	This tablet is erected by the members of the Byker & St. Peters Working Men’s Social Club & Institute Ltd., to those members who responded to the call of duty in the Gt. War 1914-1919. Made the supreme sacrifice (13 names of fallen) Served (76 names).
22. Byker.	Brotherhood Institute (created from an old Army Hut).	S	Mar. 1920 by Sir George Lunn. N/A. Byker Brotherhood raised the money.	Dedicated to the 11 who fell.
23. Byker Unionist Working Men’s Club Recreation Rooms.	ROH.	S	Sep. 1919 by Mrs. Charles Cockburn, sec. of Newcastle Conservative Unionist Association. Her husband Sir Charles Cockburn had been one of the founder members of the Rooms. N/A.	Roll of Honour (40 members incl. 5 fallen)
24. Byker. No.1 Branch of Boilmakers, Iron & Shipbuilders Society.	ROH.	S	N/A.	Roll of Honour. Byker No.1 Branch of the Boilmakers & Iron & Steel Shipbuilders Society. (89 names).
25. Coxlodge Methodist Church Sunday School.	ROH.	R	N/A.	Roll of Honour 1914-1918. Coxlodge Methodist Sunday

				School. (54 names rank, reg., whether killed, died or taken prisoner. Listed alphabetically).
26. Dinnington. St. Mathew's Church.	Plaque.	R	Apr. 1923 by Col. Sir Joseph Reed. N/A.	Robert A. Holmes. 1914. IN MEMORIAM. 1918 James L. Hall, Geoffrey D. Hutchinson, Frank Nicholson, Joseph Rochester. "Their name liveth for evermore".
27. Dinnington.	Institute.	S	Foundation stone laid Sep. 1923 by Thomas Simpson of Hepscott Hall & opened Nov. 1923 by Col. Sir Joseph Reed. N/A. Pub. sub. & donation from Miners' Welfare Fund.	1923. Dinnington Village War Memorial Institute erected in memory of the men of this village who fell in the Gt. War 1914-1918 (6 names, rank & reg. Listed alphabetically).
28. Dinnington. Mason School.	Plaque.	S	N/A. Pub. sub.	The "glorious dead". Erected by public subscription in memory of the brave men of this district who gave their lives in the European War 1914-1918 (51 names, rank & reg. Listed by rank).
29. Elswick. Methodist Circuit.	ROH, hand written in a book.	R	N/A.	N/A. 630 names, reg. No., & Reg., Battery, Corps or Ship. Whether killed or wounded, married or single, home address, occupation before enlistment, disability or dependents & Church.
30. Elswick. St. Paul's Church.	Panelling.	R	Jul. 1922 by Lord Mayor of Newcastle. N/A.	To the Glory of God & in grateful memory of the men of this parish & of the members of

				this Church who laid down their lives in the Gt. European War 1914-1918. "Greater love" etc. (103 names only of parishioners who died & 34 names, rank & reg. & date of death of Church members who died. Listed by date and year of death).
31. Elswick, St. Paul's Day School.	Plaque.	S	Jul. 1922 by Lord Mayor of Newcastle.	N/A. (152 served & 19 plus one master died).
32. Elswick. St. Philip's Church.	Panelling.	R	N/A. But applied for faculty Dec. 1921. N/A.	In loving memory of the men of this parish who gave their lives in the Gt. War 1914-1919 (212 names).
33. Elswick. St. Stephen's Church.	Reredos. Last supper carved in relief.	R	Nov. 1920 by Lord Bishop of Chelmsford. £600. £500 gifted by members & friends.	To the glory of God & in memory of the men of this congregation & parish who fell or served in the Gt. War 1914-1918. This reredos is erected by the members & parishioners of St. Stephen's Church.
34. Elswick. Wesley Hall.	Trophy Stand.	R	N/A.	Wesley Hall. In sacred memory of those who during the Gt. War 1914-1918 paid the supreme sacrifice. In honour of all who served from our Church. (10 names).
35. Elswick. St. Stephen's Church.	Plaque.	R	Oct. 1917. N/A.	At the beginning: I heard the Voice of the Lord saying "Whom shall I send, & who will go for us?" Then said I, "Here am I, send Me". Middle: I heard a voice form Heaven, saying

				unto me, "Write, from henceforth blessed are the dead which die in the Lord, even so, saith the Spirit, for they rest from their labours." – Isaiah 6:1-13. End: The souls of the Righteous are in the Hands of God. (97 names of fallen & 916 who served – but that may include some 2 <sup>nd</sup> W.W.).
36. Elswick. St. Aidan's Church.	Plaque.	R	Jan. 1920 by George Charlwood dedicated by Bishop Ormsby(?). N/A. Pub. sub.	N/A. (22 names).
37. Elswick. Gloucester Street United Methodist Church.	Plaque.	R	N/A.	N/A.
38. Elswick. Arthur Hill's Presbyterian Church.	SGW.	R	Nov. 1920. N/A.	N/A. (27 names of fallen).
39. Elswick. Kingsley Terrace Prim. Methodist Church.	ROH.	R	Nov. 1920 by Rev. B.A. Barber, Honorary Chaplain to the Forces. N/A.	N/A. (9 names of fallen & 53 who served).
40. Elswick Gas Works.	Plaque.	S	Empire Day (24 <sup>th</sup> May) 1921 by Sir Alexander Leith. N/A. Newcastle & Gateshead Gas Co. carried the cost.	To the immortal memory of the men of the Elswick Gas Works who lost their lives in the Gt. War. (5 names).
41. Elswick. St. Paul's Congregational Church.	ROH.	R	N/A.	For our sakes & our Country's & in the discharge of the duties of citizenship & loyalty these members &

				associates of St. Paul's Congregational Church & Sunday School, Newcastle upon Tyne served in the British Army & Navy during the European War 1914-1919, thereby helping to remove the danger which threatened the nations as a result of German militarism. Names set in gold are those who lost their lives on active service. They have outsoared the shadow of our night. (9 names of fallen & 35 who served).
42. Elswick. St. Matthew's Church.	Panels.	R	Sep. 1921 by the Bishop of Newcastle. N/A.	A.M.D.G. In memory of the men of this parish & congregation who gave their lives in the Gt. War 1914-1918. "Greater love" etc. (52 names).
43. Elswick. John Knox Presbyterian Church.	Plaque.	R	Mar. 1921 by Mr. J.R. Hall of the Tyneside Scottish Brigade. N/A.	To the Glory of God & in proud memory of the members of this church who fell in the Gt. War 1914-1918. "They loved not their lives unto death" – Revelation 12:11(21 names).
44. Elswick. Dunn St. Mission.	Plaque.	R	Oct. 1920 by Rev. R.P. Lowe, of Elswick Circuit. N/A.	N/A. (7 names).
45. Elswick. Fallen Park Road Young People's Mission.	Plaque.	R	Aug. 1919 by Rev. L.T. Jarvis. N/A.	N/A. (5 names).
46. Elswick. Wesley Hall.	ROH.	R	Nov. 1920 by Rev. J.T.F. Smith of Bradford, a	N/A.

			former Minister. N/A.	
48. Elswick Road Wesleyan Church.	SGW. 2 lights depicting Christ blessing & offering crown of victory to a kneeling soldier who is surrendering his sword.	R	Jan. 1921 by Gen. Sir R.A.K. Montgomery. N/A.	Scroll at base of window reads: "Well done, thou Good & Faithful Servant" – Matthew 25:2 (8 names).
49. Elswick Works.	ROH.	S	Jan. 1918 by Mr. F.M. Holmes, Manager of Ordnance Stores Dept. N/A.	N/A. (56 names employees who served).
50. Elswick. Outside wall of St. Oswald's Mission, Mill Lane.	Shrine.	S	Oct. 1919 by Lord Mayor, Cllr. A. Munro Sutherland. N/A. Made at the expense of Messrs. James Anderson, G. Bell & J. Hare	Dedicated to locals from Mill Lane & side streets who served & fell (236 who served incl. 56 fallen).
51. Fenham. Dame Allan's School.	Plaque.	S	Apr. 1921 by Major Gen. Sir R.A. Kerr Montgomery dedicated by Vicar of Newcastle Cannon G.E. Newsom. £50. Old Boys raised the money.	The Gt. War 1914-1918. Known to have served 653. "The Fallen" 84. Mentions in despatches 28, Order & decorations 52. "In piam memoriam. Sta puer et revocans hos almae matris alumnus vivere pro patria discite morique tu" – translates: Stand, boy, & recalling these Old Boys of the school, learn to live & die for your country). (84 names of the fallen).
52. Fenham. West End United Reform	Plaque.	R	N/A.	To the Glory of God & in honour of those who

Church.				answered the call in the Gt. War 1914-1919. Killed in action (4 names) Served with honour (10 names).
53. Fenham. St. Augustine's Church.	Plaque & SGW. 3 lights. King Edwin represents Northumberland , St. Martin, the patron Saint of Ypres represents Belgium & St. Louis represents France.	R	Jan. 1921 by Col. Napier-Clavering. N/A.	Plaque: This brass together with a stained glass window was erected to the Glory of God & in memory of the following who were connected with this church & who fell in the Gt. War. 1914-1918. In Peace. (37 names).
54. Fenham Barracks in St. Aidan's Chapel.	2 Plaques.	R	N/A.	1 <sup>st</sup> Plaque: To the memory of those members of B. Squadron Northumberland Hussars who lost their in wars 1914-18 1939-45 "We will remember them". 2 <sup>nd</sup> Plaque: This tablet is erected by old comrades of C. Sqd. Northumberland Hussars in memory of fallen comrades of the two World Wars. (12 names & rank 1 <sup>st</sup> W.W. listed alphabetically & 45 2 <sup>nd</sup> W.W.).
55. Fenham Barracks. In 201 General Hospital main foyer.	Plaque.	S	N/A.	To the memory of the Officers, Non-Commissioned Officers & Men of the 1 <sup>st</sup> Northumbrian Field Ambulance who gave their lives for their Country during the Gt. War 1914-1918. This tablet was erected by their comrades.
56. Fenham Barracks.	ROH.	S	Oct. 1921 by Col.	Roll of Honour & to the



In 210 General Hospital main foyer.			J. Clay dedicated by Archdeacon Blackett-Ord. N/A. Officers, Warrant Officers, N.C.Os & men of the Section covered the cost.	memory of their comrades who died in the service of their King & Country during the Gt. European War 1914-1919. This tablet is erected by the Officers, W.Os, NCOs & men of the Brighton Grove Section 1 <sup>st</sup> Northern General Hospital, R.A.M.C. T.F. (15 names & rank, listed by rank).
57. Fenham. Wingrove Road School.	ROH.	S	Nov. 1921 by Capt. Arthur W. Lambert. N/A.	These pupils & teachers left all that was dear to them faced danger & finally gave their own lives that others might live in freedom. Roll of Honour Wingrove Council School. For Honour & Freedom. (17 names of fallen & 96 who served).
58. Fenham. Wingrove Presbyterian Church.	Plaque.	R	Jan. 1920 by Mrs. French (she had 5 sons who had served of whom 2 were killed). N/A.	N/A.
59. Gosforth. Central Park.	Octagonal Pillar.	S	Jan. 1925 by Duke of Northumberland. £152. War Memorial Fund.	This column & adjacent building were erected by public subscription to the memory of the men of Gosforth who fell in the Gt. War 1914-1918 their names are inscribed on a tablet in the vestibule of the building. (What building?)
60. Gosforth. City of Newcastle Golf Club.	Plaque.	S	Sep. 1920 by Major J. Graham, a past president of the Northumberland	In memory of our Club comrades who made the supreme sacrifice in the European War 1914-1919. (23

			Rugby Union. N/A.	names).
61. Gosforth. St. Nicholas' Church.	Plaque containing the badges of both the D.L.I. & the Northumberland Fusiliers.	R	Jul. 1918. N/A. Erected & paid for by Mr. & Mrs. J.H. Edwards.	They died for God, King & Country. Erected by his Father & Mother in affectionate memory of their dear Son Lieutenant J. Harry Edwards 14 <sup>th</sup> D.L.I. killed in action in France January 7 <sup>th</sup> 1917 (94 names, rank & reg. Listed by regiments and then by rank). Although seemingly a private commemoration it also included others.
62. Gosforth. St. Nicholas' Church Sunday School.	Doors.	R	Sep. 1919 by Rev. F.C. Hardy & dedicated by Rev. William King. N/A. Sunday School & friends.	Left hand door: A.M.D.G. & in honour of all former scholars & teachers who served in the War 1914-1918. Right hand door: G.S.W.M. These doors were given by the members of the Sunday School & their friends Sep. 14 <sup>th</sup> 1919.
63. Gosforth Urban District Council.	Plaque.	S	Oct. 1921 by Cllr. T.N. Arkle, Chairman of Gosforth U.D.C. N/A.	In memory of (3 names, rank, reg. & place of death) Employees of the Gosforth Urban District Council. Erected by the officials & workmen of the Council, in affectionate remembrance. "Until the day dawns" – Peter 1:16-21.
64. Gosforth.	Welfare Centre.	S	Foundation stone laid Mar. 1924 by Brig. Gen. Sir Joseph Laycock. Opened Jan. 1925 by Mrs. C.A.	Erected by public subscription as the Gosforth War Memorial. Left of main door: This

			Cochrane. FIND COST. Pub. sub.	stone was laid by Brig. Gen. Sir J.E. Laycock K.C.M.G., D.S.O. on the 12 <sup>th</sup> March 1924.  Right of main door: Gosforth Urban District. This building was erected by public subscription as a memorial to the local men who fell in the Great War 1914-1918.
65. Gosforth. All Saints Church.	Panelling.	R	N/A. Money raised by freewill offering.	1914-1918 Jesu Mercy. (79 names).
66. Gosforth. Salters Road Methodist Church.	ROH.	R	Feb. 1922 by Mr. George Stephenson. N/A.	1914-1919 Our "glorious dead". To the glory of God & in honoured memory of the following men who gave their lives for us during the Gt. War (20 names). "These through the gates of sacrifice entered a greater kingdom" – adapted from 'The Divine Companion: The Second Prophecy called the Messiah' by James Allen 1864-1912. Also in grateful recognition of all others who served.
67. Gosforth. United Free Methodist Church.	SGW & Plaque. Depicts St. Michael & St. George the heavenly & earthly warriors.	R	Mar. 1920 by Lt. J.M. Glover. N/A. Pub. sub.	Plaque: To the glory of God & in loving memory of (13 names) who fell in the Gt. War 1914-1919 & of all those associated with this Church & Sunday School who took part therein.
68. Gosforth. West Ave. Presbyterian	Plaque.	R	N/A.	1914-1919. "We will remember them". Our

Church.				beloved fallen (6 names).
69. Gosforth. Sacred Heart R.C.	Pieta.	R	N/A.	R.I.P. (14 names, rank & reg. Listed by rank).
70. Gosforth. West Ave. Methodist Church.	ROH.	R	Mar. 1920 by Dr. G.W. Harbottle. N/A.	Dedicated to those members who returned safely from the war (76 names).
71. Gosforth Crippled Children's Home.	Cot & Plaque. endowed by the North Eastern Automobile Association.	S	Nov. 1921 by the Earl of Durham, President of the North Eastern Automobile Assoc. £500. Members of the N.E.A.A.	The following members gave up their lives for freedom & right in the Gt. War 1914-1918. This tablet commemorates the endowment of a cot by the members of the N.E.A.A in memory of the above. (17 names).
72. Gosforth. St. Charles R. C.	Reproduction picture of Madonna di San Sisto & Plaque.	R	May 1923 by Col. E.P.A. Riddell. N/a. Donated by Mr. Felix Lavery.	Plaque: For your charity pray for the souls of (34 names) who gave their lives in the Gt. War 1914-1918. May their souls, & the souls of all their fallen comrades, through the mercy of God, rest in peace. "Greater love" etc.
73. Gosforth Golf Club.	Plaque.	S	N/A.	To the memory of the members of this club who fell in the war 1914-1918 (9 names).
74. Gosforth Rugby Club.	Plaque.	S	N/A.	N/A.
75. Gosforth. Northumberland Golf Club.	Plaque.	S	N/A.	Northumberland Golf Club. In memory of the members of this club who gave their lives in the Gt. War 1914-1918 (11 names).
76. Gosforth South Northumberland	Plaque.	S	Dec. 1949. £52. N/A.	South Northumberland Cricket & Tennis Club.

Cricket & Tennis Club.				In memory of those members of the club who lost their lives in the World Wars (9 1 <sup>st</sup> W.W. names 15 2 <sup>nd</sup> ).
77. Hazelrigg United Methodist Church.	ROH.	R	May 1920 by Col. Sir Thomas Oliver. N/A.	N/A. (127 names who served incl. 28 fallen).
78. Hazelrigg.	Community Hall (converted old Army Hut) & Plaque.	S	Hall opened Aug. 1953. Plaque: Nov. 1953.	Plaque: Hazlerigg & District War Memorial Community Centre. In everlasting memory of the men of Hazelrigg & District who gave their lives for their country in the two World Wars 1914-1918 1939-1945. "At the going down of the sun & in the morning we will remember them". (No names).
79. Heaton. C.A. Parsons Ltd. Heaton Works.	ROH.	S	N/A.	N/A.
80. Heaton Locomotive Dept.	ROH.	S	Aug. 1921 by Mr. H.J. Stephenson, Assistant Divisional Superintendent. N/A.	1914-1919. For King & Country. The Great War Roll of Honour of the North Eastern Railway Locomotive Department Heaton Junction. (94 names, ranks, reg. & where employed of those who served & 18 fallen).
81. Heaton. St. Gabriel's Church.	Plaque.	R	Nov. 1921. N/A.	To the glory of God & in pious & loving memory of the men & boys of St. Gabriel's Church who gave their lives in the Gt. War 1914-1918. R.I.P. (59 names).
82. Heaton Harriers.	Silver Cup.	S	Presented to the club in Nov. 1920	Dedicated to the many notable cross-country

			by Cllr. Walter V. Longford, newly elected rep. Of the Dene Ward on N'Cstle. City Council. N/A.	runners who fell in the war. (The trophy was to be awarded to the winner of a memorial road race open to all North country harrier clubs, to be decided by the Heaton Harriers' Club).
83. Heaton. Congregational Church.	ROH.	R	Dec. 1920. N/A.	Roll of Honour 1914-1918. To the Glory of God & in honour of those who from this Church & Sunday school served in the Gt. War. Faithful-Valiant-Victorious. (4 names of fallen & 69 who served).
84. Heaton. Bainbridge Wes. Methodist Church.	Plaque.	R	Oct. 1920 by Col. Sir Thomas Oliver. N/A.	The following connected with this Church & Sunday School responded to the call of King & Country & joined His Majesty's Forces in the Gt. War. (179 names).
85. Heaton. Leighton Prim. Methodist Church.	Plaque.	R	Feb. 1921 by Lt. Col. J.D. Mitchell. N/A.	Leighton Primitive Methodist Church & Sunday School, Heaton. Roll of Honour to the Glory of God & in remembrance of those connected with the above, who gave up their lives in the Gt. War also those who served. "They were a wall unto us both by night & day". (24 names of fallen & 88 of those who served).
86. Heaton. Leighton Prim. Methodist Church.	Communion Table & Chairs.	R	Oct. 1920 by Major Bernard Cruddas. N/A.	To the Glory of God & Sacred to the memory of members of the Church & Congregation who gave their lives

				during the Gt. War 1914-1918 On to the City of God. (23 names incl. a matron).
87. Heaton Road Methodist Church.	ROH & Plaque.	R	Jul. 1920 by Cllr. H. Benson. N/A.	ROH: Roll of Honour. To the Glory of God & in tribute to the following who served with His Majesty's Forces in the Gt. War 1914-1919. (71 names). Plaque: To the Glory of God & in immortal honour of the following all of whom made the supreme sacrifice in the Gt. War 1914-1919. "These laid the world away; poured out the red sweet wine of youth; gave up the years to be of work & joy, & that unhopd serene that men call age; & those who would have been their sons, they gave their immortality". (8 names).
88. Heaton Presbyterian Church.	ROH.	R	N/A.	Heaton Presbyterian Church Roll of Honour. To the Glory of God. A tribute of Love on the part of the Congregation. "Let us not be weary in well-doing for in due season we shall reap if we faint not". – Galatians 6:9 (276 names)
89. Heaton Presbyterian Church.	SGW & Scrolls below. 2 lights left depicts an angel with right arm raise with text "He is not here, he is	R	Jun. 1920 by Mr. James Howard. £200. N/A.	Scroll on left: To the Glory of God erected by the congregation in sacred & thanksgiving for those who returned victorious.

	risen". Right depicts angel wearing a crown & carrying a sword over his head are the words "More than conquerors".			Scroll on right: In memory of those who fell in the Gt. War 1914-1918 in peace & with honour. (no names).
90. Heaton Rd. Baptist Church.	SGW. & Plaque. 3 lights left: a soldier, right: a sailor & centre: depicts a knight called 'Greatheart' from Pilgrim's Progress.	R	Jan. 1920 by Cllr. R. Mayne, Sheriff of N'Cstle. N/A.	Plaque: In ever grateful memory of the following, who made the supreme sacrifice in the Gt. War 1914-1919. "At the going down of the sun, & in the morning, we will remember them". (27 names). Inscription at bottom of windows: To the glory of God & to commemorate the valour of all members of the congregation who served in the Gt. War 1914-1918.
91. Heaton Temperance Amateur Cycling Club.	ROH.	S	N/A.	Roll of Honour of the Heaton Temperance Amateur Cycling Club founded in 1893. European War 1914-1919. (38 names, rank & reg. Listed in no particular order).
92. Heaton. St. Gabriel's Church.	Garden of Remembrance.	R	N/A. £365. Pub. sub.	N/A.
93. Heaton Bohemian A.F.C.	ROH.	S	N/A.	Members of the Bohemian A.F.C. who laid down their lives in the Gt. War 1914-1918. (8 names).
94. Heaton. Byker & Heaton Cemetery.	Cross of Sacrifice.	S	N/A.	N/A.
95. Heaton. St. Gabriel's Church.	ROH.	R	N/A.	St. Gabriel's Roll of Honour. (59 names).



96. Heaton Post Office.	ROH.	S	Dec. 1917 by Mr. J. Chambers, N'Castle Postmaster. N/A.	N/A.
97. Jesmond.	Holy Trinity Church. Considered to be a memorial church for both Northumberland & Newcastle containing stained glass windows dedicated to each branch of services with relevant badge at the foot.	R	Foundation Stone laid Oct. 1920 by Mrs. W.T. Sanderson & dedicated Sep. 1922 by Dr. Wild, Lord Bishop of Newcastle.	On a plaque: The nave & tower of this church were given by Mr. & Mrs. R.S. Dalgliesh & family as a memorial to all those of this city, Tyneside & Northumberland who fell in the Gt. War 1914-1918. The building was consecrated in 1922.  On stone: This stone was laid on October 2 <sup>nd</sup> 1920 by Mrs. William John Sanderson whose sons Philip & Euan were of the Fellowship of Northumbrians who made the supreme sacrifice in the Gt. War.
98. Jesmond Royal Grammar School.	Organ.	S	Jun. 1923 by Major. Gen. Sir Robert A. Kerr Montgomery. N/A. Given by Sir Arthur & Lady Sutherland.	"Dulce et Decorum Est pro patria Mori". (158 names).
99. Jesmond. St. Hilda's Church.	Triptych.	R	Nov. 1920. N/A.	To the glory of God & in loving memory of the men of this Congregation & parish who died for their Country in the war 1914-1919. R.F. Smyth – Vicar, O.B. Richarson & K.H. Vickers – Churchwardens, Feast of St. Hilda, Nov. 1919 (why different date from unveiling?). Invt: et Pinxt Fra: H.

				Newberry.
100. Jesmond. St. George's Church.	Plaque.	R	N/A.	To the Glory of God & in ever grateful memory of those whose names are set out here under who fell in the Gt. War 1914-1919. "God is not unrighteous that he should forget" – Hebrews 6:10. (42 names, ranks & reg. listed alphabetically).
101. Jesmond Parish Church.	Screen.	R	N/A.	N/A.
102. Jesmond. Presbyterian Church.	Plaque comprising of 5 carved panels in centre panel is Christ Crucified. In panel to his left is St. George representing triumph of good over evil. Others contain a soldier & a nurse, a sailor & mother & child, & St. Michael.	R	Jul. 1923 by Mr. T.J. Young. N/A.	N/A.
103. Jesmond County Cricket Club.	ROH.	S	Apr. 1920. N/A. R.G.E, Mortimer of Milbourne Hall covered the cost.	Roll of Honour. In memory of the members of the Northumberland County Cricket Club who fell in the Gt. War 1914-1919. "Dulce et decorum est pro patria mori" (9 names, rank, reg. & date of death. Listed alphabetically).
104. Jesmond. West Jesmond Primary School.	Plaque.	S	Mar. 1921 by Lord Mayor Cllr. T.W. Rowe. N/A.	To the honoured memory of those former teachers & pupils of this school who gave their lives in

				the Gt. War 1914-1919. (54 names).
105. Jesmond. Presbyterian Church.	Book of Remembrance.	R	N/A.	25 names, photographs & life histories of the fallen & 81 names of those who served.
106. Jesmond. Methodist Church.	Plaque.	R	N/A.	This tablet is dedicated to the Glory of God in proud & loving memory of the undermentioned members of this Church & Congregation who gave their lives in the cause of freedom during the Gt. War 1914-1918. (5 names, rank & reg. Listed alphabetically).
107. Jesmond. St. Andrew's & Jesmond Cemetery.	Cross.	R	Jun. 1924. N/A.	To the honoured memory of five hundred & eighty eight sailors & soldiers who gave their lives for their country during the Gt. War 1914-1918 one hundred & seventy nine of whom lie here one hundred & sixty in St. John's Westgate & Elswick Cemetery one hundred & forty seven in Byker & Heaton Cemetery. Eighty nine in Jesmond All Saints Cemetery & thirteen in St. Nicholas' Cemetery. All in the City & Country of Newcastle upon Tyne. "Their name liveth for evermore".
108. Jesmond. West Jesmond Council School.	ROH.	S	Mar. 1921 by the Sheriff, Cllr. A. Oates. N/A.	West Jesmond Council School. (376 names).
109. Jesmond St.	Plaque.	R	N/A.	In memoriam of those

Hilda's Church.				who gave their lives for us in the Gt. War 1914-1918. R.I.P. (38 names).
110. Jesmond Wes. Methodist Church.	2 Plaques one dedicated to fallen & other to all who served.	R	Jul. 1919 by Lord Mayor, Mr. A. Munro Sutherland. N/A.	N/A.
111. Jesmond. St. Jude's Church.	SGW & Plaque. Dedicated to Northern Cyclist Battalion. 3 lights the theme is the Resurrection. With Angels bearing the emblems of victory & glory. Battalion badge also depicted.	R	Apr. 1920 by Maj. Gen. Sir R. Kerr Montgomery, dedicated by Bishop of Newcastle. N/A. Battalion raised the money.	Plaque: Pro deo rege et patria. In memory of the following Officers, NCPs & men of the Battalion who fell in the Gt. War for Justice & Freedom (169 names & rank. Listed by rank then alphabetically under rank). The west window & tablet were erected by the Officers, WO's, NCOs & men of the Northern Cyclist Battalion with relations & other friends.
112. Jesmond. St. Barnabas & St. Jude's Church.	SGW & Plaques. 2 lights depicting figure of St. Peter holding his epistle in one hand. The other light depicts St. John holding a pen.	R	Apr. 1917 by Maj. T.C. Spring, General Staff, Tyne Garrison. N/A.	1 <sup>st</sup> Plaque: To the glory of god & in memory of Sergeants W. Lumley & A. Ryott, Privates J. Clark & A.H. Fidler (of the NF), Bombardier P. Heslop (RFA), R.S, Thompson RND & F.P Iona (munitions worker).  2 <sup>nd</sup> Plaque: To the glory of God & in memory of Signaller Stephen Nichol Morrison, Canadian Infantry.
113. Jesmond. St. Barnabas Church.	SGW. Depicts Isaac when young.	R	Jul. 1917 by Maj. C.A. Cleghorn & dedicated by Rev. Canon Kempson of N'Cstle Cathedral. N/A.	Dedicated to the congregation that fell (7 names, rank & reg. listed by rank).
114. Jesmond. St.	ROH.	R	Jul. 1919. N/A.	Pro Deo. "Pro patria".

Barnabas Church.				Roll of Honour. In grateful memory of those who made the supreme sacrifice during the European War 1914-1918. (98 names).
<b>115.</b> Jesmond. Sandyford Council School.	Plaque.	S	Mar. 1920 by Sir George Lunn. N/A.	Dedicated to former pupils (97 names).
<b>116.</b> Jesmond. Sandyford Road United Methodist Church.	SGW. 3 lights depicting Our Lord, with Freedom & Justice on either hand.	R	Jul. 1921 by Maj. Gen. Sir R.A.K. Montgomery. N/A.	N/A.
<b>117.</b> Jesmond. St. Jude's Church.	Plaque.	R	Dec. 1920 by Lt. Col. Andrew Henderson, D.L.I. dedicated by Dr. Wild, Bishop of Newcastle. N/A.	To the glory of God & in loving memory of these members of the congregation & parishioners who gave their lives for King & Country during the Gt. War 1914-1919 (105 names, ranks & reg. Listed by rank then alphabetical).
<b>118.</b> Jesmond. St. Barnabas Church.	SGW dedicated to fallen.	R	Jan. 1919 by Commander Talbutean, R.N. N/A.	N/A. (8 names, rank, reg. Listed by rank).
<b>119.</b> Lemington Cemetery.	Cross.	S	Apr. 1921 by Maj. Gen. Sir Percy Wilkinson. N/A.	In grateful memory of the following inhabitants of Lemington who laid down their lives for King & Country in the Gt. War 1914-18. (76 names & rank. Listed alphabetically).
<b>120.</b> Lemington. Low Lemington Church Mission.	SGW. Depicts Jesus & disciples, Archangel Michael & George & the	R	Jun. 1922 by Dr. Wild, Bishop of Newcastle. N/A.	N/A.

	Dragon. Text: But seek ye first the Kingdom of God & his righteousness.			
121. Lemington. Prim. Methodist Church.	Communion Table.	R	May 1920 by Mr. M. Ryle. N/A.	Central tracery panel contains HIS monogram above are the words: This do in remembrance of me. (5 names).
123. Lemington. Comrades of the Gt. War Club.	Pictures.	S	Presented Nov. 1920 by Comrade Jack Deans.	N/A.
124. Lemington. Beacon Light Division of Sons of Temperance.	ROH.	S	Jun. 1921. N/A.	The Sons of Temperance Beacon Light Division. The Gt. War Roll of Honour. In grateful remembrance of our members who made the supreme sacrifice. These, indeed proved themselves to be our brethren. (7 names).
125. Newburn. Roadside.	Statue of soldier. Standing alert and watchful with rife.	S	Jul. 1922 by the Duke of Northumberland. £550-560. £50 from War Charity Fund, £130 from public donation. Not known how rest was raised.	Main plaque: To the glory of God & in memory of the men of Newburn who fell in the Gt. War 1914-18.  Plaque on steps: "Their name shall live for evermore".  On stone base: "Greater love" etc. (79 names).
126. Newburn. St. Michael's Church.	Plaque.	R	Aug. 1920 by Gen. Riddle. N/A.	In memory of the men & women of this Parish who gave their lives in the two wars 1914- 1918 1939-1945 (168 1 <sup>st</sup> W.W. names, rank & reg. Listed by rank then alphabetically).

127. Newburn. St. Michael's Church.	Refitting of North transept as a war memorial to 1 <sup>st</sup> & 2 <sup>nd</sup> W.W.	R	Oct. 1952 by Archdeacon of Northumberland. N/A.	N/A.
128. Newburn. Wes. Meth. Church.	Plaque.	R	Mar. 1920. N/A.	N/A.
129. Newcastle. Dilston Road Wes. Meth. Church.	ROH.	R	Sep. 1920 by Mr. Gerald France, M.P. N/A.	The Great European War. Dilston Road Wesleyan Methodist Church Newcastle upon Tyne Roll of Honour. (136 names of those who served & 31 fallen).
130. Newcastle. Royal Insurance Co.	Plaque.	S	Nov. 1923 by Bishop of Newcastle. N/A.	To the honoured memory of the men of this office who made the supreme sacrifice in the Gt. War (7 names). They gave their lives that we might live.
131. Newcastle. Westgate Road Baptist Church.	SGW & ROH. Window depicts Christ as the light of the world, the sower, the raising of Lazarus & the raising of the widow's son.	R	Apr. 1920 by Rev. T.J. Whitman of Manchester, a former Minister of the Church. N/A.	Across window: Erected in memory of those who fell in the Gt. War 1914-1919. On ROH: In Memoriam 1914-1919 (6 names of fallen & 100 names of those who served).
132. Newcastle. Commercial Exchange.	Book of Honour & Bronze Winged Figure of Victory .	S	Aug. 1920 by Duke of Northumberland. N/A. Presented by Sir Arthur Sutherland, President.	Book: This Book contains the names of those who served in the Gt. War 1914-1918. The names of the Member of the Newcastle Exchange who gave their lives in the cause of Right & Liberty are engraved on the bronze tablet fixed to the memorial. (550 names, rank & distinctions of men who served).

				On plinth of figure: “Their name liveth for evermore”. “Dulce et decorum est”. This memorial was erected in honour of the members of the Exchange who served in the Gt. War 1914-1918 by Sir Arthur M. Sutherland, K.B.E. Chairman of the Newcastle Exchange. (153 Names & ranks. Listed alphabetically).
133. Newcastle. North of England Institute of Mining & Mechanical Engineers.	Plaque.	S	Feb. 1922 by Mr. C.C. Leech, President of the Institute. N/A.	The North of England Institute of Mining & Mechanical Engineers. In Memoriam. Members who laid down their lives for home & liberty in the Gt. War 1914-1919. (29 names).
134. Newcastle British Transport Police Offices.	Plaque.	S	Nov. 1921 by Viscount Grey of Falloden. N/A. Money raised by Staff Accountants Dept.	N.E.R. “Pro Deo pro patria”. In memory of our comrades who gave their lives in the cause of justice & right in the Gt. War 1914-1919. “These laid the world away, poured out the red sweet wine of youth, gave up the years to be”. (23 names).
135. Newcastle. Bainbridge Stores.	Plaque.	S	Oct. 1921 by Sir Francis D. Blake, Bart. M.P. N/A.	1914-1918. In grateful memory of those members of the staff of Bainbridge & Co. who gave their lives for their country. (27 names).
136. Newcastle. Royal Victoria infirmary.	Bedsread & Plaque.	S	N/A.	On Plaque: The Leazes Bedsread. This bedsread was worked on by injured members



				<p>of the armed forces recovering in the Leazes Hospital, part of the Royal Victoria Infirmary built during the First World War. Each of the flower-embroidered squares bears the name of the servicemen who completed the work &amp; the initials of his unit.</p> <p>Centre of bedspread: For King &amp; Country 1914-1918.</p>
137. Newcastle. W.A. Souter & Co. Ltd.	Plaque.	S	N/A.	<p>In memory of those who lost their lives in the service of their country &amp; who were employed on the Staff &amp; in ships owned or managed by W.A. Souter &amp; Co. Ltd. "Their inheritance shall remain forever" – Psalm 37:18 &amp; their glory shall not be blotted out. (2 names with ship, listed by rank &amp; 148 names, ranks of chief officers &amp; ship).</p>
138. Newcastle. Royal Institute of British Architects (Northern Region).	Plaque.	S	Unveiled? by Col. H.H.S. Morant & dedicated by Bishop Welldon, Dean of Durham. N/A.	<p>To the memory of those men of the Northern Architectural Association who fell in the Gt. War 1914-1918. (11 names).</p>
139. Newcastle. St. Thomas's Churchyard.	The Response. Relief sculpture memorial of bronze figures of men marching to war, one man is taking leave of his wife & baby, a boy is carrying	R	1923. N/A. Sir George & Lady Renwick provided the memorial in order to commemorate 3 events: The raising of the Commercial	<p>Front: Non Sibi Sed Patriae (Not for self but for country) The Response 1914.</p> <p>Reverse: "Quo Fata Vocant" (Wither the Fates Call – motto of Northumberland</p>

	his father's rifle, another his kit bag. They are led by an angel blowing a horn. Below is the motto 'Non Sibi Sed Patriae' (not for himself but for his country) On reverse St. George with the words 'Quo Fata Vocant' (wherever the fates call).		Battalion of the Northumberland Fusiliers, the safe return of Renwick's 5 sons from the war & Sir George Renwick's attainment of 50 years in commercial life on N'Cstle Quayside.	Fusiliers) To commemorate the raising of the B.Coy 9 <sup>th</sup> Batt. & the 16 <sup>th</sup> , 18 <sup>th</sup> & 19 <sup>th</sup> Service Battalions Northumberland Fusiliers, by the Newcastle & Gateshead Chamber of Commerce Aug-Oct. 1914. The gift of Sir George Renwick Bt. D.L. & Lady Renwick MCMIXXIII. (no names).
140. Newcastle. Eldon Square.	Monument of George & the Dragon.	S	Sep. 1923 by Field Marshall, Earl Haig. £13,260. Pub. sub.	1914-1918 1939-1945. A tribute of affection to the men of Newcastle District who gave their lives in the cause of freedom. "Their name liveth for evermore". Memory lingers here.
141. Newcastle. St. Thomas' Churchyard.	Monument in stone & bronze of St. George & the Dragon.	R	Nov. 1924 by Maj. Gen. Sir Percival S. Wilkinson, Col. Of the regiment. N/A.	To the memory of the officers non-commissioned officers & men of the 6 <sup>th</sup> (Territorial) Battalion Northumberland Fusiliers who gave their lives in the Gt. War. 1914 43 <sup>rd</sup> Bn Royal Tank Regt. 1939-1945. 1918 49 <sup>th</sup> Bn Royal Tank Regt. 1939-1945. (no names).
142. Newcastle Central Post Office.	Plaque.	S	Mr. 1921 by Mr. T.W. Rowe, Lord Mayor of Newcastle dedicated by Canon Newsom. N/A. Subscriptions form employees of all grades in the Newcastle	This tablet is erected by the members of the staff in the Newcastle upon Tyne Postal Area & the Northern Engineering District in honour of their colleagues who served their King & Country & to perpetuate the memory of those who

			Postal District & the Northern Engineering Area.	lost their lives in the Gt. War 1914-1918. (153 names).
143. Newcastle. Bath Lane Congregational Church.	ROH.	R	Dec. 1919 by Rev. A. Nicholas. N/A.	Bath Lane Church, Newcastle. For King & Country. Roll of Honour. Please remember in prayer the following who are on active service. (36 names & reg.).
144. Newcastle. All Saints Church.	Panels.	R	N/A.	1914 These died for England 1918. "Grant them O Lord Eternal rest & let light perpetual shine upon them". (44 names).
145. Newcastle. Northern Counties Clerks Provident Association	Plaque.	S	May 1921. N/A.	Northern Counties Clerk's Provident Association. For King & Country Newcastle upon Tyne. Dedicated to the memory of the members who served in His Majesty's Forces during the Gt. War of 1914-1918 & who made the supreme sacrifice. (76 names & reg.).
146. Newcastle City Library.	Plaque.	S	N/A.	The Gt. War 1914-1918. For their country's weal. A tribute from the Public Libraries Committee. (2 names, reg., when joined & date of death.
147. Newcastle. St. Nicholas' Church.	SGW & Plaque. 3 lights depicting angelic knights, also features the badge of N.F.	R	Nov. 1921 by Maj. Gen Sir P.S. Wilkinson, Col. of reg. N/A.	To the glory of God & to the memory of all Officers, Warrant Officers, Non-Commissioned Officers & Privates who have ever served with the 1 <sup>st</sup> or 2 <sup>nd</sup> Battalions of the Fifth Fusiliers who

				gave their lives in the Gt. War 4 <sup>th</sup> August 1914 to 11 <sup>th</sup> November 1918.  A book of Remembrance containing the names of the Officers, Non- Commissioned Officers & Privates to whose memory this window is dedicated is deposited for safe keeping in the vestry of this Cathedral Church.
148. Newcastle & Gateshead Gas Co.	Plaque.	S	May (Empire Day), 1921 by Lt. Col. W.H. Ritson. N/A.	To the immortal memory of the men of the Distribution Department of the Newcastle upon Tyne & Gateshead Gas Company who lost their lives in the Gt. War. (31 names)
149. Newcastle. St. Andrew's Church.	Lectern.	R	N/A.	Gift of the Officers, NCOs & men of 1 <sup>st</sup> & 2 <sup>nd</sup> Reserve Brigade R.F.A, Newcastle Barracks in memory of their comrades who have fallen in the War 1914-1918.
150. Newcastle. Pandon House Boys' Refuge.	ROH.	S	N/A.	Roll of Honour. (58 names incl. 2 fallen).
151. Newcastle. R. Robinson & Co. Ltd.	ROH.	S	Nov. 1921. N/A. Firm paid.	R. Robinson & Co. Ltd. Roll of Honour. A tribute to the members of staff who served with His Majesty's Forces in the Gt. War 1914-1919. (10 names & decorations of fallen & 96 who served).
152. Newcastle.	ROH.	R	May 1921 by Rev.	N/A. (36 Names of

Westgate Hall Wesleyan Methodist Mission.			C. Garrett Udy of Hartlepool former minister of the Mission. N/A.	fallen & 204 of those who served).
153. Newcastle Breweries	Plaque.	S	N/A.	To the glory of God & in honoured memory of those members of the Newcastle Breweries Limited who gave their lives in defence of their country 1914-1918, (13 names & reg.) "Their name liveth for evermore".
154. Newcastle Liberal & Radical Association.	ROH.	S	Jun. 1920 by J.H. Beckingham, ex-President of the Assoc. N/A.	N/A. (500 names of members & sons who served).
155. Newcastle. Church of Divine Unity.	Plaque.	R	Oct. 1921 by Rev. Alfred Hall, former Minister (now Sheffield). N/A.	In undying remembrance of (5 names) who gave their lives in the Gt. War 1914-1918 for their Country & freedom. It is for us to resolve that these men shall not have died in vain.
156. Newcastle. St. Cuthbert's Church.	Crucifix.	R	Feb. 1920 by Rev. W.M. Potts . £308/5s/0d. House collections in the parish & congregation.	1914-1918. To the ever loving memory of those of St. Cuthbert's Parish & Church who died in the cause of freedom & justice in the European War. "Lord all pitying, Jesu blest grant them thine eternal rest. Father in Thy gracious keeping leave we now Thy servants sleeping" – Prayer for the Dead.
157. Newcastle. Co-operative Wholesale Society North East Headquarters.	Plaque.	S	N/A.	1914 In memoriam 1918. Members who made the supreme sacrifice. "Lest we

				forget". (112 names).
158. Newcastle. All Newcastle Bank Staff.	ROH.	S	N/A.	Roll of Honour of those men from the staffs of the banks in Newcastle upon Tyne & District who gave their lives in the Gt. War 1914-1918. "They shall grow not old" etc. Requiescant in Pace. (111 names, rank & reg. Listed by bank alphabetically).
159. Newcastle. Royal Victoria Infirmary, St. Luke's Chapel.	Plaque.	R	Nov. 1921 by Dr. David Drummond, President of Brit. Medical Assoc. Dedicated by Bishop of Durham Dr. Hensley Henson. N/A. Pub. sub.	To the glory of God & in memory of (20 names) who fell in the Gt. War 1914-1919.
160. Newcastle. Guildhall.	Plaque.	S	N/A.	"Their name liveth for evermore". (153 names & rank. Listed alphabetically).
161. Newcastle. Wesley Guild Brunswick Methodist Church.	Silver Vase (known as the Wesley Guild War Memorial).	R	Dec. 1919 by Mr. Thomas Storey, Gen. Sec. of the Wesley Guild. N/A.	N/A.
162. Newcastle. St. Mary's R.C.	Shrine & Painting of the Nativity. At each side are the reg. colours of 24 <sup>th</sup> & 25 <sup>th</sup> North. Fus.	R	Nov. 1922 by Rev. Douglas Bickle. N/A. Col. Sir Joseph Reed.	Below Painting: Of your charity pray for the repose of the souls of those who gave their lives in the Gt. War, especially those of Northumberland, in whose memory this picture of the 'Nativity' was presented to St. Mary's Cathedral, in the year 1922 by Colonel Sir Joseph Reed, of Horton Grange, Newcastle

				upon Tyne.
163. Newcastle. St. Nicholas' Church.	Screen.	R	Nov. 1922. £750. Pub. sub.	To the glory of God & in honour of the people of Northumberland who served in the Gt. War. "Lord, I have loved the habitation of Thy house" – Psalm 26:8 (No names).
164. Newcastle. Incorporated Law Society.	Plaque.	S	Feb. 1922 by Mr. Justice Bray, senior Judge at the present Assizes. n/A.	Memorial of the Newcastle upon Tyne Incorporated Law Society in proud & grateful memory & to the honour of those of its members & their Articled Clerks who served in his Majesty's Forces in the Gt. War 1914-1918. (10 names, rank & reg. of Members of the Society who fell & 46 who served. 13 names, rank & reg. of Articled Clerks who fell & 29 who served. Listed alphabetically).
165. Newcastle University.	Garden.	S	1949. £10,000. Bequest, donations & appeal to old members.	1914-1918 1939-1945. This garden quadrangle was laid out in 1949 in memory of all members of the Newcastle Division of the University of Durham who gave their lives in two wars.
166. Newcastle. University of Newcastle Medical School.	Plaque.	S	Oct. 1923 by Prof. David Drummond. N/A.	"Pro patria" (53 names) 1914-1918.
167. Newcastle. Chillingham Road Schools.	Plaque.	S	Nov. 1919 by Mr. F.W. Richardson, Chairman. N/A.	N/A. (65 names of fallen).

168. Newcastle. Rutherford College.	Library, Plaque & ROH.	S	Apr. 1922 by Sir George Lunn, Chairman of N'Cstle Education Committee. N/A. Pub. sub.	Plaque: 1914 "pro patria" 1919 (152 names).  ROH: Is a Book of Remembrance dedicated to the Old Boys who served.
169. Newcastle. Royal Victoria Infirmary.	Donation & Brass Plaque.	S	N/A.	Brass Plaque: In memory of the Members of the Royal Navy Division who were recruited from Tyneside & who gave their lives in the War 1914-1918, a contribution has been made to this Hospital from the Divisional Memorial Fund.
170. Newcastle. Chronicle Linotype Dept.	ROH.	S	Dec. 1919 by Mr. Watson, a retired member of the Chronicle Staff. N/A.	N/A.
171. Newcastle.	ROH of 18 <sup>th</sup> Northumberland Fusiliers.	S	1920. Presented by N'Cstle & Gateshead Incorporated Chambers of Commerce.	Cover: Historical Records of the 18 <sup>th</sup> Btn. N.F. Flyleaf: As above plus by Lt. Col. John Shakespear C.M.G., C.E.I., D.S.O. Printed for Private Distribution by the Council of the N'Cstle & Gateshead Incorporated Chamber of Commerce. The Guildhall, Newcastle upon Tyne 1920. Tribute Page: To Our Comrades who fell in the Gt.War 1914-1918. "Their name liveth for evermore". Presentation Page: this Volume is presented by N'cstle & Gateshead Inc. Chamber of Comm.



				<p>To commemorate the services of (name) with the 18<sup>th</sup> Btt. N.F. (1<sup>st</sup> Tyneside Pioneers) 1914-1919.</p> <p>Roll of Honour Page: This roll commemorates those who , at the call of King &amp; Country “left all that was dear to them, endured hardship, faced danger, &amp; finally passed out of the sight of men by the path of duty &amp; self-sacrifice, giving up their own lives that others might live in freedom”. Let those who come after see to it that their names be not forgotten. (241 names, rank, service No., &amp; other service details. Listed alphabetically although commissioned officers have a separate list from other ranks).</p>
172. Newcastle. St. Thomas’ Church.	SGW.	R	1923. N/A.	Dedicated to Commercial Btt. N.F.
173. Newcastle. N.E.R. Commercial & Operating Depts.	ROH.	S	N/A.	The North East Railway Commercial & Operating Departments Forth, New Bridge Street & Quay Stations Newcastle upon Tyne. Roll of Honour of those who made the supreme sacrifice in the Gt. War 1914-1918 (50 names, rank & reg. listed alphabetically).
174. Newcastle upon Tyne Electric Supply Co. Ltd.	Plaque.	S	N/A.	1914-1918. During the Gt. War 435 employees of the Newcastle upon

				<p>Tyne Electrical Supply Company Limited &amp; its Associated Companies served in His Majesty's Forces &amp; of that number the following laid down their lives. "Pro patria" (38 names).</p>
<p>175. Newcastle. St. Ann's Church.</p>	<p>Book of Remembrance &amp; Roll of Honour.</p>	<p>R</p>	<p>Nov. 1920 by Pte. Frederick Robson &amp; dedicated by Bishop of N'Cstle. N/A.</p>	<p>Book: This Book of Honour contains the names of the men of St. Ann's Parish Newcastle upon Tyne who have served in the British Forces, the Royal Navy, The Army &amp; the Royal Air Force from August 4<sup>th</sup> 1914 on which day the British Empire entered the war on the side of the allies against the Central Powers, Germany, Austria, Bulgaria &amp; Turkey to the Signing of Peace in Paris on June 28<sup>th</sup> 1919. In victory they were chivalrous. In reverses they were undaunted. Fatigue, wounds &amp; sickness were borne with a signal courage &amp; light heartedness never excelled. Their ambition was to protect their homes &amp; those dear to them, to preserve national liberty &amp; safeguard the weak. On behalf of the Parishioners of St. Ann's we desire to express in this lasting record our tender sympathy for those who have gone &amp; suffered. Our pure</p>

				admiration of the courage & tenacity of every man who has striven, & our intense gratitude that victory has crowned their heroic deeds (1,560 men of the parish who served incl. names of warships, regiments etc. ROH: Pray for those who have gone from this parish to serve our King & Country by land & sea & air.
176. Newcastle. St. John's Church.	War Memorial Chapel created by converting South Transept.	R	Nov. 1923 by Bishop of Newcastle. N/A.	On carved wood panels: To the glory of God. In revered & honoured memory of those connected with this Church & parish who gave their lives in the Gt. War 1914-1918 whose names are here recorded & thanks giving for those who returned in safety. This chapel was given in 1923. (128 names).
177. Newcastle. St. John's School.	Plaque.	S	Nov. 1920 by Lord Mayor of N'Cstle. Cllr. Rowe. Dedicated by Rev. A.E. Cornibeer. N/A.	Love their memory imitate their devotion IHC XPC. (48 names) In thankful remembrance of the boys of St. John's School who gave their lives in the Gt. War 1914-1918.
178. Newcastle. St. Nicholas' Church.	Plaque.	R	N/A.	In honoured memory of the men of this parish & congregation who laid down their lives in the Gt. War 1914-1918. "Greater love" hath no man than this. (108 names).
179. Newcastle. St.	Plaque.	R	Apr. 1923 by	To the glory of God &

Nicholas' Church.			Canon E. Williams Dedicated by Vicar of N'Cstle. N/A.	in honoured memory of the members whom we miss for their unselfish sacrifice in giving their lives in the Gt. War this tablet was erected by the Durham & Newcastle Diocesan Association of Change Ringers. "Grant them eternal rest, O Lord" – Requiem Mass (41 names).
180. Newcastle. St. Thomas's Church.	Screen of stained glass depicting St. George slaying the Dragon, incorporates badge of N.F .	R	N/A.	6 <sup>th</sup> Batt. Northumberland Fusiliers T.A. (44 names & rank. Alphabetically although all commissioned officers).
181. Newcastle. Angus Watson & Co.	Plaque.	S	Mar. 1920 by Lady Mayoress of N'Cstle. Mrs Walter Lee. N/A.	"That you may tell your sons who see the light high in heaven their heritage to take I saw the powers of darkness put to flight I saw the morning break" – poem 'By midnight & morning' by Sir Owen Seaman (87 names incl. 12 fallen).
182. Newcastle. Collingwood Restaurant.	ROH.	S	Mar. 1920 by Col. Reed. N/A.	Dedicated to the members of the Tyneside Irish Battalion (the Irish Nation Club used to meet in the Collingwood Restaurant).
183. Newcastle. Blenheim Hotel.	ROH.	S	Apr. 1920 by Bro. George Young Past Master. N/A.	Dedicated to the members of the St. Andrews Order of Ancient Free Gardeners.
184. Newcastle. St. Nicholas' Church.	Plaque.	R	Feb. 1921 by Lord Mayor of N'Cstle. Cllr. T.W. Rowe.	In grateful memory of the Old Boys of St. Nicholas' School who

			Dedicated by Cannon Newsom. N/A.	laid down their lives in the Gt. War 1914-1918 "Grant them eternal life, O Lord & let light perpetual shine upon them" – Requiem Mass. (53 names & reg.).
185. Newcastle. Typographical Association.	ROH.	S	May 1920 by Sir Thomas Oliver. N/A.	Newcastle & District Branch of the Typographical Association. Roll of Honour in memory of those members who made the supreme sacrifice in the Gt. War 1914-19. "Greater love" etc. (31 names).
186. Newcastle. Town Clerk's Office.	ROH. Incorporated photographs of the fallen.	S	May 1921 by A. M. Oliver (Town Clerk) & assisted by Deputy Lord Mayor. N/A.	Dedicated to N'Cstle Town Clerks & Committee Clerks Staff who fell (15 names).
187. Newcastle. Westgate Road Council Schools.	Plaque.	S	Jul. 1920 by Sir George Lunn. N/A. Subscription from teachers & scholars of school.	Dedicated to memory of former pupils (55 names).
188. Newcastle. Gallowgate Working Men's Social Club.	ROH.	S	Mar. 1920 by Mr. J.G. Dixon, Club Sec. N/A.	N/A. (97 names of those who served, 9 fallen).
189. Newcastle. Quayside Golfing Society.	ROH.	S	N/A.	"Pro patria" 1914-1918 (8 names, rank, reg. & where killed. Listed by year of death).
190. Newcastle. St. Andrew's Kirk (Church of Scotland).	Font & Communion Table.	R	Mar. 1922 Font by Gen. Sir R.A. Kerr Montgomery & Communion Table by Capt. Arthur W. Lambert (Deputy Lord Mayor) both dedicated by Rev.	Font: To the glory of God. In grateful & affectionate memory of these, our beloved dead who so nobly made the supreme sacrifice in the Gt. War 1914-1918. "Greater love" etc. (5 names &

			R.H. Fisher. N/A.	rank, listed alphabetically).  Communion Table: This do in remembrance of me. To the Glory of God. In grateful remembrance of the men of the congregation who served in the Gt. War (54 names with decorations).
191. Newcastle. St. Aidan's Church.	Plaque.	R	Jan. 1920 by Mr. George Charlwood. N/A.	N/A. (22 names).
192. Newcastle. St. George's Drill Hall.	SGW.	S	Jan. 1926 by Mrs. Parmeter & dedicated by Col. Rev. T.E. Crawhall, D.S.O. who was Chaplain to the Unit in France. N/A. Capt. & Mrs. Parmeter commissioned & paid for the window.	Dedicated to the memory of 44 officers of the 6 <sup>th</sup> (City) Battalion of the N.F. (T.A.) who fell in action.
193. Newcastle. Trinity Presbyterian Church.	Plaque.	R	Aug. 1919. £106. N/A.	For God & Country 1914-1919. In proud & loving remembrance of these our friends connected with this Church & Sunday School who fell in the Gt. War. "Greater love" etc. (27 names, ranks & reg. listed alphabetically).
194. Newcastle. Northern Conservative & Unionist Club.	Plaque. Displayed Northumberland county badge and Newcastle City badge in top corners.	S	Nov. 1924 by Duke of Northumberland. N/A.	To the glory of God & in grateful memory of the members of the Northern Conservative & Unionist Club who fell in the Gt. War 1914-1918. (46 names).

195. Newcastle. Sir Wm. Armstrong Oddfellows.	ROH.	S	N/A.	Independent Order of Oddfellows Manchester Unity Loyal Sir William Armstrong Lodge Newcastle upon Tyne. Roll of Honour 1914-18 They died that we might live (2 names of fallen, 1 who died of wounds, 1 who died of gas poisoning & 48 who served).
196. Newcastle. Freemen of Tanners Co.	ROH.	S	N/A.	Roll of Honour of the Brethren of the Incorporated Company of Tanners Newcastle Freemen who served in the Gt. War 1914-1918 (23 names, rank & reg. of Freemen, & 7 names, rank & reg. of Sons of Brethren. Listed alphabetically).
197. Newcastle. St. James' Church.	Choir Stalls.	R	Oct. 1922 by Capt. Arthur W. Lambert, Deputy Lord Mayor. N/A.	Carved into pews: To the glory of God & in grateful remembrance of these who died for their country 1914-1918. "Their name liveth for evermore". (12 names of members & 12 Mission).
198. Newcastle. Co-operative Office.	Plaque.	S	N/A.	To the glory of God & in honour of the employees of this society who gave their lives in two World Wars 1914-1918 1939-1945. (38 names & Dept. Of work).
199. Newcastle. Shieldfield School.	Plaque.	S	N/A.	N/A.
200. Newcastle. Central Police Station.	Plaque.	S	N/A.	Newcastle upon Tyne City Police Roll of Honour. In memory of

				the men of Newcastle City Police who were killed in action during the Gt. War 1914-1918 (15 names & reg.).
201. Newcastle City Council.	ROH.	S	Nov. 1918. N/A.	The Gt. War Roll of Honour. List of Members of the Council of the City & County of Newcastle upon Tyne, Chief Officials of the Council, their sons, Grandsons & sons-in-law, who joined His Majesty's Forces. (135 names, rank, reg. & relationship to Aldermen, Councillors & Officials. Listed alphabetically). Is this because they were too old to served themselves that they had to commemorate family members?
202. Newcastle. West End Constitutional Club.	ROH.	S	Mar. 1920 by Sir Arthur Appleby. N/A. Donated by Mr. H.A. Lawson.	Roll of Honour. Names of Members & Sons of Members of the West End Constitutional Club who served their King & Country during the Gt. War 1914-1918. (18 names, ranks & reg. of fallen, 37 members who served, & 59 sons of members. Divided into members and sons of members, listed alphabetically ).See above
203. Newcastle. St. James Park .	ROH.	S	Aug. 1920 by Cllr. T.W. Rowe. N/A. Pub. sub.	Roll of Honour. To the Glory of God & to keep in remembrance the following persons connected with Newcastle United A.F.C. who served or



				died in the Gt. War 1914-1919 & fought for Right, Liberty & Peace. (5 names, ranks, & reg. of those killed & 47 who served. Listed alphabetically).
204. Newcastle. Brunswick Methodist Church.	Plaque.	R	N/A.	1914-1919 Our "glorious dead". To the glory of God & in honoured memory of the following men who gave their lives for us during the Gt. War (20 names) These through the gate of sacrifice entered a greater kingdom. Also in grateful recognition of all others who served.
205. Newcastle Police & Fire Brigade.	ROH. In centre wreath containing union flag. (denotes service to country)	S	N/A.	Roll of Honour For King & Country. Members of Newcastle upon Tyne Police Force & Fire Brigade who served in His Majesty's Forces during the Gt. War 1914-1918. (136 names, ranks, service & honours Incl. 15 fallen. Listing not known).
206. Newcastle. Moor Line Steamship Co.	N/A.	S	Dec. 1925. N/A.	N/A.
207. Newcastle. Good Templars.	Plaque.	S	Jan. 1920. N/A.	N/A. (70 names of those who served & 10 fallen).
208. Newcastle. Bank of England.	Plaque.	S	N/A.	In memory of (3 names) members of the staff of the Bank of England Newcastle upon Tyne who gave their lives in the Gt. War 1914-1919.
209. Newcastle	ROH.	S	N/A.	N/A. (1200 names).

Council Chamber.				
210. Newcastle. Liverpool & Martins Bank.	Plaque.	S	N/A.	Gratefully dedicated by the proprietors of the Bank of Liverpool & Martins Limited to the memory of members of the staff who fell in the Gt. War. They whom this tablet commemorates were numbered among those who at the call of King & Country "left all that was dear to them, endured hardness, faced danger, & finally passed out of the sight of men by the path of duty & self sacrifice giving up their own lives that other might live in freedom. Let those who come after see to it that their names be not forgotten". (126 names).
211. Newcastle. St. Anthony's School.	Book of Remembrance.	S	Feb. 1920. N/A.	N/A.
213. Newcastle. West End U.R. Church.	Plaque.	R	N/A.	To the glory of God & in honour of those who answered the call to arms in the Gt. War 1914-1919. Killed in action (4 names) served with above (10 names).
214. Newcastle. St. Clarence Street Wes. Mission.	ROH.	R	N/A.	Newcastle Wesleyan Mission Clarence Street (East End) Roll of Honour Who Nobly Fighting – Nobly Fell (23 names of fallen & 141 who served).
215. Newcastle. National Association	ROH.	S	May 1920 by Mr. William Ferguson,	N/A. (69 names of those who served incl.

of Operative Plasterers.			Chairman.	3 fallen).
216. Newcastle. Rechabites.	ROH.	S	Oct. 1920 by Bro. J. Ritson & Bro. J. Philipson in absence of Mayor Cllr. Walter Lee. N/A.	N/A. (681 names).
217. Newcastle. Amalgamated Society of Ship Painters & Decorators.	Shrine.	S	Sep. 1920 by Mr. Alec Winter, oldest member of the branch. N/A.	N/A. (110 names incl. 11 fallen).
218. Newcastle. Snow Street United Methodist Church.	ROH.	R	Jan. 1920 by Rev. George Eayres. N/A.	N/A.
219. Newcastle. Kinnaird Hall.	Plaque.	S	Nov. 1924 by Col. Sir Thomas Oliver. N/A.	Dedicated to Newcastle Equalised District of the Order of Druids Friendly Society (170 names).
220. Newcastle. Brown Memorial United Methodist Church.	Organ& Plaque.	R	Sep. 1923 Organ by Miss Edna Porter, plaque by Major L.K. Carlyon.	N/A.
221. Newcastle. Y.M.C.A.	ROH.	S	May 1925 by Duke of Northumberland. N/A.	Roll of Honour. They gave their all. (100 names).
222. Newcastle. St. Nicholas School.	Plaque.	S	Mar. 1921 by Lord Mayor of Newcastle. N/A.	N/A.
223. Newcastle. Synagogue.	Plaque.	R	Feb. 1922 by Lt. H.V. Marks. N/A.	Newcastle upon Tyne Congregation: Roll of Honour. (108 names).
224. Newcastle. Wes. Mission Church.	Plaque.	R	May 1919 by Miss Stephenson. N/A.	N/A. (31 names).
225. Newcastle Royal Jubilee Council School.	Plaque.	S	Apr. 1921 by Cllr. R.H. Millican J.P. N/A.	N/A.
226. Newcastle	ROH.	S	N/A.	N/A. (279 names of old

Industrial School.				boys).
227. Newcastle Salvation Army.	Plaque.	R	May 1923 by Commandant James Gallatly. N/A.	N/A.
228. Newcastle. Tyne Improvement Commission.	Plaque.	S	Jun. 1923 by Sir Alfred M.Palmer. N/A.	Tyne Improvement Commission in honoured memory of the men in the service of the Commission who gave their lives in the Gt.War 1918. (56 names).
229. Newcastle. Victoria Jubilee Council School.	Plaque & ROH.	S	Nov. 1921 by Lt. Col. A. Irwin, 5th Bn. N.F. N/A dedicated by Rev. G.R. Taylor.	Plaque: N/A. (85 fallen scholars). ROH: N/A. (540 names of pupils who served).
230. Newcastle. Mission of the Holy Spirit.	Plaque.	R	Sep. 1921 by Vicar of N'Cstle Cannon Newsom. N/A.	1914-1918. Of your Charity Pray for the Souls of the following who died in the War (8 names) and also for (7 names).
231. Scotswood. St. Margaret's Church.	Cross in churchyard & Bells & Plaque inside.	R	Mar.28 <sup>th</sup> 1921 Cross by Lord Mayor of N'Cstle, Cllr. T.W. Rowe. Bells & Plaque: Mar. 25 <sup>th</sup> 1921 by Cannon Oakley in absence of Bishop of N'Cstle. N/A.	Cross: In grateful memory of those men who went out from this locality to fight & fell in the Gt. War for Right & Freedom 1914-1918. In that while we were in peril they died for us. (79 names & rank. Listed alphabetically). Plaque: The unreturning brave form the Gt. War 1914-1918. (116 names).
232. Scotswood. Whitfield Rd. Meth. Church.	Plaque.	R	N/A.	N/A.
233. Scotswood. United Meth. Church.	Pulpit.	R	N/A.	N/A.

234. Shieldfield City Mission.	ROH.	R	N/A.	Newcastle City Mission Shieldfield Roll of Honour to the memory of our young men who fell in the Gt.War. Who nobly striving. Nobly fell (10 names).
235. Shieldfield. Christ Church.	SGW & Plaque.	R	Feb. 1920 by Maj. Gen. Sir Robert A.K. Montgomery, dedicated by Rev. W.H. Anning. N/A. Pub. sub.	Plaque: "Make them to be numbered with Thy saints in glory" – 'Festival Te Deum' by Arthur Sullivan.
236. Shieldfield. J.H. Holmes & Co.	ROH (hand book form circulated amongst employees).	S	May 1920. N/A. Firm commissioned it.	Dedicated to those who joined up (22 names of those who served incl. 25 fallen).
237. Shieldfield Council School.	ROH (carved oak board).	S	Feb. 1921 by Lt. Col. G.C. Millican, dedicated by Rev. W.H. Anning Vicar of Christ Church & chaplain to the Royal Air Force. N/A. Children raised £13. Plaque donated by joiner who made the board as a thank offering for his own safe return.	N/A. (34 names of former pupils who fell).
238. Spital Tongues. St. Luke's Church.	Plaque. At top laurel wreath enclosing a cross.	R	Oct. 1921 by Maj. D.L. Brereton dedicated by the Archdeacon of Northumberland. £200. N/A.	To the Glory of God & in memory of the men of this Parish who gave up their lives in the Gt. War 1914-1918 (79 names).
239. Spital Tongues District Club & Institute.	ROH.	S	Jun. 1920 by Cllr. J.W. Telford. N/A.	N/A. (93 names incl. 7 fallen).
240. Sugley. Holy Saviour Church.	Plaque. At top incised laurel wreath painted	R	Dec. 1923 by Maj. Anderson, dedicated by Rev.	1914-1918. To the glory of God & in grateful memory of the

	black.		Irvine Crawshaw. N/A.	men of this Church who made the supreme sacrifice in the Gt. War. In sacred sleep they lie say not that the brave die. (29 names).
241. Throckley. Roadside.	Monument.	S	Aug. 1921 by Maj. W.E. Stephenson. N/A.	1914-1919. in honoured memory of the men of Throckley who made the supreme sacrifice in the Gt. War. They gave their lives for us let us try to be worthy of the sacrifice. (56 names).
242. Walbottle. Wes. Meth. Church.	ROH.	R	Nov. 1920 by Maj. T.R. Rowell. N/A.	Walbottle Wesleyan Church & Sunday School Roll of Honour. To the Glory of God & in remembrance of those connected with the above who fell in the Gt. War 1914-1919. "But the men were very good unto us & we were not hurt. They were a wall unto us both night & day". (11 names).
243. Walbottle. Prim. Meth. Church.	Plaque.	R	N/A.	Primitive Methodist Church Walbottle. To the Glory of God & in sacred memory of the men who gave their lives in the Gt. War 1914-1919 & in grateful recognition of those who served. True love by life-true love by death is tried. Live thou for England- We for England died. (5 names of fallen & 33 who served).
244. Walker. St. Anthony's School.	ROH.	S	Feb. 1920 by Mr. T. Atkinson,	N/A.

			Headmaster, dedicated by Rev. H.A. Hand. N/A.	
245. Walker Park.	Obelisk.	S	May 1921 by Col. E.P.A. Riddell, dedicated by Rev. A.S, Wardroper. N/A.	Fifth Battalion Northumberland Fusiliers. In memory of the officers & men of the Battalion who gave their lives for their country in the Gt. War. Erected by members & friends of the Battalion. Quo Fata Vocant. "Dulce et decorum est pro patria" mori" (no names).
246. Walker. Roadside.	Winged Statue of Victory. One arm raised and a flag in the other. On the pedestal is a cross in half relief.	S	N/A. Pub. sub.	Erected by Public subscription in honoured memory of the gallant men of Walker who sacrificed their lives in the Gt. War 1914-1918. They died that we might live.
247. Walker. St. Anthony's Churchyard.	Cross.	R	N/A.	Remember with honour those who by their death have ennobled this village in the Gt. War 1914-1918 (51 names of those who served & 24 fallen).
248. Walker Drill Hall.	Plaque.	S	Apr. 1923 by Lt. Col. Arnold Irwin dedicated by Btn. Chaplain. N/A.	Officers of the 5 <sup>th</sup> Battn. Northumberland Fusiliers who gave their lives in the Gt. War 1914-1918. "Lest we forget" (28 names, ranks & date of death. Listed by rank).
249. Walker Social Club.	ROH. Two figures in relief facing inwards one a kilted soldier with his rifle the other a	S	Sep. 1920 by Ald. Arthur Scott. N/A. Club funded it.	Roll of Honour Walker Social Club Ltd., Walker. In honour of our brave members who served their King & Country in the Gt.

	woman draped in robes carrying a wreath.			War 1914-1919 (31 names of those who served & 6 fallen).
250. Walker. Wes. Meth. Church.	Plaque.	R	Sep. 1920 by Lt. Col. H. Luhrs. N/A.	N/A. (24 members who served & 1 fallen).
250. Walker Presb. Church.	Plaque.	R	Mar. 1922 by Maj. H. Luhrs dedicated by Rev. W.R. Lindsay. N/A.	To the glory of God & the imperishable memory of the young men of this congregation who gave their lives in the Gt. War 1914-1918 Love conquers all things: even death (11 names).
251. Walker. Sunderland Forge & Engineering Co.	Plaque.	S	N/A.	In honoured memory of the Employees of the Sunderland Forge & Engineering Co. who made the supreme sacrifice in the Gt. War 1914-1919 (22 names).
252. Walker. St. Anthony's Wes. Meth. Church.	Plaque.	R	May 1921 by Mr. James Grant. N/A.	N/A.
253. Westerhope. Wes. Meth. Church.	Plaque.	R	N/A. Pub. sub.	Dedicated to the glory of God & in loving memory of the following men connected with the Westerhope Wesleyan Church who made the supreme sacrifice in 1914 the Gt. War 1919. Erected by parents & friends (8 names).
254. Whorlton. St. John's Church.	Plaque.	R	Nov.1921 by Archdeacon Blackett-Ord. N/A.	In memory of the men of this parish who fell in the Gt. War 1914-1918. "Faithful unto death" (78 names).
North Tyneside District.				



1. Backworth. Village Green.	Obelisk. The obelisk itself is decorated with flags.	S	Dec. 1922 by Col. L. Taylor, dedicated by Rev. E. Arkless & Rev. R. Davies.	"Lest we forget". To the honour of our "glorious dead" & in memory of the men of Backworth & West Holywell who fell in the Gt. War 1914-1919. (49 names).
2. Backworth. Royal & Ancient Order of Buffaloes.	War Memorial Annuity Fund to make grants to aged & disabled members & their wives.	S	N/A. Evidence of fund raising in early 1920 (Morpeth Herald 5 <sup>th</sup> Mar. 1920).	N/A.
3. Burradon.	Nurse's Cottage.	S	Foundation Stones laid Aug. 1921, opened Mar. 1922 by Mrs Burdon of Hartford Hall. Dedicated by Rev. J. Metcalf. £1,200. Subscriptions for Burradon Colliery workmen & local inhabitants.	Right hand plaque: War Memorial Cottage 1921 erected by subscriptions from the workmen of Burradon Colliery & inhabitants of the district & dedicated to the memory of our dear comrades who sacrificed their lives in the Gt. War.  Left Hand foundation stone: This stone laid by J.H. Reah, Esq. August 27 <sup>th</sup> 1921.  Right Hand foundation Stone: This stone was laid by Mrs. L.E. Younger August 27 <sup>th</sup> 1921.
4. Burradon Council School.	Plaque.	S	Jul. 1922 by Cllr. Walter Stell, Chairman of Longbenton U.D.C. N/A. Subs. From pupils.	Burradon Council School. In grateful memory of the old boys of this school who fell in the European War 1914-1918 (26 names, rank & reg. Listed alphabetically).
5. Cullercoats. St.	Crucifix.	R	Jun. 1921 by Lord	Here beneath the

George's Churchyard.			Armstrong, dedicated by Vicar H.J.B.Fry. N/A.	shadow of the Cross behold the names of our brethren of Cullercoats who gave their lives in the Gt. War 1914-1918. Let future generations keep them in continual remembrance giving unto God the thanks & the glory. (83 names & rank. Listed alphabetically).
6. Cullercoats. St. George's Church.	Triptych	R	N/A.	"Pro patria". "Greater love" etc. Per crucem ad lucem – translates through the cross to the light
7. Dudley.	Cottage Hospital & Monument (this was a statue of a women who could be representing St. Barbara patron Saint of Miners?).	S	Sep. 1923 by Dr. J. Wishart , dedicated by Rev. J. Burdon. N/A. Miners had a levy placed on their pay to raise funds.	Dudley War Memorial. This monument & hospital are erected in honoured memory of our men who fell in the Gt. War 1914-1918 (58 names & rank. Listed alphabetically).
8. Dudley. St. Paul's Church.	Altar & Shrine.	R	N/A.	N/A. (21 names of fallen).
9. Dudley Social Club.	ROH (framed). Illuminate border at the top in one corner is a soldier in a trench coat and helmet in the other a sailor.	S	Apr. 1922 by Dr. Craig. N/A.	Roll of Honour. Those members who made the supreme sacrifice are indicated by a sign +. This Roll of Honour is dedicated by the Dudley & District Working Men's Social Club Limited. To the honour of those members who served in H.M. Forces during the Gt. War. And in Grateful Memory of those who laid down their lives in the cause of liberty & right. (167

				names).
10. Earsdon. Roadside.	Statue of sailor reversed rifle, head bowed.	S	Dec. 1924 By Lt. Col. Sir Alexander Leith, dedicated by the vicar. N/A. Pub. Sub. & fund raising events.	This monument is erected to the glorious memory of the men who gave their lives in the Gt. War. 1914-1918 (24 names & rank. Listed alphabetically).
11. Earsdon. St. Alban's Church.	Oak Panels & Triptych.	R	Nov. 1921 by Dr. Taylor Dixon in the absence of Mr. J.R. Hall late Hon. Sec. to the Tyneside Scottish Brigade Committee, dedicated by the Bishop of Newcastle. Panels cost £35, cost of triptych unknown. Pub. sub.	Panels: To the glory of God & in honoured memory of these men who gave their lives in the Gt. War, 1914-1920 (58 names). Triptych: (55 names of fallen). (where were the other 3?).
12. Earsdon. Prim. Methodist Church.	ROH & Plaque.	R	May 1921 by Rev. J.W. Fry of North Shields. N/A.	ROH: N/A. (53 names). Plaque: 1914-1919. To the glory of God & the imperishable memory of the members of this Church & old Sunday School Scholars who gave their lives in the Gt. War. Love conquers all things, even death. (11 names).
13. East Howden. Gallant Terrace.	ROH.	S	N/A.	East Howden Heroes in the Gt. War 1914-1919. Roll of Honour of those who have served in His Majesty's Forces (120 names).
14. Forest Hall.	Community Centre.	S	May 1919 (on Empire Day 24 <sup>th</sup> ). £2,000 at only opening £1, 241 had been raised	N/A.

			or promised. Pub. sub.	
15. Forest Hall United Reformed Church.	Plaque.	R	N/A.	Great European War 1914-1918 Roll of Honour (38 names of those who served). The supreme sacrifice (7 names of fallen).
16. Forest Hall Ex-Servicemen's Club.	Plaque.	S	N/A.	To the glorious memory of the men of Longbenton District who made the supreme sacrifice in the two World Wars 1914-1918 1929-1945 (no names).
17. Forest Hall. Presby. Church.	ROH.	R	N/A.	Presbyterian Church Forest Hall European War 1914 Roll of Honour. (46 names, rank, reg., medals, fallen or taken prisoner. Listed alphabetically) For King & Country.
18. Holystone Council School.	Plaque.	S	Jul. 1922 by Walter Beall, Chairman of School Managers in Longbenton area. N/A.	Holystone Council School. In grateful memory of the old boys of this school who fell in the European War 1914-1918 (12 names of former pupils who served incl. 2 fallen).
19. Howden. Shipwrights Arms.	ROH.	S	Jun. 1922 by Mr. Robert Laverick, one of the oldest members of the Society. N/A.	Dedicated to members who served & 3 who died from Howdon-on-Tyne Shipwrights, Mariners, Tradesmen & Others' Society.
20. Howdon. Howdon Yard, Tyne Improvement Commission.	Plaque.	S	Aug. 1922 by Mr. Arthur Scholefield, Chairman of the Tyne	1914-1918. To the Glory of God & in never fading memory of our heroic comrades who laid down their lives for

			Improvement Commission. N/A.	God & Country in the Gt. European War. Erected by the Officials & Workmen of the Tyne Improvement Commission, Howdon Yard Dept. (8 names, ranks & reg. Listed by rank).
21. Killingworth. St. John's Church.	Lectern.	R	Feb. 1922 by John Reed, dedicated by Bishop of Newcastle Dr. Wild. N/A.	To the glory of God & in memory of those form this part of the Parish who gave their lives for God, King & Country in the Gt. War. 1914-1918 (58 names).
22. Killingworth. West Moor Council School.	Plaque.	S	Jul. 1922 by Cllr. Walter Stell, Chairman of Longbenton U.D.C. dedicated by the Rev. Harold White. N/A. Pub. sub.	West Moor Council School. In grateful memory of the old boys of this school who fell in the European War 1914-1918 (31 names, ranks & reg. Listed alphabetically).
23. Killingworth. St. John's Church.	Book of Remembrance.	R	N/A.	N/A.
24. Longbenton. St. Bartholomew's Churchyard.	Cross.	R	Feb. 1919. N/A.	1914-1918. To the glorious memory of the men from this parish who gave their lives in the service of their Country in the Gt. War & whose names are recorded on a tablet in the church. Lest we forget. Erected by public subscription (10 names & rank) who died on active service & those names are not on the church tablet (8 names & rank) who died of wounds & are buried in this plot.
25. Longbenton. St. Bartholomew's	Plaque.	R	Nov. 1921 by Mrs. A. Burn	To the glory of God & in memory of the

Church.			mother of Mrs.Longhurst, dedicated by Bishop of N’Cstle. N/A. Gift of Ruby Longhurst.	following men of this parish who made the supreme sacrifice in the Gt. War 1914-1919. “Father in thy gracious keeping leave we now thy servants sleeping”- Hymn. This tablet is the gift of Ruby Longhurst, widow of Major Roy Creasey Longhurst of this Parish who died on March 8 1918 in his 30 <sup>th</sup> year. (126 names, rank & reg. Listed alphabetically).
26. Longbenton Church School.	Plaque.	S	Feb 1924 by Prof. W.M. Thornton, dedicated by Rev. M. Fletcher. N/A.	In grateful memory of the old boys of this school who fell in the Gt. War 1914-1919 (27 names).
27. Longbenton. Four Lane Ends.	Horse Trough.	S	May 1918. N/A. Gift of Mrs. R.W. Martin of Rhondda House, Longbenton.	Sacred to the memory of those who gave their lives for King & Country form Longbenton Urban District European War 1914-1919. The gift of Mrs. R.W. Martin, Rhondda House, Longbenton. (Why does inscription not marry up with handing over date, was it inscribed later?).
28. Longbenton. Wes. Methodist Church.	Plaque.	R	Jul. 1921 by Maj. Gen. Sir K. Montgomery. N/A.	To the glory of God & in recognition of the men from this church who served in the Gt. War 1914-1918. The supreme sacrifice was made by (6 names of fallen). These also served (31 names).
29. Monkseaton. Trinity Methodist Church.	Plaque.	R	N/A.	Erected to the Glory of God & in remembrance of those who went

				from this church at the call of Duty to serve their King & Country in the Gt. War 1914-1919 (3 names of fallen & 44 who served).
30. New York. United Methodist Church.	Choir platform, communion rail, tables & chairs & a brass plaque.	R	Jul. 1921. N/A. Pub. sub. Communion table & chairs provided by Bethel Church.	N/A.
31. New York. Roadside.	Cross.	S	Mar. 1921 by Ald. Mason dedicated by Rev. W. Greener. N/A.	To the "glorious dead". Erected by the inhabitants of the district in memory of the brave men who fell in the war 1914-1918. "Pass not this stone in sorrow but in pride. For they died that you might live" (68 names & ranks. Listed by rank).
32. North Shields. Tynemouth Victoria Jubilee Infirmary.	Extension to Tynemouth Victoria Jubilee Infirmary, incl. Pavilion, Nurse's Home, Admin. Block & Monument & ROH.	S	Monument unveiled Apr. 1923 by Duke of Northumberland. Hospital Extension opened Mar. 1925 by the Mayor of Tynemouth, Cllr. Alfred E. Hill. Approx. £60,000. Pub. sub.	Left Figure on Monument: This monument & Infirmary extension were erected as the Town's War Memorial in honour of those who died that we might live.  Right Figure on Monument: To the memory of those who fell in the Gt. Wars. Their names are recorded in the Book of Honour treasured in the Public Library.  Plaque: Borough of Tynemouth War Memorial 1914-1918 opened by His Worship The Mayor of Tynemouth Councillor A.E. Hill 28 <sup>th</sup> March

				1925.  ROH (Held in Tynemouth Borough Library). Front Cover: County Borough to Tynemouth. Roll of Honour 1914-1919. List of members of the Navy Army, Air Force, Auxiliary Forces & Mercantile Marine belonging to the County Borough of Tynemouth who gave their lives in the Gt. War 1914-1919 (1,747 fallen recorded).
33. North Shields Municipal High School.	Gates.	S	1920. £80. Old Students Union.	Old Boys of this school who gave their lives for King & Country in the Gt. War 1914-1919. Erected in solemn pride & gratitude by the Old Students Union 1920. "Dulce et decorum est pro patria" mori (67 names).
34. North Shields. Smith's Dock.	Cenotaph.	S	Jul. 1924 by Maj. Gen. Sir R.A. Kerr Montgomery dedicated by Rev. R.E. Holmes. N/A. South Bank Employees' Relief Fund begun in Aug. 1914 raised over £14,000 which was used to provide recreation park, the cenotaph & the rest given to widows, orphans, & disabled servicemen.	Front: To the Glory of God & in the honour of their country. In memoriam.  Back: Erected by Smith's Dock Company, Limited, in memory of the Employees from all Departments who gave their lives in the Gt. War. (141 names).



35. North Shields. St. Cuthbert R.C.	Crucifix.	R	Sep. 1920 by Dean Haggerty. N/A.	This crucifix was erected by the parishioners of St. Cuthbert's To the memory of the members of the congregation who died on active service during the Gt. War 1914-1918 (138 names).
36. North Shields Co-operative Society.	Plaque.	S	N/A.	In Memoriam. This tablet records the names of the employees of the North Shields Co-operative Society Limited who gave their lives in the Gt. War 1914-1919 (7 names).
37. North Shields. Christ Church.	Pulpit.	R	April 1921 by Rev. Canon Crawhall. £200. Pub. sub.	To the glory of God & in memory of members of our congregation who gave their lives in the Gt. War 1914-1919 (41 names).
38. North Shields. Christ Church.	Organ Screen.	R	N/A.	"pro patria" 1914-1919. This tablet & organ Screen is dedicated in memory of those who died in the Gt. War. "For the suffering of death crowned with glory & honour" – Hebrews 2:9 (30 names). (See above why different number?).
39. North Shields. Holy Trinity Church.	Triptych.	R	N/A.	For God, King & Country. "Greater love" etc. The Heroic Dead (119 names of those who served & 10 fallen).
40. North Shields. Langley Castle Hotel.	ROH of the John Grey Lodge of	S	Nov. 1921 by Mayor of	N/A. (28 names incl. 4 fallen).

	the United Order of Free Gardeners.		Tynemouth. N/A.	
41. North Shields. St. Faith's Mission Church.	Pulpit & lectern.	R	Sep. 1921 by Canon Newsome. N/A.	N/A. (17 names).
42. North Shields. St. Peter's Church.	Mosaic Floor.	R	Dec. 1921 by Bishop of Newcastle. £500. N/A.	N/A.
43. North Shields. St. Peter's Church.	Porch & Pulpit Stairs.	R	Dec. 1921 by Bishop of Newcastle. N/A. Donated & erected by Chairman & Directors of Messr. Smith's Dock Co. Ltd.	N/A.
44. North Shields. St. Augustine Church.	SGW & Brass Plaque.	R	Nov. 1922 by Canon Crawhall. SGW: £613/11s/2d. Brass Plaque: £30. Pub. sub.	Plaque: To the glory of god & in memory of those whose names are set out below who gave up their lives during the Gt. War 1914-1918. The stained glass of the east window of this church forms the memorial of relatives, friends & parishioners. Requiescant in Pace (109 names).
45. North Shields. Hawkey's Lane Methodist Church.	Plaque.	R	Nov. 1921 by Thomas Lowes. N/A.	To the glory of God & in loving memory of those of this church who died for King & Country in the Gt. War of the years 1914-1919 (13 names).
46. North Shields. Salem Methodist Church.	Plaque.	R	N/A.	The Gt. War 1914-1919. To the glory of God & in grateful remembrance of the gallant men of this church who fought &

				suffered for liberty, truth & honour & in loving memory of those who laid down their lives in our righteous cause whose names are given below. "Greater love" etc. (9 names).
47. North Shields. Hawkey's Lane Methodist Church.	Font.	R	Nov. 1921 by Rev. Gwynne Hodder. N/A.	N/A.
48. North Shields. Coach Lane Wes. Methodist Church.	Plaque.	R	Nov. 1921 by Rev. Gwynne Hodder. N/A.	I.H.S (11 names).
49. North Shields. Cookson's, Hayhole (part of Associated Lead)	ROH.	S	N/A.	N/A. (37 names, rank, reg., honours & whether killed or wounded. Listed alphabetically although in two groups 'Head Office Staff' & 'Works Office Staff' the former listed first).
50. North Shields. Northumberland Mission.	ROH.	R	Dec. 1921 by Mrs Robson. N/A.	Roll of Honour. In everlasting remembrance of our comrades of the Men's Homely Hour who laid down their lives whilst serving their Country in the Gt. War 1914-1918. Faithful even unto death (30 names).
51. North Shields. Scottish Presby. Church.	Panel & SGW depicts a knight in armour gazing along a road to the bright sun against which is a crucifixion scene. Text reads: These are e they which have come out of great	R	Mar. 1920 by Lt. Col. A. Kerr Tasker. N/A.	Panel: Erected by the Congregation to the glory of God & in memory of the men who fell in the War 1914-1919 (14 names & rank. Listed by rank).

	tribulation.			
52. North Shields. Municipal High School.	Panels.	S	Jul. 1920 by Canon Crawhall, first Chairman of Governors. N/A.	Panel 1: Masters who served in the Gt. War (12 names).  Panel 2: Old Boys of this School who served their King & Country in the Gt. War 1914-1919. Erected in grateful remembrance by the Staff & Pupils 1920 (397 names, incl. 65 fallen).
53. North Shields. Wes. Methodist Memorial Church.	ROH.	R	N/A.	Roll of Honour. For King & Country Wesleyan Methodist Memorial Church North Shields (96 names).
54. North Shields. Percy Park Rugby Football Club.	Pavilion.	S	Sep. 1921 by Sir George Renwick M.P. £750. Compensation from Military for use of ground.	European War 1914-1918 Percy Park Rugby Football Club. Roll of Honour. To perpetuate the memory of those who laid down their lives for King & Country in the Gt. War (21 names) No "Greater love".
55. North Shields. Queen Victoria School.	Plaque.	S	Jul. 1920. N/A.	In gratitude & homage to the honoured memory of our boys who gave their lives for us in the Gt. War (31 names).
56. North Shields. St. Peter's Church.	Plaque.	R	Sep. 1920. N/A.	Dedicated to members who served (44 names).
57. Palmersville. Benton Square Council School.	Plaque.	S	Jul. 1922 by Cllr. W. Stell. N/A.	Benton Square Council School. In grateful memory of the old boys of this school who fell in the European

				War 1914-1918 (11 names, ranks & reg. Listed by regiment then rank).
58. Percy Main. St. John's Church.	ROH.	S	N/A.	St. John's Percy. Roll of Honour. (64 names).
59. Preston. Cemetery.	Obelisk with Cross of Sacrifice on front face.	R	N/A.	To the honoured memory of those sailors & soldiers who gave their lives for their country in the Gt. War 1914-18 & who lie buried in this cemetery. "Their name liveth for evermore".
60. Preston. Road Junction.	Cross.	S	Jun. 1924 by Mr. U.A. Ritson, Colliery Chairman. N/A.	To our "glorious dead". 1914-1918 Preston Colliery (65 names)
61. Seaton Burn. Roadside.	Memorial. Dome standing on a square column surmounted by a cross.	S	Jul. 1922 by R.S. Barret, agent to Seaton Burn Coal Co. dedicated by Rev. J.H. Mawson. £980. N/A.	In memory of the men of Seaton Burn & District who fell in the Gt. War 1914-1918 (47 names).
62. Seaton Burn. United Methodist Church.	ROH.	R	Jan. 1920 by Mrs. T.R. Mackay. N/A.	N/A.
63. Shiremoor. Roadside.	Statue of Northumberland Fusilier rifle reversed, head bowed.	S	May 1924 by Cpt. Appleby of the Brit. Legion Exec. Dedicated by Rev. John Clucas. £495. Site granted by Duke of Northumberland, pub. sub. & fund raising events.	"Greater love" etc. In memory of the "glorious dead" of Shiremoor & District who fell in the Gt. War (no names).
64. Tynemouth. Front Street.	Cenotaph.	S	Mar. 1925 by Gen. O'Dowda of the Brit. Legion dedicated by Canon Brigstock. £370. Pub. sub.	To the glory of God & in memory of our Fallen 1914-1918 (89 names).

65. Tynemouth. Kings School.	Plaque.	S	N/A.	To the imperishable memory of the Old Boys of Tynemouth School who gave their lives in the Gt. War 1914-1918.
66. Tynemouth Golf Club.	Plaque.	S	N/A.	Tynemouth Golf Club. The Supreme Sacrifice (8 names).
67. Tynemouth Parish Church.	Pulpit.	R	Apr. 1921 by Canon Crawhall. N/A.	To the glory of God & in honoured memory of members of our congregation who gave their lives in the Gt. War 1914-1919 (41 names).
68. Tynemouth. Village Green.	Shrine.	S	Nov. 1918 by Maj. Gen. R.A.K. Montgomery, dedicated by Bishop Taylor Smith. N/A.	N/A.
69. Tynemouth Amateur Rowing Club.	2 Strake Boats & ROH.	S	May 1921 by Mrs. Rowland Lishman, wife of Club President. N/A.	Boats named after 2 principal members who fell & were a memorial to 5 other club members.
70. Tynemouth Cricket Club.	Plaque. At the top is a carved laurel wreath lying over a cross sabre and rifle.	S	May 1922 by Duke of Northumberland. N.A.	To the memory of members from this club who fell in the Gt. War 1914-1918 (13 names).
71. Tynemouth Village.	ROH.	S	N/A.	Tynemouth Village Roll of Honour 1914-1918. "Greater love" etc. (69 names of fallen plus 7 who died in St. Aidan's Home).
72. Tynemouth. St. Aidan's Boys Home.	Plaque.	S	N/A.	N/A. (3 names) see above?
73. Tynemouth Amateur Rowing	ROH depicts club badge and	S	N/A.	In memory of those members who gave

Club.	motto.			their lives in the two Gt. Wars. (7 1 <sup>st</sup> W.W. names & 5 2 <sup>nd</sup> ).
74. Tynemouth. King's School.	Plaque.	S	N/A.	In memory of the old Boys of Tynemouth School who fell in the World Wars 1914-1919 1939-1945. (This was a replacement for one, which in the 1920s consisted of a display board fixed to the wall in the assembly hall which during alterations was either lost or damaged).
75. Wallsend. Burn Closes.	Obelisk with a globe above on which is stood the winged figure of victory.	S	Nov. 1925 by Mr. Summers Hunter, dedicated by Rev. W.D. Totten. £1,200. N/A.	"At the going down of the sun & in the morning we will remember them" – 'For the Fallen' Lawrence Binyon. To the glory of God & in memory of the men of the Borough of Wallsend who gave their lives in the Gt. War 1914-1918.
76. Wallsend St. Peter's Cemetery.	Cross of Sacrifice.	R	N/A.	To the honoured memory of those sailors & soldiers who gave their lives for their country in the Gt. War 1914-1918 & who are buried in this cemetery. (Use of Blomfield Cross of Sacrifice as in British War Cemeteries abroad).
77. Wallsend.	Winter Garden & Memorial Hall to commemorate the men of Swan Hunter & Whigham Richardson Ltd.	S	Aug. 1925 by Lt. Gen Sir G.H. Harrington, dedicated by Rev. A.C. E. Jarvin, Chaplain to the Forces. £25,000.	This hall is erected to the memory of members of the staff & workmen of Swan Hunter & Whigham Richardson Ltd. who fell in the Gt. War

	who died during the 1914-1918 war.		Local Employers & Pub. sub.	1914-1919 (239 names & reg.).
Wallsend. St. Peter's Church.	Plaque & SGW. 2 lights depicting Archangel Michael & St. George plus a woman tending a wounded man with text 'Thy brother shall rise again.'	R	Mar. 1922 by Mr. Summer Hunter, Chairman & Managing Director of North Eastern Marine Engineering Co., dedicated by Archdeacon Blackett-Ord. N/A. Pub. sub.	Plaque: The windows on either side of this tablet are erected to the glory of God & in memory of those who gave their lives in the Gt. War 1914-1918 (171 names).
78. Wallsend. St. Luke's Church.	SGW. & Plaque. 5 lights depicts Christ on the cross with watcher incl. Blessed Virgin, St. John. Other scenes incl. Christ offering wine to a soldier. Christ with Peter & John in the Garden & Christ & the Apostles drinking.	R	Jul. 1922 by Lady Hunter, wife of Sir G.B. Hunter, dedicated by Bishop Taylor Smith, Chaplain General to the Forces. £500 for both.	Plaque: To the glory of God & in memory of the following member of this Church & Parishioners who fell in the Gt. War 1914-1918. The East Window was erected & dedicated on 14 <sup>th</sup> July 1922 (271 names).
79. Wallsend. Castner Kellner Institute.	ROH.	S	Dec. 1921 by Right Hon. Gerald W. Balfour, Chairman of Directors & brother of Right Hon. A.J.Balfour. N/A.	N/A. (75 names of Castner-Kellner Alkali Co. who served & 9 fallen).
80. Wallsend Social Club.	ROH.	S	Aug. 1921 by Rev A. Glover Green. N/A.	Wallsend Social Club Roll of Honour 1914-1918. In memoriam (5 names of fallen). Members who served (43 names).
81. Wallsend. Presbyterian Church.	SGW & Plaque. 2 lights. Left light depicts an angel	R	Apr. 1921 by Ald. J.T. McIlvenna. N/A.	Plaque: This window is dedicated to the glory of God & in



	sitting outside an empty tomb with the words: ' He is risen'. The right hand window depicts the Apostle Peter & 2 Mary's carrying ointment jars, with Golgotha in the background with the words: "He is not here.'			remembrance of those connected with this church who fell in the Gt. War 1914-1919. "Greater love" etc. (19 names & ranks. Listed alphabetically).
82. Wallsend. Carville Council School.	ROH.	S	Sep. 1920 by Mayor, Ald. G. Elliot. N/A.	N/A. (23 names).
83. Wallsend. Carville Methodist Church.	SGW. 3 lights depicting the arming of Christian in 'Pilgrim's Progress'.	R	Oct. 1919 by Miss Stephenson of Elswick House. N/A.	Dedicated to the members of the 1 <sup>st</sup> Wallsend Co. Boys Life Brigade who fell.
84. Wallsend. St. Peter's Church.	Book of Remembrance.	R	Mar. 1922. N/A.	On Cover: St. Peter's Wallsend Roll of Honour 1914-1918 (445 names, ranks, reg. dates of death & where. Listed alphabetically).
85. Wallsend. St. Luke's Church.	SGW. 3 lights. Left: King David with the words 'I will praise the name of God with song & will magnify him with thanksgiving.' Centre: Christ with arms raised in blessing. Right: Joshua Carrying a spear with a pennant on which is written 'Be strong & of good courage.'	R	Jul. 1922 By Mr. J. Brown, Senior Superintendent of the Sunday School. £500. N/A.	To the glory of God & as a thank offering for Victory & Peace. From the Sunday School Teachers & Scholars.

86. Wallsend. Slipway.	ROH.	S	N/A.	1914-1918 Roll of Honour of the Employees of The Wallsend Slipway & Engineering Co. Limited who served with His Majesty's Forces in the Gt. War. The following made the supreme sacrifice (60 names). The following men received honours (9 names) (800 who served).
87. Wallsend Masonic Hall.	Plaque & SGW. 3 lights. Left: Faith depicted as a pilgrim with a staff. Centre: St. George as a Knight in armour. Right: Hope as an angel, with his hand resting on an anchor.	S	Sep. 1920 by Right Worshipful Brother Col. C.W. Napier Clavering, Provincial Grand Master of Northumberland. N/A.	Plaque: To the memory of the Brethren who fell in the Gt. War 1914-1919 (5 names, their Lodge & membership No.).
88. Wallsend. Thermal Syndicate Ltd.	ROH. Border of laurel leaves. At the top centre is a wreath containing the Union flag.	S	N/A.	Roll of Honour. For King & Country. The Thermal Syndicate Ltd. (40 names, ranks, reg. & honours. Listed in no particular order).
89. Wallsend Boilermakers Iron & Steel Society.	ROH. Wreath and Union flag.	S	N/A.	Roll of Honour. For King & Country. Members who served their Country in the Great European War from Aug. 1914 to Nov. 1918. God Save the King (46 names & reg.).
90. Wallsend. Trinity Methodist Church.	Plaque. Border of oak leaves and a cross at the top centre.	R	N/A.	1914-1918. To the glory of God & in grateful memory of the following men associated with this

				Church & Sunday School who served & suffered in the Gt. War. "These counted not their lives dear unto themselves." Acts 20:24 "They fought the good fight of faith, & laid hold on eternal life". 1Timothy 6v12. The men were very good unto us, & "they were not hurt. They were a wall unto us both by night & by day". 1 Samuel XXV 15, 16. (13 names, ranks & reg. of fallen & 86 who served. Listed alphabetically).
91. Wallsend. Trinity Methodist Boys Brigade.	Plaque. Wreath raised in half relief.	R	N/A.	1914-1918. To commemorate the services rendered to the Empire by the Old Boys of the 1 <sup>st</sup> Wallsend Company of the Boys Life Brigade who served & suffered during the Gt. War. These made the supreme sacrifice (17 names, ranks & reg. of fallen, listed alphabetically). The following served (84).
92. West Allotment. North Terrace.	Statue of an Angel of Victory. In her right hand she is holding aloft a laurel wreath, in the crook of her left arm is a flag pole with the flag draping over her arm.	S	Apr. 1925 by Capt. E.A. Laing Gibbon (D.L.I.), dedicated by Rev. J. Burdon. £475 (of which £32 still outstanding at unveiling). Pub. sub. & fund raising events.	1914-1919. This monument was erected in honoured memory of the gallant men of West Allotment, Old Allotment & District who sacrificed their lives in the Gt. War. They died that we might live. Lest we forget. (59 names, ranks & reg. Listed alphabetically).

93. Whitley Bay. Links.	Cenotaph.	S	Foundation Stone laid Oct. 1921 by J. Walton Hill, Chairman of the District Council & Mr. James Noble, Chairman of the War Memorial Committee. Unveiled Jul. 1922 by Duke of Northumberland & dedicated by Rev. F.L. Cattell. £8,000. £7,000 by pub. sub & £1,000 by Local Authority.	Their bodies are buried in peace but "Their name liveth for evermore". The following have made the great sacrifice (208 names, rank & reg. Listed alphabetically).
94. Whitley Bay. St. Paul's Church.	Plaque.	R	Nov. 1923 by Maj. Spicer & dedicated by Rev. F.L.Cattel. £100. Parishioners' donations.	To the glory of God & in memory of the following men of this Parish who made the supreme sacrifice in the Gt. War 1914 "Greater love" etc. 1919 (83 names).
95. Whitley Bay. United Methodist Church.	SGW.	R	Apr. 1920 by Maj. Spicer. N/A.	N/A.
96. Whitley Bay. St. Edward R.C.	Painting & Plaque.	R	Nov. 1923 by Very Rev. Austin Magill, one of the original members of the Tyneside Irish Brigade Committee. N/A. Picture presented by one of the committee.	Pray for the souls of (17 names, ranks & reg.) together with all our gallant dead of The Tyneside Irish Brigade who gave their lives for altar, home & freedom. "Be mindful O Lord of Thy Servants who are gone before us with the sign of faith & sleep the sleep of peace. To these O lord to that rest in Christ, grant we beseech Thee a place of refreshment light & peace through the same Christ our

				Lord Amen” – ‘Litany for the Souls in Purgatory’. (Typical of a Catholic inscription).
97. Whitley Bay. Marine Park First School.	ROH.	S	Oct. 1920 by Prof. M.R.Wright dedicated by Rev J. Wilson.	N/A. (56 names, officer rank incl. listed alphabetically).
98. Whitley Bay. Congregation Church.	2 SGW. North: Depicts Christ risen. South: Depicts fortitude fully armed with an oak tree behind , symbol of strength & courage. Below a panel depicts a victorious knight receiving the crown of victory from an angel.	R	Feb. 1922. North window unveiled by John W. Lawson R.E. (Northumbrian Division 1916-1919). South Window unveiled by William Shields (6 <sup>th</sup> N.F. 1914-1919). N/A.	“I have fought the good fight” – Timothy 4:7 To the glory of God & in everlasting memory of the members from this church who fell in the Gt. War.
99. Whitley Bay Golf Club.	Plaque.	S	Sep. 1920 by Ald. R. Mason M.P. N/A.	To the imperishable memory of members of the Whitley Bay Golf Club who fell in the Gt. War 1914-1920. Virtutis quaesiveris gloriam vident Deo (10 names, ranks & reg. Listed by rank).
100. Whitley Bay. United Methodist Church.	Plaque.	R	Nov. 1921 by Cllr. Arthur Lambert, Deputy Mayor of N’Cstle. N/A.	Dedicated in thanksgiving to the members of the Congregation who returned. “Recommended to the grace of God for the work which they fulfilled” - Act 14:26 (7 names incl. 1 who died at sea).
101. Whitley Bay. Congregational Church.	Plaque.	R	Feb. 1922 by J.W. McRobert. N/A.	Congregational Church Whitley Bay. To commemorate the

				<p>devotion to King &amp; Country, Liberty &amp; right, of the following who served in the Naval, Military &amp; Military &amp; Air Forces during the Gt. War 1914-1918. These fell (13 names &amp; ranks, listed alphabetically). "Blow out, you bugles, over the rich Dead! There's none of these so lonely &amp; poor of old, by dying, has made us rarer gifts than gold. These laid down the world away; the poured out the red sweet wine of youth; gave up the years to be of work &amp; joy, &amp; that unhopd serene. That men call age; &amp; those who would have been, their sons, they gave their immortality. Blow, bugles, blow!"- 'The Dead' by Rupert Brooke. These happily returned (63 names &amp; ranks).</p>
102. Whitley Bay Unionist Club.	ROH.	S	N/A	N/A.
103. Whitley Bay Prim. Methodist Church.	SGW. Good Shepherd with a lamb at his feet on the left is a Guardian Angel, on the right St. George.	R	Feb. 1920 by Col. Spicer. N/A.	To the glory of God & in honoured memory of the sons of the Congregation who fell in the Gt. War 1914-1919.
104. Whitley Bay United Methodist Church.	SGW, Table & Plaque.	R	Apr. 1920 Maj. Spicer, dedicated by Rev. Ernest F.H. Capey. N/A.	This window, erected by the bereaved families & the members of this church is dedicated to the memory of (6 names) who having

				enlisted in His Majesty's Army served their Country & their God even unto death and of (1 name) who died by enemy action at sea. Sleep lightly lad! Thou art the King's guard at daybreak.
105. Whitley Bay Masonic Hall.	Plaque.	S	N/A.	A tribute to the members of Whitley Lodge 2821 who served in the Gt. War 1914-1918 & in honoured memory of Bro. George Houghton who gave his life for King & Country.
106. Whitley Bay Lord Armstrong Lodge 3074.	Plaque.	S	N/A.	A tribute to the 29 members of Lord Armstrong Lodge 3074 who served in the Gt. War & in Honoured memory of Bro. T.A. Lauder & Bro. T.W. Hurst who gave their lives for King & Country.
107. Whitley Bay. St. Paul's Church.	Organ Rebuild.	R	N/A.	The organ was rebuilt in memory of the men & women of this Parish who gave their lives in two World Wars.
108. Willington Quay. Our Lady & St. Aidan R.C.	Crucifix.	R	Dec. 1919 Right Rev. Dr. Collins, Bishop of Hexham & N'Cstle. N/A.	"Greater love" etc. To the memory of the soldiers & sailors of St. Aidan's congregation, Willington Quay who laid down their lives in the Gt. War 1914-1918. May they rest in peace (70 names).
109. Willington. St. Paul's Church.	Pulpit.	R	N/A.	To the glory of God & in memory of the men in this parish who sacrificed their lives in

				the European War 1914-1918.
110. Willington. St. Paul's Church.	Chancel & Plaque.	R	May 1923 by Sir G.B. Hunter. £3,000. Pub. sub. & local firms.	This chancel was erected to the glory of God & in proud & grateful memory of the men from this parish who gave their lives for their King & Country in the Gt. War 1914-1919. "They loved not their life even unto death" – Revelation 12:11 (99 names).
111. Willington. St. Mary the Virgin Church.	Plaque & Pulpit.	R	Apr. 1921 by Archdeacon of Northumberland Rev. C.F. Blakett-Ord. N/A.	Plaque: To the glory of God & in proud & grateful memory of the following men of this parish who fell in the Gt. War 1914-1918 (57 names). Pulpit: To the glory of God & in memory of the men of this parish who sacrificed their lives in the Gt. War 1914-1918
112. Willington. Stephenson Memorial Council School.	Plaque.	S	Sep. 1920 by Cllr. J. Scorer, an old boy. N/A.	In memory of the following teachers & old boys who laid down their lives in the Gt. War. They gave their lives for us, let us try to be worthy of their sacrifice (4 teachers names & 46 pupils names).
113. Willington. Ravensworth Street.	Plaque.	S	Oct. 1919. N/A.	N/A. (154 names, incl. 28 fallen).
<b>Sedgefield District.</b>				
1. Aycliffe. St. Andrew's Churchyard.	Cross.	R	Oct. 1922 by Sir James Keith Trotter. N/A.	To the glory of God & in memory of (13 names) who died in the Gt. War 1914-1918.



2. Bishop Middleham. St. Michael's Churchyard.	Cross.	R	Oct .1920 by Lt. Col. Tomlinson, dedicated by Archdeacon Derry. £245. Pub. sub.	To the glory of God & in loving memory of the men of Bishop Middleham & Mainsforth who laid down their lives in the Gt. War 1914-1918. "Greater love" etc. (21 names).
3. Byers Green. Roadside.	Cross.	S	N/A.	To the Glory of God & in honoured memory of the men of Byers Green who laid down their lives for their country during the Gt. War 1914 "Their bodies are buried in peace, but their name liveth for evermore" (39 names).
4. Byers Green Working Men's Club.	ROH.	S	N/A.	Workmen's Club & Institute Byers Green Roll of Honour (11 names of fallen & 40 of those who served plus distinctions awarded).
5. Chilton.	Cottages.	S	Jun. 1924 by Mrs. Clarence Pease. £2,000. Colliery Welfare Fund.	1914-1918. These cottages were erected 1924 by Messrs. Henry Stobart & Co. Ltd. in memory of those from Chilton Colliery who gave their lives in the Gt. War (93 names).
6. Chilton. Prim. Methodist Church.	Clock.	R	1920. N/A.	N/A.
7. Chilton. St. Aidan's Church.	Triptych.	R	N/A.	In loving memory of the men of Chilton & Windlestone who gave their lives in the Gt. War 1914-1919 (113 names).
8. Chilton & Windlestone Club & Institute.	2 Plaques one dedicated to those who served. The	S	Apr. 1920 by Mr. J. Thompson, Vice-President of the Branch. N/A.	N/A.

	other dedicated to the fallen.			
9. Cornforth. Holy Trinity Church.	SGW & Plaque. 3 lights depict Christ walking on the water, symbolic of peace. The side lights depict Faith & Hope. A centre rose shows sun bursting through clouds symbolising Victory.	R	Jul. 1921 by Bishop Henson of Durham. N/A.	Plaque: The East Window in the church & this brass was erected by the parishioners & friends to the glory of God & in imperishable memory of those men from this parish who gave their lives for their country in the Gt. War 1914-1919. "Greater love" etc. (99 names).
10. Cornforth. High Street.	Cross.	S	Nov. 1924 by Mr. Richard A. Pease, dedicated by Rev. T.F. Fyffe. N/A. Site given by Ecclesiastical Commissioner, Pub. Sub., fund raising, miners & workmen's lodges also contributed.	In honour & to the memory of the men of this parish who gave their lives in the Gt. War 1914-1918. Ye that live on mid English pastures green remember us & think what might have been. (107 names).
11. Cornforth. Wes. Methodist Church.	Plaque.	R	N/A.	In abiding remembrance of (4 names) who made the supreme sacrifice in the Gt. War 1914-1918. Faithful unto death.
12. Eldon. St. Mark's Churchyard.	Cross.	R	Sep. 1921 by Lord Gainford, dedicated by the Bishop of Durham. £340. Pub. sub.	Sacred to the memory of the men of this district who gave their lives in the Gt. War 1914-1918. They died that we might live in freedom & peace. Erected by public subscription (130 names).
13. Eldon.	Cottages & Plaques.	S	Sep. 1921 by Lord Gainford. N/A.	1 <sup>st</sup> Plaque: These cottages were erected by Messrs Pease &

				Partners Ltd. as a memorial to the workmen of Eldon Colliery who fell in the Gt. War. Opened by Lord Gainford September 24 <sup>th</sup> 1921. Other Plaques: In memory of the following who gave their lives in the Gt. War (74 names & reg.).
14. Eldon Lane Working Men's Club.	ROH.	S	Jul.1919. N/A.	Dedicated to our members who made the Supreme Sacrifice. For freedoms cause (27 names, rank & reg. Listed in no particular order).
15. Eldon Lane Working Men's Club.	Plaques.	S	N/A.	First: Their lot the glorious price to pay ours to record with grateful Pride. That freedom lives on earth today because they died.  Second: In glorious memory of the members of Eldon Lane & District Working Men's Club & Institute Ltd. Roll of Honour (290 names).
16. Ferryhill. Roadside.	Statue of soldier rifle reversed, head bowed.	S	Feb. 1925 by Brig. Gen. H.C. Surtees. £270. N/A	To the glory of God & in thankful remembrance of the men of Ferry Hill who gave their lives for their country in the Gt. War 1914-1918. "Pass not this stone but in pride & may ye live as nobly as they died" (145 names).
17. Ferryhill. Council Office Gardens.	Cross	S	N/A.	Sacred to the memory of the men of East

				Howle & Crossings who gave their live in the Gt. War 1914-1918. "Pass not this stone in sorrow but in pride and may you live as nobly as they died" (20 names).
18. Ferryhill Station.	Memorial Cottage & Plaque.	S	Mar. 1925 Cottage opened by Mrs. Arthur Dorman, plaque unveiled by Col. Thomlinson. N/A.	Plaque: Mainsforthe Colliery & Ferryhill Station. War Memorial 1914-1919. "Their name liveth for evermore" (86 names).
19. Fishburn. St. Catherine Church.	Plaque.	S	N/A.	To the glory of God & in memory of the men from Fishburn who fell in the Gt. War 1914-1918 (11 names & ranks, listed by rank).
20. Kirk Merrington. St. John the Evangelist Churchyard.	Cross.	R	Jul. 1921 by Sir Timothy Eden. N.A.	To the glory of God & in undying memory of the men of Merrington who gave their lives for their country in the Gt. War 1914-1918 (28 names) Requiescant in pace.
21. Middridge. Roadside.	Cross.	S	Dec. 1921 by Brig.Gen. Surtees. Dedicated by the Vicar Eldon. N/A.	In grateful memory of the men from this district who fell in the Gt. War 1914-1918. "Their bodies are buried in peace but their name liveth for evermore". (9 names).
22. Sedgefield. St. Edmund's Churchyard.	Cross.	R	Mar. 1921 by Lt. Col. Vaux, dedicated by the Bishop of Durham. £300+. Pub.sub.	In grateful memory of the men of Sedgefield, Bradbury & Mordon who gave their lives in the Gt. War 1914-1919 (41 names). "Pass not this stone in sorrow but in pride & may you live as nobly as they died". Lord grant them

				eternal life.
23. Sedgefield. Winterton Hospital Chapel.	Plaques.	R	N/A.	1 <sup>st</sup> Plaque: To the glory of God & in grateful memory of the following members of the staff who laid down their lives in the Gt. War 1914-1919 (10 names of staff & 5 names of sons of staff).  2 <sup>nd</sup> Plaque: Dedicated to the men & women who served in the forces & subsequently died in this hospital.
24. Shildon. St. John's Church.	Plaque embossed with fleur-de-lys emblem of Boy Scouts	R	Oct. 1919 in the Scout Room by Rev. F.B. Beavon. N/A.	This tablet is erected by the 1 <sup>st</sup> Shildon Troop of B.P. Boy Scouts in affectionate remembrance of the following members who have laid down their lives in the Gt. War (9 names). 'Prepared' October 1919. (Personalising with Scout motto).
25. Shildon. Roadside.	Statue of soldier crouching rifle at the ready.	S	Oct. 1923 by Maj. Gen. F.A. Dudgeon (50 <sup>th</sup> Northumbrian Division), dedicated by Rev. H.B. Watts. £875. Pub. sub.	See ye to it that these have not died in vain. In grateful remembrance of Shildon's "glorious dead" 1914-1918. "Greater love" etc. (255 names).
26. New Shildon. Cemetery.	Cross.	S	Oct. 1920 by Archdeacon Derry. £80. Relatives were asked to contribute 7/- a name.	"Blow out ye bugles over the rich dead! There's none of these so lonely & poor of old but dying had made us richer gifts than gold. He that loseth his life shall find it unto life eternal" – 'The Dead' by Rupert Brooke(131 names).

27. Shildon. North Eastern Railway.	ROH.	S	Nov. 1921 by J.H.Smeddie. £200. N/A.	Shildon North Eastern Railway Institute Roll of Honour European War 1914-1918. To our "glorious dead" the following members gave their lives for their King & Country (28 names of fallen & 215 men & 5 women (nurses) who served).
28. New Shildon. Prim. Methodist Church.	Plaque.	R	Oct. 1922 by Sir. A.F. Pease. N/A.	1914-1918. To the Glory of God & in memory of (13 names). "Their name liveth for evermore".
29. New Shildon. Prim. Methodist Church.	Pulpit book board cover.	R	Jan. 1920. N/A.	Dedicated to choir members who fell.
30. New Shildon Council School.	Plaque.	S	Jan. 1920 by Mr. A.J Dawson. N/A.	Dedicated to teachers & boys who fell (41 names).
31. New Shildon Wes. Methodist Church.	Plaque.	R	Oct. 1920 by Capt. W.T. Richardson. N/A.	N/A. (9 names of fallen).
32. Spennymoor. Cheapside.	Cenotaph.	S	Oct. 1922 by J.H.B. Forster, Managing Director of Weardale Steel, Coal & Coke Co. Dedicated by Canon Wykes. £1,025. Site given by Weardale Steel, Coal & Coke Co.	"Pro Deo et pro patria". To those men of Spennymoor Urban District who fell while defending our liberty. Let their names be cherished with gratitude & pride & the remembrance of their steadfast endurance & gallant sacrifice be enshrined in the hearts of their peoples forever and let this land whose hearths they saved from shame for many & many an age proclaim eternal honour to their name. (360 names).

33. Spennymoor. St. Paul's Church.	ROH.	R	Oct. 1921 by Bishop of Durham. N/A.	To the glory of God & in memory of the men of this parish who fell fighting for their country 1914-1918 (148 names).
34. Spennymoor. Messrs. Kenmor Bros.	Plaque.	S	Feb. 1948 by Mr. S.T. Latheron.	In grateful remembrance of these of our comrades who gave their lives that all might live in freedom. May we be worthy of their sacrifice (4 1 <sup>st</sup> W.W. names & 4 2 <sup>nd</sup> ).
35. Spennymoor. Trinity Methodist Church.	Plaque.	R	N/A.	"Pro patria". 1914-1918 1939-1945. To the Glory of God & in abiding remembrance of these young men of this church who fell while defending right. "Splendid you passed the great surrender made into the light that never more shall fade" – Hymn 'Oh Valiant Hearts'. (10 names & dates of death 1st W.W., no 2 <sup>nd</sup> ).
36. Spennymoor. St. Paul's Church.	SGW. Depicts Christ in Glory.	R	N/A.	In memory of the fallen. To the Glory of God in thanksgiving for the returned 1914-1919.
37. Spennymoor.	Book of Remembrance.	S	Oct. 1922. N/A.	Spennymoor Urban District War Memorial. A Book of Remembrance 1914-1919. "Those who with fame eternal their own dear land endowed. Took on them as a mantle the shade of death's dark cloud; yet dying thus they died

				not, on whom this glory shed by virtue which exalts them above all other dead". – Sir James Rennell Rod, diplomat and poet.
38. Spennymoor. King Street School.	Plaque.	S	N/A.	In honour & memory of the teachers & old scholars of this school who fought so bravely & died so fearlessly in the Gt. War for Freedom & Justice 1914-1918. Who dies if England lives. (Kipling Quote). (No names). (Dying for freedom & justice a reoccurring theme in commemoration)
39. Trimdon Grange Cemetery.	Headstone.	S	N/A.	This memorial was erected by the inhabitants of the Trimdons in conjunction with their memorial in the Miner's Hall, Trimdon Grange. To the memory of the men who gave their lives in the Gt. War 1914-1918. They died for freedom & Honour. (No names).
40. Trimdon Grange. Miner's Hall.	Plaque.	S	Jun. 1920 by Mrs. R. Tate of The Grange. £200. N/A.	To the memory of 450 men of the Trimdons (Trimdon Grange, Trimdon Colliery, Trimdon Village & Kelloe Winning) who fought in the Gt. War 94 of whom gave their lives & whose names are inscribed below. They died for freedom & honour. (94 names & ranks, listed alphabetically). (See



				Above, note sharing of a memorial).
41. Trimdon Grange. St. Alban's Church.	Organ Plaque.	R	N/A.	This tablet was erected to the glory of God & in memory of those men who laid down their lives in the Gt. War. 1914-1919. (57 names & ranks, listed alphabetically).
42. Trimdon Station. St. Paul's Church.	Panels.	R	N/A.	To the glory of God & in memory of the men of this parish who gave their lives in the Gt. War 1914-1918 (79 names & ranks, listed alphabetically).
43. Trimdon Station. St. Paul's Church.	Book of Remembrance.	R	N/A. Royal Brit. Legion commissioned the book.	Presented to Deaf Hill & Langdale Parish Church by the Trimdon Branch of the British Legion. In memory of those who gave their lives in the service of their country. "For our tomorrow they gave their today". (111 names).
44. Trimdon Station. St. Paul's Church.	Organ.	R	N/A.	N/A.
45. Tudhoe Colliery. Methodist Church.	Plaque.	R	N/A.	This tablet was erected in grateful memory of those men of this church who fell in action in the Gt. War 1914-1918. "Greater love" etc. (10 names).
46. Tudhoe Grange. St. Andrew's Church.	SGW & Screen.	R	1920. £276. Pub. sub.	Window: In memory of the fallen. To the glory of God in thanksgiving for the returned 1914-1919. Screen: That they may

				<p>be kept in grateful remembrance the names of those who died in the Gt. War 1914-1918 who were connected with this parish are here inscribed under the Cross of Sacrifice. The East Window was erected as their memorial. "The souls of the righteous are in the hands of God. They are in peace" – Wisdom of Solomon 3:1(140 names).</p> <p>(Surviving soldiers not forgotten in commemoration note other examples &amp; that most created 2 commemorations on specifically for the fallen other for all those who served).</p>
47. Tudhoe Village Green.	Column.	S	N/A.	Erected to the memory of Tudhoe Village soldiers who have made the Gt. Sacrifice. Tudhoe Village Soldiers & Sailors (61 names & ranks, listed by rank).
48. Tudhoe Village. St. David's Church.	Plaque.	R	N/A.	To the glory of God & in memory of those connected with this church who fell in the Gt. War for King & Country 1914-1918 (12 names).
49. Whitworth Parish Church.	Plaque & SGW. 2 lights depicting Faith & Fortitude with the words 'In God we trust. Be thou faithful unto death.'	R	1920.	Plaque: To the Glory of God & in grateful memory of those who gave their lives in the Gt. War 1914-1918 (3 names, ranks & reg. from Whitworth, 11

				from Binchester & 10 from Page Bank, listed by rank). Sharing commemoration.
<b>South Tyneside District.</b>				
1. Boldon Colliery. Brit. Legion Club.	Clock.	S	N/A.	The above clock has been erected by the people in thankful memory of those from Boldon Colliery who fought for the cause of freedom & made the supreme sacrifice. 1914-1918 We will remember them.
2. Boldon Colliery. St. Nicholas' Church.	Panel.	R	N/A.	He died for us. They died for us. Direct comparison with Christ's sacrifice To the glory of God & in loving memory of the men of Hedworth Parish who gave their lives in the Gt. War 1914-1918 & in the World 1939-1945 (130 names).
3. Boldon Colliery. Miner's Hall.	ROH.	S	N/A.	Roll of Honour D.M.A. Boldon Lodge. The following members of the above lodge served their King & Country in the Gt. European War
4. Boldon Colliery.	Plaque.	S	N/A.	Boldon Colliery Workmen War Memorial erected by the Workmen of Boldon Colliery in honour of the memory of those who made the Supreme Sacrifice in the Gt. War 1914-1919. "Greater love" etc. (187 names).
3. Cleadon. Roadside.	Monument.	S	Nov. 1920 by Col.	In honoured memory

	Stone slab, rough hewn.		G. Pollard, dedicated by Rev. R.P. Moorsom. £300. N/A.	of the men of Cleadon who gave their lives for their country in the Gt. War 1914-1919. (14 names, rank, & reg. of fallen & 107 who served, listed alphabetically).
4. Cleadon. All Saints Church.	Plaque.	R	N/A.	This tablet is erected to the glory of God & in grateful remembrance of the men from this church & parish who gave their lives in the Gt. War. (23 names).
5. Cleadon. Cottage Homes.	Stone Book	S	N/A.	In memory of those young men & women from Cleadon Homes who served during the World Wars 1914-1919 1939-1945. "They that put aside today all the joys of their today and with toil of their today bought for us tomorrow" - Rudyard Kipling. (no names).
6. Cleadon Golf Club.	Plaque.	S	Oct. 1920 by Mr. James Readhead, President of the Club, dedicated by Rev. R.P. Moorsom. N/A.	This tablet is erected in proud memory of those members of the club who made the supreme sacrifice in the Gt. War 1914-1918. Their name liveth for ever (8 names, ranks & year of death, listed by year of death).
7. East Boldon. Front Street.	Cross. George and the Dragon appear on the front in relief.	S	Apr. 1922. N/A.	The people of Boldon record in ever grateful remembrance the names of their brothers who gave their lives in the Gt. War 1914-1918. "They were a wall to us both by night & by day." (65 names).

8. East Boldon. Congregational Church.	SGW & Plaque.	R	Nov. 1921 by Mr. Samuel Storey J.P. N/A.	“The souls of the righteous are in the hand of God”. This window is dedicated to the glory of God & is placed here to the imperishable memory of those connected with this church & Sunday school who gave their lives in the Gt. War 1914-1918. Make them to be numbered with thy saints in glory everlasting (15 names).
9. East Boldon. St. George’s Church.	Altar Picture.	R	N/A. Painted & given by John Hanson Walker.	N/B. (The altar picture was a thank offering for victory & the safe return of soldiers).
10. East Boldon. Congregational Church.	Plaque.	R	N/A.	To the glory of God & in honour of those connected with this church & Sunday school who served in the Navy, Army, Air Force or Mercantile Marine during the Gt. War 1914-1918 (61 names, plus one who drowned at sea).
11. Harton. Smith’s Dock Co.	Obelisk. At the top is a wreath in relief.	S	Jul. 1922 by Admiral W.F. Slayter, dedicated by Rev. Albert R. Steggal. N/A. Smith’s Dock.	1914-1918. To the glory of God & in honour of their country. In memoriam. Erected by Smith’s Dock Company Ltd. in memory of employees from all departments who gave their lives in the Gt. War July 1922 (141 names).
12. Harton Cemetery.	Cross of Sacrifice.	S	N/A. Imperial War Graves Commission.	This cross of sacrifice is one in design & intention with those which have been set up

				in France & Belgium & other places throughout the world where our dead of the Gt. War are laid to rest. "Their name liveth for evermore".
13. Harton. Westoe School.	ROH.	S	Oct. 1921 by Cllr A.D. Johnston, Mayor of South Shields. N/A.	Roll of honour. In proud & honoured memory of the Old Boys of Westoe Secondary School who gave their lives of God, King & Country in the Gt. War. Live thou for Britain we for Britain died (77 names of scholars, 1 member of staff).
14. Harton.	Park.	S	May 1923 by Robert Readhead, (son of the donor of the land). Land donated by Ald. Robert Readhead J.P.	County Borough of South Shields. Robert Readhead Park. This park was presented by Alderman Robert Readhead J.P. to the Town Council of South Shields for the purpose of public pleasure grounds by deed of gift dated 20 <sup>th</sup> April 1923. Opened to the public on the 3 <sup>rd</sup> May 1923 by Robert Readhead Esq., M.A. (Oxon) (son of donor) Edward Smith Mayor, John Lawson Chairman of Parks & Cemeteries Committee.
15. Hebburn. St. John's Church.	Plaque.	R	Sep. 1921 by Col. R. Chapman. N/A. Choir & friends.	To the glory of God & in loving memory of the choristers who fell in the Gt. War 1914-1919 (6 names). Thy will be done. Erected by choir & friends.
16. Hebburn. St.	Lady Chapel.	R	1921. N/A.	N/A. Commemorates

Aloysius R.C.				Father Prendergast & 88 men of the congregation who died.
17. Hebburn. Park.	Celtic Cross	S	Nov. 1922 by Col. Ralph Carr-Ellison, dedicated by Rev. A.F. Marr. £500. N/A.	N/A.
18. Hebburn. Palmers Shipbuilding & Iron Works.	Plaque.	S	Oct. 1921 by Mr. G.W. McIlwaine, works manager, dedicated by Rev. G.K. Wilkinson. N/A.	N/A. (47 names of fallen).
19. Hebburn. Wes. Methodist Church.	ROH.	R	N/A.	Roll of Honour Hebburn New Town Wesleyan Church. To the glory of God in gratitude to the members of this church who served in the Gt. War & in glorious memory of those who died. "pro patria mortui" (5 names of fallen & 38 who served).
20. Hebburn Cemetery.	Cross of Sacrifice.	S	N/A.	To the honoured memory of sailors & soldiers who gave their lives for their country in the Gt. War 1914-1918 who lie buried in this cemetery. "Their name liveth for evermore".
21. Hebburn. R.A.O.B. Lodge.	Plaque.	S	Mar. 1921 by Bro. Robert Robey. N/A. Made by wounded soldiers in training at the Government Instructional Factory at Walker.	N/A. (124 names of men who served).

<p>22. Hebburn. St. Andrew's Pres. Church.</p>	<p>Plaque.</p>	<p>R</p>	<p>Mar. 1920 by Mr. J. Littlejohn. £95. Pub. sub.</p>	<p>To the glory of God &amp; to commemorate the faithful &amp; loyal services of those who from St. Andrew's Presbyterian Church &amp; Sabbath Sunday School served their King &amp; Country in the Gt. War 1914-1918. Killed or died through the effects of War (14 names). For us parting &amp; the sorrow, for him God Speed; one fight - a noble deed, - good night; &amp; no tomorrow where he is in Thy peace. Time is not nor smallest sorrow. "We will remember them"</p>
<p>23. Hebburn.</p>	<p>Carr Ellison Park &amp; Granite Stone.</p>	<p>S</p>	<p>Aug. 1920 by Col. R.H. Carr-Ellison. Gift of Carr-Ellison</p>	<p>Granite Stone: The Great War. This park was presented to the inhabitants of Hebburn by Colonel Ralph Henry Carr-Ellison, C.M.C. in memory of those Hebburn men who laid down their lives in the service of their country, &amp; as a token of gratitude for the safe return of his only son John Campbell Carr-Ellison, Lieut. 1<sup>st</sup> Royal Dragoons. Rear of Stone: This stone was erected by the Hebburn Urban District Council on behalf of the inhabitants as a token of their deep appreciation of Colonel Carr-Ellison's munificent gift. John Black July 1920 Chairman. (no names).</p>



24. Hebburn. St. John's Church.	ROH.	R	Sep. 1921 by Col. R. Chapman. N/A.	St. John's Church Roll of Honour in memory of those who fell in the Gt. War 1914-1919 (48 names, ranks & reg. listed in no particular order).
25. Hebburn. St. Oswald's Church.	Chancel Screen & plaque.	R	Nov. 1927. N/A.	Plaque: This chancel screen was erected to the glory of God & in memory of the men of this parish who gave their lives in the Gt. War 1914-1918. Nov. 18 <sup>th</sup> 1927 (no names).
26. Hebburn. Carr-Ellison Park.	Cenotaph.	S	N/A.	To the glory of God & in grateful memory of all Hebburn men who fought who suffered & who made the supreme sacrifice in the wars 1914-1919 and 1939-1945. Erected by their fellow townspeople.
27. Hebburn. Colliery School.	Plaque.	S	Feb. 1921 by Jim Black J.P. Chairman of Hebburn Council. N/A. Teaching Staff, scholars & Wallsend & Hebburn Coal Co.	In everlasting remembrance of the old scholars who laid down their lives for honour & freedom in the Gt. War 1914-1918 (34 names).
28. Hebburn. New Town Work Men's Social Club.	ROH.	S	Apr. 1923 by Lt. Col. C.W. Brims. N/A.	Hebburn New Town Working Men's Social Club. Roll of Honour (18 names of fallen & 158 who served).
29. Hebburn Infirmary.	Bed.	S	N/A.	N/A.
30. Hebburn. Durham Miners Association.	ROH.	S	Jan. 1916.	N/A.
31. Hebburn. St.	Rood & Panel	R	Aug. 1920 by Mr.	N/A. (27 names of

Cuthbert's Church.			J.T. Batey. N/A.	fallen).
32. Jarrow. Palmer Shipyard.	Cenotaph.	S	Oct. 1921 by Mr. G. Mure Ritchie, Company Chairman, dedicated by Rev. E.M. Williams. N/A. Directors & Share Holders in the Company.	Dedicated to those who gave their lives from Jarrow 1914-1919 1939-1945. Erected by the Directors & Shareholders of Palmers Shipbuilding & Iron Company Limited to record their appreciation of the patriotism of 1,543 men from Jarrow & Hebburn Works by joining His Majesty's Forces for service in the Gt. War 1914-1919 & in grateful & honoured memory of those who made the great sacrifice for their country, & whose names are inscribed on the monument. "So they gave their bodies to the Commonwealth & received each for his memory praise that will never die & with it the noblest sepulchre - not the spot where their bodies are laid but a place in the mind of men" - Ancient Greek, Thucydides, History of the Peloponnesian War. (145 names & place of work).
33. Jarrow. St. Aidan's Church.	Plaque.	R	Nov. 1921 by Mr. J.H. Powell. N/A.	N/A. (25 names).
34. Jarrow. St. Mark's Church.	Triptych Roll of Honour.	R	Sep. 1921 by Rev. A.E. Cornibeer. N/A.	Roll of Honour. Jesu Mercy. For God King & Country. "Rest Eternal Grant them O Lord" - Prayer (35 names & reg. & 2 civilians who

				died).
35. Jarrow Cemetery.	Cross.	S	N/A.	This cross of sacrifice is one in design & intention with those which have been set up in France & Belgium & other place throughout the world where our dead of the Gt. War are laid to rest. "Their name liveth for evermore".
36. Jarrow. Christ Church.	2 Bells.	R	Nov. 1919 by Dr. Moule, Bishop of Durham. N/A. One bell was the gift of Rev. C.F.H. & Mrs. Soulsby, the other donated by parishioners.	N/A.
37. Jarrow. St. Peter's Church.	Plaque.	R	Nov. 1921 by Rev. J. Hudson-Barker, Rural Dean. £130. Communicants.	To the glory of God & in honour of the communicants of this church who served their king & country in the Gt. War of 1914-1918, & to the immortal memory of the following who laid down their lives in defence of liberty & truth this memorial is dedicated (6 names).
38. Jarrow. Baptist Church.	ROH.	R	N/A.	Roll of Honour. For King & Country. Please remember in prayer the following who are on active service (35 names & reg. with notes on whether killed or wounded).
39. Jarrow. Ellison St. Presbyterian Church.	Plaque.	R	Apr. 1920 by Mr. William Henderson, oldest office-	(Dedicated to members who served 63 names incl. 9 fallen).

			bearer. N/A.	
40. Jarrow. St. Bede's Young Men's Institute.	ROH.	R	Oct. 1920 by Rev. H. Mackin, President. N/A.	N/A. (56 names incl. 20 fallen).
41. Jarrow. St. John's Wes. Methodist Church.	Plaque.	R	Aug. 1920 by Rev. J.C. Nattrass. N/A.	N/A. (7 names & rank of fallen. Listing not known).
42. Jarrow. 233 Royal Engineers Drill Hall.	Photographs of men from the Northumbrian Division Royal Engineers who fell in the war.	S	Nov. 1921 by Col. J.H. Wright. N/A.	N/A.
43. Jarrow. No. 4 Branch Boilmakers' Society.	ROH.	S	Oct. 1919.	N/A. (18 names)
44. Jarrow. Gas Works Social Club.	ROH.	S	Aug. 1920 by Mr. R.I. Dodds. N/A.	N/A. (114 names).
45. Jarrow. St. Hilda's Pres. Church.	Plaque.	R	Sept. 1919 by Rev. Robert Stewart. N/A.	N/A. (94 names incl. 11 fallen).
46. Monkton. Roadside.	Cross.	S	Feb. 1921 by Mrs. Edmund Richardson, dedicated by Bishop Ormsby. £120. Pub. sub.	On front: To the glory of God & in memory of the men from Monkton District who gave their lives for their country in the Gt. War. May they rest in peace.  On the side: Grant, Lord, that we full worthy be of these our loved, our sacrificed.  On base: In thankfulness to God for the safe return of those from Monkton District who served in the Gt. War.  On back: "Grant that they may live to see fruits of their victory all

				nations drawn to Thee” – Ecclesiastes 12:6-7(20 names of fallen & 92 who served).
47. Monkton. Chapel.	ROH.	R	N/A.	N/A.
48. South Shields.	Seaman’s Mission.	S	Dec. 1921 by Lt. Col. C.H. Innes- Hopkins. £15,850. Church Commissioners.	This stone commemorates the purchase of the church & institute for the missions to seamen as the memorial of the courage & sacrifice of the seamen of Tyneside during the Gt. War 1914-1918. Unveiled Dec. 16 <sup>th</sup> by Lt. Col. C.H. Innes- Hopkins. (No names)
49. South Shields. West Park.	Cenotaph.	S	Oct. 1921 by Sir Alexander Kaye Butterworth, Gen. Man. North Eastern Railway Co. Dedicated by Rev. J. Robson. N/A. Pub. sub.	In honour of those who served 1914-1918 1939-1945. West End Memorial. (No names).
50. South Shields. St. Hilda’s Church.	Plaque.	R	N/A.	Saint Hilda Lodge. Roll of Honour. In memory the 1,100 men who served & the following who made the Great Sacrifice in European War 1914-1918. Durham Miners’ Association. (150 names).
51. South Shields. Smith’s Dock.	Book of Remembrance.	S	N/A.	On Cover: Roll of Honour.  On Fly leaf: Smith’s Dock Company Limited Roll of Honour & List of Directors, Officials & Workmen who have served in His Majesty’s Forces during the Gt.

				War Aug. 4 <sup>th</sup> 1914- Nov. 11 <sup>th</sup> 1918.  Title Page: This Roll of Honour contains the names of 1,009 men & 19 Officers & Workmen who have joined the Navy & Army from the various yards of Smith's Dock Company Limited. Of these, 81 men & 4 officers have laid down their lives in the glorious cause of freedom of the Nations. Their name shall never die. November 11 <sup>th</sup> 1918. (1,028 names, occupations, departments, reg. or ship of men who served & 85 fallen).
52. South Shields. St. Thomas' Church.	SGW.	R	Jun. 1921 by Bishop of Durham, Henley Henson. N/A.	N/A.
53. South Shields. Tyne Dock Offices.	ROH.	S	Sep. 1921 by J.P.Allix, Dock Superintendent. N/A.	To the following 31 members of the Dock Superintendent's Staff, Tyne Dock, who in the Gt. War 1914-1918 were "faithful unto death" (31 names).
54. South Shields. Laygate Pres. Church.	ROH.	R	Aug. 1921 by Mr. Richard Thornton. N/A. Residents of Frederick Street.	Frederick Street Roll of Honour. (245 names & ranks incl. honours of served & 25 fallen, listed alphabetically).
55. South Shields. John Williamson Street.	Plaque.	S	Jun. 1919 by Mayor, Cllr. Sykes. N/A.	Williamson Street War Memorial. "Faithful unto Death".
56. South Shields. Synagogue.	Plaque.	R	Feb. 1923. N/A.	Men of the Jewish Community (6 names of fallen, reg. & dates

				of death). (60 Jewish families in the town, & 50 men joined H.M. Forces).
57. South Shields. Readhead's Shipyard.	Plaque.	S	Nov. 1921 by Sir James Readhead, Chairman & Managing Director. N/A.	1914-1919. As a memorial to the employees of the West Docks who gave their services also to the immortal memory of those employees named below who fell in the Gt.War. This tablet is erected by James Readhead Esq. Chairman & Managing Director (57 names).
58. South Shields. St. Hilda's Church.	Cross.	R	Nov. 1921 by Mr. J Sedeole, senior churchwarden, dedicated by Bishop of Durham. £1,000. Public appeal.	To the glory of God this cross was erected in the year of Our Lord 1921 in grateful remembrance of the declaration of peace in the Gt. European War & in memory of those who fought & fell for their Sovereign & Empire by sea, land & air (83 names with some ranks, listed in alphabetically).
59. South Shields. Waterloo Vale.	Street shrine.	S	May 1919 by Mrs. Galloway, wife of Dr. Galloway. N/A.	N/A. (208 names incl. 44 fallen).
60. South Shields. St. Simon Church.	Chancel.	R	Dec. 1922 by Bishop of Durham. N/A.	To the glory of God & in grateful memory of the men of this parish who fell in the cause of right & freedom 1914-1918. Requiescant in Pace (41 names).
61. South Shields. Smith's Dock.	Plaque.	S	Sep. 1924 by Mr. George F.S. Edwards. N/A. Remains of	Erected by the employees of Smith's Dock Co., Ltd., South Bank-on-Tees, in

			Smith's Dock Employees' Relief Fund which commenced at the outbreak of war.	memory of those who fell, & as a tribute from this establishment who served in the Gt. War 1914-1918.
62. South Shields. West Harton Meth. Church.	Cross.	R	N/A.	Erected in grateful remembrance of the young men of this church who made the supreme sacrifice in the Gt. War 1914-1919 (16 names).
63. South Shields. Wellington Street.	Street Shrine.	S	N/A.	1914 Erected in honour of the men of Wellington Street who fought & died in the Gt. War 1918. Their glory liveth evermore. (136 names, ranks & reg. listed alphabetically under regiment).
64. South Shields. St. Michael & All Angels.	Reredos & Chancel Screen.	R	Apr. 1920 by Bishop of Jarrow. N/A.	To the glory of God this chancel screen & the alabaster reredos were given by the parishioners & friends of St. Michael's South Westoe as a thank offering to God for Victory & in memory both of those who resided in the parish & of those who worshipped in this church from outside the parish who laid down their lives in the World War 1914-1918 who names are inscribed on either side of the reredos (329 names).
65. South Shields. Johnson Street.	ROH.	S	N/A.	Johnson Street Roll of Honour. Their Glory shall not be blotted out



				(32 names, ranks & reg. & 6 fallen, listed alphabetically).
66. South Shields. St. Stephen's Church.	Plaque.	R	Apr. 1924 by Capt. S.K. Sargent, Chairman of the Tyne Pilotage Authority, dedicated by the Rector. N/A.	To the Glory of God & in memory of the Pilots' Assistants & Crew of the Tyne Pilot Cutter 'Protector' who died in the service of their country when their vessel was destroyed by enemy action off the mouth of the Tyne on the 31 <sup>st</sup> of December 1916 Also in memory of the Pilots' Assistants (20 names & ranks from the 'Protector' & 2 Pilots Asst. Who died at sea) who lost their lives at sea through enemy action. This tablet is erected by the Tyne Pilotage Authority.
67. South Shields Police Station.	Plaque.	S	N/A.	This tablet is erected in token of deep & grateful appreciation of the 46 members of the County Borough of South Shields Police Force who served in the Gt. War 1914-1918 & in loving memory of the following who died while on service. "Greater love" etc. (9 names & reg.).
68. South Shields. Holy Trinity Church.	ROH.	R	Mar. 1921 by Maj. Gen. Sir Percy Wilkinson, dedicated by Rev. J.O. Aglionby. N/A.	Men of this parish or of this Church who gave their lives in the war 1914-1919. "Greater love" etc. (232 names).
69. South Shields. Adelaide Street.	Street Memorial (oak plaque).	S	1918 by Mrs. Crowley. N/A.	N/A.

70. South Shields. Operative Plasterers Society.	ROH.	S	Jan. 1920 by Thomas Anderson. N/A.	N/A. (59 names).
71. South Shields. All Saints Church.	Plaque & installation of electric light & SGW 2 lights. Left depicts angel of Peace. Right depicts angel of Hope.	R	1921 electric light was dedicated by Bishop of Durham. N/A.	To the glory of God & in memory of those who obeyed their country's call in the Gt. War 1914-1918. Plaque: Roll of Honour 1914-1918. "Their name liveth for evermore" (120 names of fallen).
72. South Shields. Wenlock Road Meth. Church.	Cross.	R	N/A.	To the glory of God & in memory of those who served & died 1914-1918 (13 names).
73. South Shields. Corporation Tramways.	Plaque.	S	Nov. 1920 by Cllr. A.P. Johnston, Mayor of South Shields. N/A.	South Shields Corporation Tramways. In proud & loving memory of: (8 names, ranks, service nos., reg. date of death & age of those who fell).
74. South Shields. St. Aidan's Church.	SGW & Plaque.	R	N/A.	Plaque: The west windows are erected in memory of those who gave their lives in defence of their country, liberty & Civilization in the Gt. War 1914-1918 by their friends & kindred in St. Aidan's Church (116 names).
75. South Shields. St. Mark's Church.	SGW.	R	Nov. 1919 by Dr. Moule, Bishop of Durham. N/A.	N/A. (47 names of fallen).
76. South Shields. St. Peter's & St. Paul's R.C.	Altar (High Altar in Roman style, 15 different types of marble used the maker Almando Batelli from Toscana).	R	Oct. 1930 by Dr. Thorman, Bishop of Hexham & Newcastle.	N/A. (80 fallen).

77. South Shields. St. Bede R.C.	Altar.	R	1928. N/A.	Pray for the souls of the men of this parish who made the supreme sacrifice in the Gt. War 1914-1918 to whose memory the Sacred Heart Altar in this church has been erected. R.I.P. (154 names).
78. South Shields. St. Mary's Churchyard.	Cross.	R	Jan. 1922 by Rev. T.P. Williams. N/A.	To the glory of God & in grateful remembrance of the men of this parish & congregation who fell by sea, land & air in the Gt. War 1914-1918 (182 names of fallen).
79. South Shields. St. Stephen's Church.	Plaque.	R	N/A.	1914 to the Unconquered 1918 (229 names).
80. South Shields. Brunswick Street.	Street Shrine.	S	1919 by Col. R. Chapman. N/A.	N/A. (200 names).
81. South Shields. St. Jude Church.	SGW. 2 lights depicting Christ Crucified & St. Simon & St. Jude.	R	1924. N/A.	To the glory of God & in memory of those who fell in the war 1914-1918 (no names).
82. South Shields. St. Mark's Church.	Plaque.	R	Nov. 1919 by Dr. Moule, Bishop of Durham. N/A.	N/A (95 men & 5 nurses who served).
83. South Shields Veterans' Club, High Shields.	Plaque.	S	Apr. 1919 by Lt. Col. Chapman. N/A.	N/A.
84. South Shields. St. Jude's Church.	Book of Remembrance.	R	1933. N/A.	St. Jude's Church South Shields Book Remembrance. This book commemorates before God faithful souls departed in whose memory this church has been beautiful by gifts of love. "Life eternal grant to them O Lord & let

				Light Perpetual shine upon them” – Prayer.
<b>85.</b> South Shields. Talbot Road Methodist Church.	SGW & Plaques. 2 lights depicting Christ holding a crown to a kneeling man with the words 'Be thou faithful unto death, & I will give thee a crown of life.'	R	N/A.	1 <sup>st</sup> Plaque: These brass tablets & stained glass window were erected by the members & friends, to the Glory of God & in affectionate remembrance of the young men of this church who made the supreme sacrifice & in grateful recognition of those who served in the Gt. War 1914-1919.  2 <sup>nd</sup> Plaque: (6 names) "Greater love" etc.
<b>86.</b> South Shields. Tyne Improvement Commission.	Plaque.	S	May 1923 by Sir Alfred M. Palmer, Chairman of the Board. N/A.	Tyne Improvement Commission. In honoured memory of the men in service of the Commission who gave their lives in the Gt. War 1914-1919 (53 names) Erected by their Colleagues.
<b>87.</b> South Shields. Westoe Road Baptist Church.	Organ & Plaque.	R	Nov. 1920 by Lt. Quartermaster J.G.G. Francis. N/A.	Plaque: 1914 "Dulce et Decorum est pro patria mori" 1918. In reverent gratitude to God for Peace & Victory after the Gt. War of 1914- 1918 wherein eighty men from this church & mission took part & in a special remembrance of twelve of them who died giving their lives for their country. (9 names).
<b>88.</b> South Shields. Michael & All Angels Church.	SGW.	R	N/A.	To the glory of God & in memory of the lads of St. Andrew's Mission who gave their lives in the Gt. War 1914-1918.

				(No names).
89. South Shields. Holy Trinity School.	ROH (2).	S	N/A.	1 <sup>st</sup> ROH of fallen: Names of old scholars who have died for King & Country 1914-1918 (90 names & Reg).
				2 <sup>nd</sup> ROH for all who served: Roll of Honour names of old scholars who are , or who have been fighting for king & country 1914-1919 (395 names, school admission nos. date of school admission, date of leaving, unit in which they served, whether a casualty , rank & decorations, listing no particular order).
90. South Shields. Howdon Yard Tyne Imp. Comm.	Plaque.	S	Aug. 1922 by Mr. Arthur Scholefield, Chairman of Tyne Improvement Commission. N/A.	1914-1918. To the glory of God & in never ending memory of our heroic comrades who laid down their lives for God & Country in the Gt. European War. Erected by the Officials & Workmen of the Tyne Improvement Commission, Howdon Yard Department. (8 names, rank & reg. listed by rank).
91. South Shields. St. Paul & St. John United Reform Church.	Plaque.	R	N/A.	To the glory of God & in memory of those who gave their lives in the Navy, Army & Mercantile Marine during the war 1914- 1918 especially (16 names) Thanks be to God which giveth us the victory through our Lord Jesus Christ.
92. South Shields. St.	ROH.	R	N/A.	St. Michael's Parish

Michael & All Angels Church.				Church South Westoe. These names of three hundred & twenty nine men & women are inscribed on panels in the Church of St. Michael & All Angels, South Westoe, in memory of those who resided in the Parish or who worshipped in the Church & who laid down their lives in the Gt. War 1914-1918. And some there be that have no memorial (329 names).
93. South Shields. Baptist Laygate.	Plaque.	R	N/A.	To the glory of God & in loving memory of the men associated with the church & congregation who served in two world wars, the following of whom made the supreme sacrifice (20 names).
94. South Shields. Holy Trinity.	Plaque.	R	Mar. 1921 by Maj. Gen. Sir Percy Wilkinson, dedicated by Rev. J.O Aglionby. N/A.	In grateful memory of two teachers in Holy Trinity Sunday School Joseph Thomas Bell & Matthew Ohlsson, 7 <sup>th</sup> D.L.I. reported missing at Hooze, Flanders on Monday in Whitsun week 1915. "Pleasant in their lives & in their deaths not divided" – Samuel 1:23.
95. South Shields. South Tyneside Library.	ROH.	S	N/A.	Roll of Honour 1914-1918.
96. South Shields. St. Stephen's Church.	SGW.	R	N/A.	To the glory of God & in memory of chairman & sidesmen at this church & the men of this parish heroes who

				gave their lives in the Gt. War.
97. South Shields. National Provincial Bank.	Plaque.	S	N/A.	A tribute to the 2681 members of the staff of this Bank who served in the Gt. War 1914-1918 & in honoured memory of the 415 who gave their lives for their country. (No names).
98. South Shields Y.M.C.A.	Plaque.	S	N/A.	South Shields Y.M.C.A. Memorial to the members who served in the Gt. War 1914-1918 & in loving memory of the following who were called to Higher Service (11 names).
99. South Shields. Congregational Church.	SGW & Plaque. 2 lights depicting Christ the Good Shepherd, a knight of the Red Cross, medieval reformers & fighting men from the Gt. War.	R	Sep. 1920 by Harrison Reid Esq. Dedicated by Rev. E. Johnson Saxton.	Plaque: These two windows & this tablet are dedicated to the glory of God & in loving memory of the members of this Church & Congregation who died for their Country during the Gt. War 1914-1918 (8 names & rank, listed alphabetically).
100. South Shields Marine Engineers Association.	Plaque.	S	Feb. 1921 by Mr. Havelock Wilson, M.P.	In memory of the members of the South Shields Branch of the Marine Engineers Association who gave their lives for their country in the Gt. War (121 names).
101. South Shields Secondary School.	Plaque.	S	Oct. 1921 by Cllr. A.D. Johnson, Mayor of South Shields. N/A. Past & present pupils, Old Westovians	N/A (80 names).

			Assoc. & parents & friends.	
102. South Shields Dean Road Boys' School.	Plaque.	S	Oct. 1920 by Ald. Hilton, Chairman of the Education Committee. N/A.	N/A. (3 names, rank & reg. listing no known).
103. South Shields. Hedley Street.	ROH.	S	Dec. 1917 by Ald. D. Richardson. N/A.	Dedicated to those who lived in the street before the war (90 names, incl. 16 who had been killed, drowned or missing).
104. South Shields. Baptist Church.	Organ.	R	Sep. 1922. N/A.	N/A.
105. South Shields. Laygate Prim. Church.	Plaque.	R	Sep. 1920 by Mr. J. Longstaff, Vice President of the Conference. N/A.	N/A. (103 names incl. 18 fallen).
106. South Shields. Queen Street United Methodist Church.	Plaque.	R	Sep. 1920 by Lt. Col. R. Chapman.	N/A. (103 names incl. 16 fallen).
107. South Shields. George Street.	Shrine.	S	N/A.	N/A.
108. West Boldon. St. Nicholas' Church.	Plaque.	R	N/A.	St. Nicholas Pray for all Sailors. Placed by the church people of Boldon in grateful remembrance of the men who gave their lives in the Gt. War 1914-1918. R.I.P. (66 names with some ranks, listed alphabetically).
109. Westoe. Roadside.	Cross.	S	Feb. 1926 by Sir James Readhead President of the Ingham Infirmary, dedicated by Rev. J. Hudson Barker. £1,105/4s/0d. N/A.	To the glory of God & in memory of those of this town who laid down their lives in the Gt. War, this cross was erected & twenty four cots in the children's ward of this infirmary were endowed by



				public subscription. Unveiled by Sir James Readhead Bart 28 <sup>th</sup> February 1926.
110. Westoe. Ingham Infirmary.	Bronze Tablet & Cots. (24 endowed at £500 a cot).	S	N/A. Pub. sub.	South Shields War Memorial 24 cots in this war were endowed by the inhabitants of this borough in memory of those who laid down their lives in the Gt. War 1914-1918. Bronze Tablet: This tablet is erected by the trustees & governors of the Ingham Infirmary to record their appreciation of the services rendered to the institution by Mrs. Glenville Druery during her year of office as Mayoress, 1923-1924, by whose initiative & enterprise the sum of £13, 980 was raised for the provision of a memorial to the men & women of the borough who served their King & Country in the Gt. War 1914-1918. £12,000 of this sum was handed over to the trustees on the 8 <sup>th</sup> November 1924 to endow in perpetuity 24 cots in the children's ward.
111. Westoe. Glebe Methodist Church.	Plaque.	R	N/A.	The tablet is erected in token of deep & great appreciation of the young men of this church & Sunday School who served in the Gt. War 1914-1918 & in loving memory of those of their number

				below mentioned who made the supreme sacrifice. "Greater love" etc. (15 names).
112. Whitburn. Green.	Column.	S	Jul. 1921 by the Bishop of Durham. n/A.	<p>Front: In honoured memory of those who gave their lives in the Gt. War 1914-1919 &amp; in grateful recognition of the patriotism of those who served their country in the hour of her need. Erected by the people of Whitburn.</p> <p>First Slab: In honoured memory of those from Marsden District who gave their lives in the Gt. War 1914-1918. (48 names from Whitburn &amp; 21 from Marsden).</p>
113. Whitburn.	ROH.	S	N/A.	Whitburn Brotherhood Roll of Honour. The following men of Whitburn & Marsden answered the call of their King & Country to defend the Empire in its hour of need (73 names).
114. Whitburn. St. Mary's Church.	Plaque.	R	Jan. 1921 by Mr. Sewell, dedicated by Bishop of Durham. N/A.	<p>To the Glory of God &amp; sacred to the memory of those forty seven men of Whitburn who gave their lives for their country in the Gt. European War A.D. 1914-1919. "These are they who for God &amp; their Country jeopardied their lives unto the death. Therefore they shall be Mine, saith the Lord of Hosts, in that day when I make up my jewels" -</p>

				Old Testament Malachi 3:17 (47 names).
115. Whitburn. Methodist Church.	Plaque.	R	N/A.	“Greater love” etc. To the praise & worship of God & in memory of the gallant men of Whitburn who fell in the Gt. War 1914-1919 (49 names).
<b>Stockton District.</b>				
1. Carlton. Wes. Chapel.	Plaque & ROH.	R	N/A.	Plaque: European War 1914-1919. To the glory of God & in memory of men from this parish who served their country (3 names & ranks of fallen & 18 who served, listed by rank).  ROH: Carlton Wesleyan Chapel & Sunday School Roll of Honour (5 names & of fallen & 17 who served). (Why different from above?).
2. Eaglescliffe Road Junction.	Cross.	S	Oct. 1920 by Col. G.O. Spence, dedicated by Rev. B. Harvey. £1,027. Pub.sub. (unveiled with £300 still needed).	North side: To live in hearts we love is not to die.  South Side: Erected at the end of the Gt. European War 1914- 1919 in memory of the men from Eaglescliffe & Preston who gave their lives in a just cause. “Greater love” etc.
3. Eaglescliffe Institute.	ROH.	S	N/A.	Members who gallantly served their King & Country during the Gt. War 1914-1919. Preston & Eaglescliffe

				Institute Roll of Honour. To the memory of members who gave their lives for freedom, liberty & justice in the Gt. War 1914-1919 (18 names of fallen & 66 names of those who served).
4. Egglecliffe. Roadside.	Cross.	S	N/A.	1914-1919. To the glory of God & in memory of the men of this parish who fell in the Gt. War (29 names & ranks, listed alphabetically).
5. Elton. St. John's Church.	Virgin Statue.	R	N/A.	A.M.D.G. (initials of the Latin phrase meaning 'to the greater glory of God') & in memory of peace 1919.
6. Norton. St. Mary's Church.	Calvary & ROH.	R	Feb. 1921 by Brig. C.B. Price, commander of Yorks & D.L.I. Brigade. £400-500. Pub. sub.	Calvary: N/A. (no names). ROH: Roll of Honour of the men of Norton who fell in the Gt. War 1914-1919. "Their name liveth for evermore" (90 names).
7. Norton. Congregational Church.	ROH.	R	N/A.	Roll of Honour 1914-1918 Norton Congregational Church. For King & Country. (38 names & some reg.).
8. Port Clarence. Roadside.	Obelisk.	S	Oct. 1922 by Sir Hugh & Lady Bell, dedicated by Bishop of Durham. N/A.	Haverton Hill & Port Clarence War Memorial. In proud & loving memory of the men of this District who fell in the Gt. War 1914-1919 (94 names).
9. Redmarshall. St. Cuthbert's Church.	Plaque.	R	N/A.	To the glory of God. In memory of those men who fell in the Gt. War

				(3 names & ranks, listed by rank although there order is alphabetical).
10. Stillington. Village.	Cross.	S	May 1922 by Col. Thomlinson, Managing Director of Carlton Iron Co. Ltd., dedicated by Bishop Welldon, Dean of Durham. £250. N/A.	Erected to the grateful memory of the men of this parish who gave their lives in the Gt. War. "Make them to be numbered with thy saints in glory everlasting" – Festival Te Deum & to commemorate the return of 113 men (72 names).
11. Stillington. St. John's Church.	Lectern & Plaque.	R	N/A.	The Parish of St. John Stillington. The brass eagle lectern in this church was erected by the parishioners & is dedicated to the service & glory of God & is a memorial in honour of these men who gave their lives for their King & Country in the Gt. War 1914-1918 (32 names).
12. Stockton. St. George's Presb. Church.	Communion table & Chairs.	R	N/A.	In memory of our fallen friends 1914-1919. "Greater love" etc. (8 names).
13. Stockton. Ashmore, Benson & Pease Works.	Plaque.	S	N/A.	"Lest we forget". To the enduring memory of comrades from these works who gave their lives in the Gt. War (16 names).
14. Stockton. Baptist Tabernacle.	Plaque.	R	N/A.	In loving & grateful recognition of the following who made the supreme sacrifice in the Gt. War 1914-1919 & also of the 140 associated with this

				church who served & survived the Great Conflict. "For their work continueth great beyond their knowing" - Kipling (7 names & rank, listed alphabetically).
15. Stockton Post Office.	Plaque.	S	Aug. 1920 by Mr. G.N. Merrifield, Post Office surveyor for the North Eastern District. N/A.	In memoriam. These gave their lives for humanity in the Gt. War of 1914-1918 (7 names) "Their name liveth for evermore". Erected by the staff Stockton on Tees District.
16. Stockton. St. Thomas' Churchyard.	Cenotaph & Book of Remembrance.	R	May 1923 by Earl of Durham, dedicated by Bishop of Durham. £7,500. Pub. Sub.	Upper Panel: To the lasting memory of the men of Stockton on Tees who fell in the Gt. War 1914-1919. "They died the noblest death a man may die fighting for God & Right & Liberty & such a death is Immortality" – All's Well! by John Oxenham. See to it that these shall not have died in vain.  Lower Panel: The names of the fallen are inscribed in the book of remembrance laid up in the adjoining church. (No names).  Book of Remembrance: The Book of Remembrance of men belonging to the borough of Stockton on Tees who fell in the Gt. War 1914-1919 to the memory of the whom the Memorial near this

				church is erected.
17. Stockton. St. George Presb. Church.	Plaque.	R	Dec. 1920 by Lt. Col. Spence, dedicated by Rev. James Andrews. N/A.	1914-1919 They died for us. They above were connected with this church & the 1 <sup>st</sup> Stockton Company of the Boys' Brigade (29 names).
18. Stockton. St. Mary's R.C.	Pieta.	R	N/A.	Pray for the souls of the following who gave their lives in the Gt. War 1914-1918. "Greater love" etc. R.I.P. (83 names).
19. Stockton. St. Paul's Church.	Plaque.	R	N/A.	To the Glory of God. In memory of the men from this parish who gave their lives for their country in the Gt. War 1914-1919 (6 names, ranks & some reg. listed alphabetically).
20. Stockton. St. Peter's Church.	Plaque.	R	N/A.	Names of the Fallen to whom the war memorial is dedicated (62 names).
21. Stockton. St. Peter's Churchyard.	Crucifix.	R	Nov. 1922 by N. Hibbins (an ex-serviceman), dedicated by Rev. F.H. Kirkham. N/A.	To the glory of God & in ever living gratitude to heroes of this parish who gave their lives in the Gt. War 1914-1919 (no names).
22. Stockton. St. Thomas' Church.	Plaque.	R	Feb. 1920 by Bishop of Durham. N/A.	"In hoc signo vinces" – in this sign you shall conquer. Sacred to the memory of the members of this congregation who gave their lives for the world's freedom in the Gt. War 1914-1919. "Death is swallowed up in victory" – Corinthians 15:54 (72

				names & ranks, listed by rank).
23. Stockton. Yarm Road Methodist Church.	Plaque & SGW.	R	N/A.	Plaque: To the glory of God & to the dear memory of those who worshipped in this church & who laid down their lives in the Gt. War these windows are here placed (21 names).
24. Stockton. St. Thomas' Church.	Plaque.	R	Feb. 1920 Bishop of Durham. £250. Men of the 5 <sup>th</sup> Battalion D.L.I.	To the glory of God & in proud memory of the 46 Officers, 144 Warrant Officers & Non-Commissioned Officers & 729 men of the Fifth Battalion the D.L.I. who died in the Gt. War 1914-1919. (2 more panels detail battle honours).
25. Stockton Grammar School.	Plaque.	S	Nov. 1925 by Capt. R.T.B. Glasspool, dedicated by the vicar of Stockton.	N/A. (25 names).
26. Stockton Cemetery.	Cross of Sacrifice.	S	N/A.	This cross of sacrifice is one in design & intention with those which have been set up in France & Belgium & other places throughout the world where our dead of the Gt. War are laid to rest. "Their name liveth for evermore".
27. Stockton Cricket Club.	Plaque.	S	Jun. 1920. N/A.	To the Glory of God & in honour of the following members of the Stockton Cricket Club who took part in Gt. War 1914-18 (38 names of those who served). The following



				came not back but lie asleep in a foreign land (6 names). "These laid the world away, poured out the red sweet wine" etc.
28. Stockton. Grangefield School.	Plaque.	S	Jan. 1921 by Maj. Sir Percival Wilkinson. N/A. Old Stocktonians.	Ye shall remember with humble thankfulness the Gt. Sacrifice of the following old boys of this school who went forth on the side of honour & right in the Gt. War 1914-1918, & who came not home again. "Nothing is here for tears. Nothing to wail or knock the breast; no weakness, no contempt, dispraise or blame, nothing but well & fair & what may quiet us in a death so noble" - John Milton This memorial was erected by the old Stocktonians & was unveiled on Jan 28 1921 by Major General Sir Percival Wilkinson KCMG CB. (69 names).
29. Stockton. Holy Trinity Church.	Panels covering whole of east as south side of chancel arch & vestry doorway.	R	Nov. 1924 by Maj. Gen. F.A. Dudgeon, dedicated by the Bishop of Jarrow. N/A.	N/A. (112 men of the parish & 28 men from associated parish of Preston who fell)
30. Stockton Co-operative Society.	ROH.	S	Jul. 1919 by Mr. G.A. McEwen. N/A.	ROH: N/A. (39 names).
31. Stockton. Ropner & Sons Ltd.	ROH.	S	Aug. 1919 by Mrs. R. Ropner. N/A.	N/A.
32. Thorpe Thewles. St. James' Church.	ROH.	R	N/A.	Roll of Honour. Men of this parish died 1914-1918. Blessed are the

				dead. (10 names & 2 ranks, listed in no particular order).
33. Urray Nook. Egglescliffe Chemical Co.	Plaque.	S	N/A.	This tablet is erected by the employees of the Egglescliffe Chemical Co. Ltd. in honoured memory of their gallant comrades who fell in the Gt. War. "Their name liveth for evermore". (6 names, rank, reg. & dates of death, listed alphabetically).
34. Wolviston. Roadside.	Cross.	S	Feb. 1921 by Capt. Roland B. Webster, dedicated by Rev. M. Brack. N/A.	To the memory of the men of this parish who fell in the Gt. War (23 names).
35. Wolviston. St. Peter's Church.	Plaque.	R	N/A.	In memory of the men of this parish who fell in the Gt. War (21 names).
<b>Sunderland District.</b>				
1. Castletown Working Men's Club.	Plaque.	S	Jun. 1920 by Lt. Col. Vaux. N/A.	The Gt. War 1914-1918. To the glorious memory of (24 names) in recognition of their gallant deaths this tablet is erected by their fellow workmen.
2. Castletown Cemetery.	Cross.	S	N/A. Pub. sub.	To our "glorious dead" 1914-1918 Lest we forget. Erected by the people of North Hylton & Castletown.
3. Castletown. Methodist Church.	Plaque.	R	N/A.	To the glory of God & to the imperishable memory of those who fell & in honour of all others connected with this church (4 names of fallen & 13 who

				served).
4. Castletown. St. Margaret of Scotland Church.	ROH.	R	N/A.	Roll of Honour Comrades of the two Gt. Wars.
5. Chilton Moor. Roadside.	Monument (boulder)	S	N/A.	In remembrance of those who died in service of their country.
6. Chilton Moor. St. Andrew's Church.	Plaque.	R	N/A.	N/A.
7. Easington Lane. Village.	Clock Tower.	S	Aug. 1921 by Lord Joicey, Chairman of Lambton & Hetton Collieries. £2,000. Site given by H.F. Bowes-Lyon, Lambton & Hetton Co, built the tower, cost of clock, panel & inscriptions pub. sub.	This memorial unveiled by Lord Joicey Aug, 27 <sup>th</sup> 1921. Lest We Forget. In memory of the fallen & in honour of the returned members of all H.M. Forces of Easington Lane who served in the Two World Wars (155 1 <sup>st</sup> W.W. names & 29 2 <sup>nd</sup> ) (There are inscriptions regarding who laid the 4 corner stones).
8. Easington Lane. Methodist Church.	ROH.	R	N/A.	His faithfulness & truth shall be thy shield & buckle. Roll of Honour. The following members of this church are now on active service & adherents. "O Lord of Hosts, stretch forth thine arm to strengthen & protect our loved ones on land or sea or in the air" – taken from the prayer book for soldiers and sailors. Help us & them to see, through all the clouds of war, the vision of Thy peace for which we strive. Grant to us all self-control &

				steady purpose that the Kingdom which not of this world may be established in the hearts of men everywhere through Jesus Christ our Lord Amen (60 names & rank inc. 2 fallen, listed alphabetically).
9. Easington Lane. St. Michael's Church.	Reredos.	R	Aug. 1923 by Bishop of Jarrow. N/A.	To the glory of God this Reredos & Panelling were dedicated to the glorious memory of the men of this parish who gave their lives for their King & Country in the Gt. War. (No names).
10. Eppleton. All Saints Church.	Plaque & SGW. Depicts Crucifixion scene.	R	Apr. 1920 by Lord Joicey. N/A. Pub. sub.	Remember ye with thanksgiving & with all honour before God & men those sailors & soldiers who gave their lives for their country in the Gt. War 1914-1919, especially those of this congregation & this parish to whose memory & the memory of the late Miss Lishman this window is dedicated & their names are here recorded. "Their name liveth for evermore" (114 names).
11. Fatfield. Roadside.	Column.	S	Jul. 1922 by Mr. Austin Kirkup. N/A. Land given by Earl of Durham, pub.sub.	N/A.
12. Fatfield. St. George's Church.	Plaque & SGW. 5 lights depicting Resurrection & St. George. The badges of the	R	Sep. 1922 by Col. Hugh Stobart, dedicated by Rev Canon Archdale. £550 inc. Cost of	Plaque: "I am the Resurrection & the Life". God speed our departed victors. 1914-1918. Victory. Amen.

	D.L.I. & N.F are incorporated in the design.		plaque. Pub.sub, the Earl of Durham bore the cost of erection of window & plaque.	(no names).
13. Fatfield. St. George's Church.	ROH.	R	N/A.	N/A. (400 names).
14. Fatfield Council School.	Triptych.	S	N/A.	To the memory of the brave sons of the Empire who fell on the battlefields of Europe. They have fought the good fight dying in the cause of humanity that honour might live (2 names of teachers & 40 old boys).
15. Hendon. St. Ignatius Church.	Plaque baring cross of St. Cuthbert.	R	N/A.	This cross of Saint Cuthbert patron saint of Durham is placed here in thankful memory of the men of this parish & church of Saint Ignatius the Martyr who laid down their lives in the Gt. War 1914-1918: their names are inscribed on a triptych within the church. Lord have mercy. (No names)
16. Hendon. Gas Works.	Plaque.	S	N/A.	1914-1918. A tribute to the memory of the employees of the Sunderland Gas Company who died for their country (41 names).
17. Hendon. Civic Centre.	ROH.	S	N/A.	N/A. (Approx. 7,000 names, rank, reg. place of birth, date of death & where buried, listing not known).
18. Hendon. Grange	Plaques.	R	Oct. 1920 Mrs.	Plaque 1: dedicated to

Congregational.			Williams wife of Pastor. N/A.	those who served. Plaque 2: dedicated to fallen.
19. Herrington. Prim. Methodist Church.	Plaque.	R	N/A.	This tablet was placed here to record the names of the men of this church who fell in the Gt. War. "Their name liveth for evermore" (6 names, ranks, reg. & dates of death, listed by year of death).
20. Herrington. St. John's Church.	Triptych.	R	N/A. Pub. sub.	"Greater love" etc. For us He died. For you & me. In ever glorious memory of the parishioners of Herrington who gave their lives in the Gt. War 1914-1918.
21. Hetton-le-Hole.	Cottages for aged miners.	S	N/A.	Erected as a memorial to Capt. The Hon. Sydney James Drever Joicy & the Soldiers, Sailors, & Airmen of Hetton Urban District who fell in the Gt. War 1914-1918.
22. Hetton-le-Hole. Council Buildings.	Clock.	S	Aug. 1922. N/A. The Hetton Ladies' Working Committee offered £182 for the purpose of providing a public clock as a memorial to fallen soldiers & a thank offering for the safe return of the survivors.	Township of Hetton-le-Hole. Great War 1914-1918. This clock is erected to the memory of the fallen sailors & soldiers in the above war August 1922.
23. Hetton-le-Hole. Park.	Cross.	S	N/A.	Remember with pride those people of Hetton & District who gave

				their lives in times of war. They died for our peace & freedom. We will remember them.
24. Hetton-le-Hole. In garden of Working Men's Club.	Statue of soldier reversed rifle & head bowed.	S	1921. N/A.	Erected by the members of Hetton & District Working Men's Club in memory of their fellow members who died for their country in the Gt. War 1914-1918 (98 names, rank & honours, listed alphabetically).
25. Hetton-le-Hole. Methodist Church.	Plaque.	R	N/A.	1914-1918. to the glory of God & in honoured memory of (10 names). We will remember them.
26. Hetton-le-Hole. Independent Methodist Church.	ROH.	R	N/A.	Roll of Honour of the following who paid the supreme sacrifice in the Gt. War 1914-1919 church members (2 names) former Sunday School Scholars. They offered themselves a sacrifice.
27. Houghton-le-Spring. Michael & All Angels Church.	Plaque.	R	Dec. 1920 by Earl of Durham. £165. Congregation.	Erected by the Congregation of this Church to the honoured memory of their relatives who fell in the Gt. War 1914-1918. "Their name liveth for evermore". The souls of the righteous are in the hand of God (100 names, rank & reg. listed by regiment then rank).
28. Houghton-le-Spring. St. Michael & All Angels' Churchyard.	Cenotaph.	R	Nov. 1925 by the Earl of Durham, dedicated by Rev. R. Watson. £700.	Our "glorious dead" 1914-1919 (236 names).

			N/A.	
29. Houghton-le-Spring. Drill Hall.	Plaque.	S	Oct. 1921 by Mr. Austin Kirkup, chief agent of the Lambton & Hetton Collieries. Dedicated by Rev. S.K. Knight. N/A.	The D.L.I. 8 <sup>th</sup> Batt. To the memory of the fallen of 'G' Co., erected by the survivors. "pro patria" Mori. 1914-1918.
30 Houghton-le-Spring. United Methodist Church.	ROH.	R	N/A.	Houghton-le-Spring United Methodist Church Roll of Honour. The Gt. War 1914-1919. In reverend memory of the Sons of this Church who fell in action (2 names) & in honour of those who served (21 names).
31. Houghton-le-Spring. St. Michael's R.C.	Plaque.	R	N/A.	N/A.
32. Hylton Redhouse.	24 Aged Miners Cottages.	S	1 <sup>st</sup> stage: July 1922 by Lt. Col. Stobart. 2 <sup>nd</sup> Stage: Nov. 1926 by Mr. W.S. Crew. £750 per cottage. N/A.	Plaque on No. 12: Wearmouth & Hylton Collieries Aged Miners Memorial Homes. These homes were opened by Lt. Col. Stobart C.M.G., D.S.O, Biddick Hall, Fencehouses, on 22 <sup>nd</sup> July 1922, & dedicated to the memory of our comrades who made the supreme sacrifice in the Gt. War 1914-1919.  Plaque on No. 13: Memorial Homes. These homes were opened by Mr. William Crew President of the Wearmouth & Hylton Collieries Aged Miners Homes Association on November 27 <sup>th</sup> 19126. Lest we forget.



				Monwearmouth Miners J.W. Holyoake President.
33. Millfield. St. Mark's Church.	Plaque.	R	N/A.	To the glory of God & in memory of the men who fought for King & Country for liberty & righteousness & especially remembered are the following, connected with this church who gave their lives in the Gt. War. 1914-1918. "Righteousness exalteth a nation" – Proverbs 14:34 (11 names).
34. Millfield. St. Stephen' Church.	Reredos &Plaque.	R	Jul. 1921 by Bishop of Durham. N/A.	St. Stephen's. Ayres Quay A.D. 1921. To the glory of Jesus Christ & in honour of the men who gave their lives for God, King & Country in the Gt. War 1914-1918. This reredos & this plaque are erected by the voluntary offerings of parishioner & friends. Be merciful, O Lord, give them light for evermore (120 names).
35. Millfield. St. Mary Magdalene Church.	Plaque & Processional Cross.	R	Nov. 1920 by Col. Vaux. N/A.	Plaque: To the glory of God & in memory of those of this parish & congregation who gave their lives in the war. Jesu blest grant them rest (84 names). Processional Cross: dedicated as a thank offering for peace.
36. Monkwearmouth. St. Peter's Church.	SGW. 3 lights depicting Christ in majesty, St. George & St.	R	Feb. 1920 by Sir James Marr. N/A.	N/A.

	Michael.			
37. Monwearmouth. St. Cuthbert's Church.	Plaque.	R	N/A.	To the glory of God. We will remember them (22 names).
38. Monkwearmouth. All Saints Church.	Plaques.	R	Mar. 1920 by Rev. A.A.Boddy. N/A.	1 <sup>st</sup> Plaque: To the Glory Of God. This is erected to the imperishable memory of the Parishioners of this Parish whose names are recorded below & made the supreme sacrifice in the fight for freedom 1914-1919. The King's Message. These were numbered among those who, at the call of King & Country left all that was dear to them, endured hardness, etc. Let those who come after see to it that their names be not forgotten (148 names).  2 <sup>nd</sup> Plaque: To the glory of God & perpetual memory of the following communicant members of this church who made the supreme sacrifice in the Gt. War 1914-1919. "Until the day dawns". This tablet is erected by members of this Church & friends (6 names, reg. place & date of death).
39. Monkwearmouth. Independent Methodist Church.	ROH.	R	N/A.	The Gt. War 1914-1919 Roll of Honour. At duty call (28 names of those who served & 4 fallen).
40. Monkwearmouth. St.	Screen & Plaque.	R	Feb.1919. N/A.	Of your charity pray for the souls of (78 names)

Benet R.C.				who gave up their lives for their country in the war 1914-1918. "Eternal rest give unto them O Lord, & let perpetual light shine upon them". May they rest in peace. Amen.
41. Monkwearmouth. North Eastern Railway.	Plaque.	S	Sep. 1923 by Mr. Alex Wilson, Divisional General Manager, London & North Eastern Railway. N/A.	North Eastern Railway Commercial & Operating Departments Sunderland Goods Station Roll of Honour of those who made the supreme sacrifice in the Gt. War 1914-1918 (21 names, rank, & reg. listed alphabetically).
42. Monkwearmouth. Thompson's Shipyard Manor Quay Works.	Plaque.	S	N/A.	Dedicated by Joseph L. Thompson & Sons Limited Manor Quay Repairing Works Sunderland. To the everlasting memory & in honour of their workmen who made the supreme sacrifice in the Gt. War 1914-1918 (14 names & jobs).
43. Monkwearmouth. Williamson Terrace Prim. Methodist Church.	Plaque.	R	Sep. 1919. N/A.	To the imperishable memory of those who made the supreme sacrifice & in honour of all others connected with the Williamson Terrace P.M. Church who served their God, King & Country in the Gt. War of freedom 1914-1919. This tablet is inscribed September 25 <sup>th</sup> 1919 (23 names of fallen, & 91 names of those who served).
44.	Memorial Chapel	R	N/A. £175	N/A.

Monkwearmouth. St. Peter's Church.	with reredos, altar & screen.		conversion of part of the church formerly used as an organ chambers. N/A.	
45. Monkwearmouth. Thompson Memorial Hall.	Screen & SGW.	R	Jun. 1920 by Mrs. Thompson (widow of shipbuilder J.L. Thompson). N/A.	Dedicated to 63 members of the Bible Class.
46. Monkwearmouth. Enon Baptist Church.	Plaque.	R	Jun. 1920. N/A.	This tablet is erected to the glory of God & in memory of the undermentioned Members & Associates of this church who made the supreme sacrifice in the Gt. War 1914-1918 (7 names of fallen) & further to commemorate the devotion of the following who served their country in the same critical years(29 names of those who served). "They were a wall unto us both by night & day".
47. Monkwearmouth. Church of Venerable Bede.	Reredos.	R	Sep. 1920 by Rev. E.N. Mellish. £430. N/A.	Remember ye with thanksgiving & with all honour before God & men those soldiers & sailors who gave their lives for their Country in the Gt. War 1914-1919 especially those of this Congregation & parish to whose memory the altar & reredos of this church are dedicated & their names are here recorded (161 names).
48. Monkwearmouth. St. Benet's R.C.	Pillar.	R	N/A.	N/A.

49. Newbottle. St. Matthew's Church.	Plaque.	R	N/A.	1914 A tribute of honour & regard to the men of the parish of Newbottle who gave their lives in the Gt. War 1919 (108 names).
50. Newbottle. St. Matthew's Church.	SGW. 2 lights depicts the call of Mathew, The Transfiguration, the rising of the widow's son.	R	Aug. 1922 by Lord Joicey, dedicated by the Bishop of Durham. N/A.	To the glory of God & in memory of the men of this parish who fell in the Gt. War 1914-1918 whose names are recorded on the tablet below. (see above).
51. Newbottle. St. Matthew's Church.	ROH.	R	N/A.	1914-1919 Roll of Honour Parish of Newbottle. These men also served in the Gt. War (176 names) (May have been dedicated with the above).
52. Newbottle. Wes. Methodist Church.	Communion Table.	R	Aug. 1922 by Ernest Jeffrey. N/A.	To the glory of God & in grateful memory of the men who unselfishly gave their lives for us in the Gt. War 1914-1918, also in appreciation of all others who served & in thankfulness for God's protecting care (8 names).
53. Pallion. St. Luke's Church.	Lectern & Plaque.	R	N/A.	As a thank offering for Victory & in grateful memory of those connected with this Church or Parish who fell in the Gt. War 1914-1919. This tablet is erected & a brass eagle lectern place in the church. "They climb'd the steep ascent of heave'n through peril toil & pain. In the sight of unwise they seemed to

				die but they are in peace” - Hymn: The Son of God goes Forth for War by Reginald Heber 1783-1826, (67 names)
54. Pallion. United Methodist Church.	Plaque.	R	Nov. 1922 by Rev. T. Fish of Bristol. N/A.	U.M.C Westmoor Road Pallion. 1914-1919. Our “glorious dead”. To the glory of God & in honoured memory of the following men associated with this church who gave their lives for us during the Gt. War. Also in grateful recognition of all others who served (6 names, ranks & reg. of fallen & 44 who served, listing not known).
55. Peshaw. All Saints Church.	Plaque & SGW. 3 lights depicting St. Nicholas, St. George & Christ as the light of the world.	R	Sep. 1921 by Maj. Joicey, dedicated by Rev. S.K. Knight. £270. N/A.	Plaque: To the glory of God. The above window is erected in grateful remembrance of those who at the call of King & Country gave their lives in the Gt. European War 1914-1918 (97 names).
56. Roker. St. Andrew’s Churchyard.	Lychgate & ROH.	R	Nov. 1920 by Bishop of Durham, Henley Henson. N/A. Lychgate given by James Thompson. ROH: N/A.	Lychgate: This lychgate was given in 1920 by James Thompson who died in 1924. 1914-1918. In memory of those who fell.  ROH: In memory of those who gave their lives in the World War 1914-1918 (104 names & whether they served in the army, navy or merchant navy).

57. Roker. St. Aidan's Church.	Plaque.	R	Oct. 1922 by Bishop of Durham. N/A.	To the glory of God & in memory of (5 names) who gave their names in the Gt. War. Erected by St. Aidan's Sunday School.
58. Roker Marine Bowling Club.	ROH.	S	N/A.	Roll of Honour. For King & Country 1914-1919. The Roker Marine Bowling Club (5 names of fallen, 9 of those in foreign service & 3 of those in Home Service).
59. Ryhope. The Green.	Cross.	S	Oct. 1924 by Col. T.G. Taylor, dedicated by Rev. P.Y. Knight. n/A.	To the glory of God & in honoured memory of those who, at the call of King & Country left all that was dear to them etc. Let their names be not forgotten. "pro patria" 1914-1919 (? names, ranks & reg. listed alphabetically).
60. Ryhope. St. Paul's Church.	Plaque.	R	N/A.	In honoured memory of those from this church & parish who gave their lives in the Gt. War 1914-1918 (65 names).
61. Ryhope. St. Paul's Church.	2 SGW. 1 <sup>st</sup> : 3 lights depicting Christ risen, Crucifixion scene & Glory wearing a red robe. 2 <sup>nd</sup> : 2 lights depicting Christ on the Cross & badge of D.L.I.	R	N/A.	1 <sup>st</sup> Window: To the glory of God & in memory of the men & women of this parish who fell in the wars 1914-1918 1939-1945. 2 <sup>nd</sup> : N/A.
62. Ryhope. St. Ronan's Social Club.	Framed Photographs of 3 men who died.	S	Nov. 1919 by Mr. John Gibson, Club President. N/A.	N/A. (3 names & rank of fallen).
63. Seaburn.	Seats & Stone	S	N/A.	Plaque: This memorial

Roadside	Tablet.			is erected by the inhabitants of Fulwell to perpetuate the memory of the Fulwell men who fell in the Gt. War 1914-1918 (106 names & reg.).
64. Seaburn. TA Centre.	Plaque & ROH.	S	N/A.	<p>Plaque: In Memoriam to our comrades the officers, warrant officers, non-commissioned officers &amp; men of the 7<sup>th</sup> Battalion The Durham Light Infantry who made the supreme sacrifice in the Gt. War 1914-1919. "The path of glory lead but to the grave" – poem 'Elegy Written in a Country Churchyard' by Thomas Gray 1716-1771 (no names).</p> <p>ROH: All ye who live on in England's pastures green remember them, &amp; think what might have been. To our comrades who fell in the Gt. War 1914-1919 (700 names, ranks, service no. &amp; date death, listed by rank).</p>
65. Shiney Row. Roadside.	Cross.	S	May 1922 by Lord Joicey. N/A.	In honoured memory of the men of Penshaw Parish who gave their lives for their country in the Gt. War. "Greater love" etc. (172 names).
66. Shiney Row. St. Oswald's Church.	Altar & Reredos, Plaque & ROH.	R	Sep. 1920 by Archdeacon Watkins of Durham. N/A.	Plaque: To the glory of God & in memory of the men of this parish who sacrificed their lives in the Gt. War 1914-1919 this altar &



				reredos are erected by those for whom they died (no names). ROH: St. Oswald's Church, Shiney Row. To the glory of God & in memory of the men of this parish whose names are inscribed below who sacrificed their lives in the Gt. War 1914-1919. The altar & reredos in the church as well as the Roll of Honour are erected by those for whom they died. "Greater love" etc (80 names).
67. Shiney Row. Trinity Methodist Church.	Plaque.	R	Jan. 1922 by Rev. T. Shawcross. N/A.	To the imperishable memory of those who fell & in honour of all others connected with this church who served their King & Country in the Gt. War 1914-1918 (names of fallen & 47 who served).
68. Shiney Row. United Methodist Church.	Plaque.	R	Oct. 1919 by Mr Austin Kirkup, dedicated by Rev. Eves. N/A.	To the glory of God & the imperishable memory of those who died on the Field of Honour in the service of their King & country 1914-1919. Fallen (5 names) These also served with honour (44 names). Thanks be to God, who giveth us the Victory. Through Jesus Christ our Lord.
69. Silksworth. St. Matthew & St. Winifrid's Church.	Screen & Plaque.	R	N/A.	"pro patria". This tablet & the Chancel Screen are in thankful & loving remembrance of (109 names) who gave their lives for us. Jesu Mercy 1914-1919. "Greater

				love" etc.
70. Silksworth Workmen's Club.	Photographs.	S	Jun. 1920 by Cllr. Frank Nicholson. N/A.	N/A. (5 name & rank).
71. South Hylton. St. Mary's Church.	Tower.	R	Aug. 1924 by Maj. J.R. Wigham. N/A.	This tower is erected for a memorial before God of the parishioners of Ford who gave their lives in the Gt. War 1914-1918. "When I wake up I will see your likeness and be satisfied" - Psalm 17:15 (43 names).
72. South Hylton. Railway Terrace.	Monument.	S	Aug. 1924 by Maj. John Rodham Wigham who donated the site. N/A.	1914-1918. In abiding remembrance (42 names)
73. South Hylton. Methodist Church.	Plaque.	R	N/A.	Hylton Primitive Methodist Church Roll of Honour. Dedicated to the everlasting memory of the members of this Church & Sunday School who feel & honour of those who served in the Gt. War 1914-1919 (4 names of fallen, 24 of those who served).
74. South Hylton. Independent Methodist Church.	ROH.	R	N/A.	Roll of Honour. To the following members of this Church & Sunday School who served in the Gt. War 1914-1919. James Cavanagh William Poole Jnr. They offered themselves a sacrifice.
75. Southwick. Green.	Cenotaph.	S	1930. N/A.	1914-1918 (no names).
76. Southwick. Holy	ROH.	R	N/A.	Holy Trinity Church

Trinity Church.				Southwick. Killed (119 names).
77. Southwick. Congregational Church.	Plaque.	R	Oct. 1919 by J.C. Scott. N/A.	In Memoriam. This tablet was erected by the members & friends of the Southwick Congregational Church in honour of the lads who served in the Gt. European War & to perpetuate the memory of the following who made the great sacrifice (10 names, ranks & reg. listed in no particular order). "To live in loving hearts we leave behind is not to die" – poem 'Hallowed Ground' by Thomas Campbell 1777-1844. This tablet was unveiled by J.C. Scott, Esq., Oct. 12 <sup>th</sup> 1919.
78. Southwick. United Methodist Church.	Plaque.	R	N/A.	United Methodist Churches Southwick. To the glory of God & to the imperishable memory of those who fell & in honour of all others connected with the above churches who served their King & Country in the Gt. War 1914-1919 (12 names of fallen & 50 of those who served).
79. Southwick. Clockwell Street Methodist Church.	Plaque.	R	Aug. 1919. N/A.	To the imperishable memory of the gallant dead & in honour of all those connected with this church who served their God, King & Country in the Gt. War of Freedom 1914-1919 this tablet is dedicated this 18 <sup>th</sup> day of August,

				1919. In Memoriam (15 names of fallen). Served (45 names).
80. Southwick. Wearmouth Colliery Welfare Ground.	Plaque.	S	Mar. 1921 by J.E. Parrington. N/A.	“Pro patria”. Erected in memory of the miners of Wearmouth Colliery who gave their lives for their country in the Gt. War 1914-1919 (173 names, decorations & ranks, listed alphabetically).
81. Southwick. Rowing Club.	Cup.	S	Mar. 1919 to commemorate the Allied victory in W.W.1.	N/A.
82. Southwick. St. Hilda R.C.	ROH.	R	N/A.	St. Hilda’s. For God, For Country Roll of Honour. Your Prayers are requested for the following Soldiers & Sailors (140 names, inc. 4 fallen).
83. Southwick. St. Columba Church.	ROH.	R	N/A.	Roll of Honour 1914-1918 + 1939-1945. The Parish of St. Columba’s, Southwick. “Lest we forget”. (68 names no indication of which war).
84. Southwick. Wearmouth Colliery.	Plaque.	S	Aug. 2008. £5,000.N/A.	Erected in memory of the miners of Wearmouth Colliery who gave their lives for their country in the Gt. War 1914-1919. Presented by the friends of the Wearmouth Colliery Club 1 <sup>st</sup> August 2008.
85. Springwell. Wes. Methodist Church.	ROH.	R	N/A.	Roll of Honour 1914-1918 (27 names, ranks & reg. listed alphabetically). “Quo Fata Vocant” – it’s the

				Northumberland Fusiliers motto & translates "Wither the Fates Call". Members of Springwell W.M. Church & Sunday School who served with the Colours during the great European War.
86. Springwell Mount.	ROH.	S	N/A.	Roll of Honour for Springwell Mount (216 names, ranks & reg. listed alphabetically)
87. Sunderland. Bishopwearmouth Cemetery.	Cross of Sacrifice.	S	N/A.	To the honoured memory of four hundred sailors & soldiers who gave their lives for their country during the Gt. War 1914-1918 two hundred & thirty of whom lie in this cemetery seventy five in Sunderland Cemetery & ninety five in Mere Knolls Cemetery all in the Borough of Sunderland. "Their name liveth for evermore".
88. Sunderland. Thornhill United Methodist Church.	ROH.	R	N/A.	Roll of Honour. For King & Country Thornhill United Methodist Church, Sunderland (87 names).
89. Sunderland. St. Gabriel's Church.	Plaque, ROH & SGW. Window depicts a saint, the Paschal Lamb with people looking toward the Lamb.	R	Dec. 1919 by the Bishop of Durham. N/A.	Plaque: Be thou faithful unto death & I will give thee a crown of live. This memorial was erected in honour of the men of St. Gabriel's who fell in battle during the Gt. War 1914-1919 by their

				<p>friends &amp; fellow-worshippers that the remembrance of their self sacrifice might not fade away. "Greater love" etc. (45 names).</p> <p>ROH: N/A.</p> <p>SGW: N/A.</p>
90. Sunderland. Burn Park Methodist Church.	Plaque & SGW. 2 lights 1 <sup>st</sup> : depicts Jesus looking towards 2 <sup>nd</sup> window where a saint has his arm round the shoulders of a kneeling man.	R	N/A.	<p>SGW: To the glory of God. In memory of those who fell in the two wars 1914-1918 1939-1945.</p> <p>Plaque: To the imperishable memory of those who fell &amp; in honour of all others connected with this church who served their King &amp; Country in the Gt. War 1914-1919 (6 names of fallen &amp; 47 of those who served).</p>
91. Sunderland. Westmoor Road United Methodist Church.	Plaque.	R	N/A.	<p>U.M.C. Westmoor Road Pallion 1914-1919. Our "glorious dead". To the glory of God &amp; in honoured memory of the following men associated with this church who gave their lives for us during the Gt. War (6 names, ranks &amp; reg. of fallen) also in grateful recognition of all others who served (36 names). (All remembered is quite a common feature).</p>
92. Sunderland. King's Hall Mission.	ROH.	R	N/A.	<p>King's Hall Mission Roll of Honour. Dedicated to the glory of God &amp; in everlasting memory of</p>

				the members & adherents of this Mission who made the supreme sacrifice in the Gt. War 1914-1919 & also in honour of those who served. "They climbed the steep ascent to heaven through sorrow, toil & pain. The path of duty is the way to glory" (11 names & rank of fallen & 56 who served, listed by rank).
93. Sunderland. Bede Collegiate School.	Plaque.	S	Jul. 1924 by Ald. J.S. Nicholson, chairman of the Governors. N/A.	Post Tenebras Lux (school badge). Sunderland Bede Collegiate School. 1914 In grateful memory of Old Bedans who fell in the Gt. War. "Nothing is here for tears nothing to wail or knock the breast: no weakness, no contempt dispraises or blame – Nothing but well & fair & what quiet us in a death so noble" – 'Samson Agonistes' by John Milton 1918.
94. Sunderland. Holy Trinity Church.	ROH.	R	N/A.	CLB (Church Lads Brigade) Sunderland Parish Coy. No. 2995 Enrolled Feb. 25 1911 Roll of Honour 1914 (11 names, ranks & reg. listed by rank).
95. Sunderland. Ewesley Road Methodist Church.	Plaque.	R	N/A.	This tablet is erected in gratitude, honour & love, to all who left this Church School & Brotherhood to serve in the Gt. War 1914-1918 & in revered memory of those who

				made the supreme sacrifice whose names are hereon inscribed (24 names).
96. Sunderland. Incorporate Law Society.	Plaque.	S	1915 by H.S. Maitland, President. N/A.	Sunderland Incorporated Law Society. Members of the profession who served in the Gt. War 1914-1919 (12 names, ranks, & reg. of fallen & 35 who served, listed alphabetically).
97. Sunderland Club.	Plaque.	S	Nov. 1920 by Maj. Ald. W.F. Vint. N/A.	To honour the memory of (6 names) who in the Gt. War of 1914-1919 gallantly laid down their lives for King & Country. This tablet is dedicated by their by their fellow members of this club.
98. Sunderland Post Office.	Plaque.	S	N/A.	This tablet is erected by the members of the staff in the Sunderland Postal Area in memory of colleagues who served their King & Country & to perpetuate memory of those who lost their lives in the Gt. War 1914-1919. "Dulce et decorum est pro patria mori" (13 names of fallen & 105 of those who served).
99. Sunderland. St. Ceclilia R.C.	SGW & Plaque.	R	N/A.	Plaque: The above Window & this tablet are erected in Memory of the men of this Parish who died in the war 1914-1918. May they rest in peace (109 names).
100. Sunderland.	Plaque.	R	N/A.	In honoured memory



Synagogue.				of the undermentioned members of the Sunderland Jewish Community who made the supreme sacrifice in the Gt. War 1914-1918 (16 names, ranks & decorations, listed alphabetically).
101. Sunderland. St. Aidan's Church.	Plaque.	R	Dec. 1920 by Bishop of Durham. N/A.	"Their name liveth for evermore" (90 names & ranks, listed alphabetically).
102. Sunderland. Drill Hall.	Plaque.	S	Oct. 1920 by Ald. W.S. Vint Major of Sunderland. N/A.	Gt. War 1914-1918. To the memory of the members of the 142 <sup>nd</sup> (Durham) Heavy Battery, R.G.A.(T) who were killed on active service (29 names, service nos., ranks & date of death, listed by date and year of death).
103. Sunderland. St. Michael & All Angels Church.	Screen.	R	Jan. 1922 by Bishop of Durham. N/A.	To the glory of God & in grateful memory of the men of this church & parish who in the Gt. War 1914-1918 gave their lives in the Service of King & Country. And also of Saint Peter's Parish Bishopwearmouth. "Their name liveth for evermore".
104. Sunderland. St. Hilda's Church.	ROH.	R	N/A.	To the glory of God & in grateful memory of the men of St. Hilda's Church Bishopwearmouth, who were killed in the World Wars 1914-1918 & 1939-1945 (17 names).
105. Sunderland. St.	Plaque.	R	N/A.	To the glory of God &

George United Reform Church.				in grateful remembrance of the services rendered by the sons of St. George's Church in the Gt. War 1914-1919. Faithful unto death (23 names & dates of death of fallen & 98 names of those who served).
106. Sunderland. Trinity Church.	Font & Plaque.	R	N/A.	<p>Font: Presented by Trinity Sabbath School in memory of the boys of this church who have fallen in the Gt. War.</p> <p>Plaque: 1914-1919 In honour of those members &amp; adherents of Trinity &amp; St. James's Presb. Congregations &amp; their Sunday Schools who in the Gt. War so nobly &amp; bravely did their Duty in defence of King &amp; Country. The safety of our Homes &amp; the Liberties of the World were preserved to us by the Sacrifice &amp; Heroism of men like these (132 names of those who served) And when the war was ended &amp; the Roll was called the following whose memory we cherish as sacred answered not for having fought the good fight, they had entered through Death into Life (17 names of fallen).</p>
107. Sunderland. St. George United Reform Church.	SGW. 2 lights. 1 <sup>st</sup> depicts Jesus calming the waves (text: He arose & rebuked	R	N/A.	To the glory of God & in loving & honoured memory of sons of this church who fell during the Gt. War 1914-1919.

	<p>the wind &amp; said unto the sea, Peace, be still), soldiers with spears &amp; a blacksmith (text: They shall beat their swords into plow shares &amp; their spear into pruning hooks). Angels appearing to shepherds (text: Glory to God in the highest &amp; on earth peace good will towards men) Farmer sowing seeds (text: Nation shall not lift yep sword against nation neither shall they learn war any more. 2<sup>nd</sup> window: Crowned figure arms raised, Jesus sending Satan away, angel at tomb with women &amp; Jesus healing the sick.</p>			<p>“They loved not their lives unto death”(23 names)</p>
<p>108. Sunderland. St. George’s United Reform Church.</p>	<p>Plaque.</p>	<p>R</p>	<p>N/A.</p>	<p>To the glory of God. This tablet commemorates St. George’s Rest which was open for all members of his Majesty’s Forces stationed in Sunderland &amp; District during the Gt. War 1914-1919 Throughout this period more than 1500 men use the rest each week. The</p>

				privileges of the rest were given free of charge, members of St. George's Church & friends in the town having subscribed the requisite funds £3000 Under the same auspices at a cost of £1000 a hut was given to the Y.M.C.A. for the use of troops in the north of France.
109. Sunderland. St. John's Lodge.	Plaque.	S	N/A.	To the Glory of T.G.A.O.T.U & in fraternal remembrance of the Brethren of St. John's Lodge No. 80 who made the supreme sacrifice in the Gt. War 1914-1918 (14 names).
110. Sunderland. Palatine Lodge.	Plaque.	S	N/A.	Palatine Lodge No. 97. Ever remembering (5 names) members of the above lodge who died for their country in the Gt. War.
111. Sunderland. St. Biscop & Amity Lodges.	Plaque.	S	Nov. 1920 by Ald. J.G. Kirtley, dedicated by W.Bro. Rev. N.J. Burgess. N/A.	To the memory of our Brethren who served their King & Country. Gt. War 1914-1918. Deus Rex Patria (God, Country, King). (126 names from Williamson Lodge, 28 from Benet Biscop & 48 from Amity Lodge).
112. Sunderland. St. George's Presb. Church.	ROH.	R	N/A.	St. George's Presbyterian Church of England. Roll of Honour. Names of the men from this church who have given their lives for their King & Country (46 names, rank & reg. listed by

				date of death).
<b>113.</b> Sunderland Central Police Station.	Plaque.	S	Sep. 1922 by Mayor, Cllr. W. Raine, dedicated by Bishop of Durham. N/A.	Sunderland Borough Police. This tablet is erected by members of the above force to perpetuate the memory of their comrades who made the supreme sacrifice & in honour of those who served their King & Country in the Gt. War 1914-1919 (15 names of fallen & 68 of those who served).
<b>114.</b> Sunderland Civic Centre.	Plaque.	S	N/A.	To the glorious memory of (9 names) who fell in the Gt. War 1914-1918. This tablet is erected by their colleagues on the administrative staff of the Sunderland Corporation.
<b>115.</b> Sunderland Library.	ROH.	S	N/A.	N/A. Approx. 7,000 names, ranks, reg., place of birth, date of death & where buried. Listing not known.
<b>116.</b> Sunderland. St. John's Methodist Church.	Bronze Tablet & Book of Remembrance.	R	May 1919.	Tablet: To the imperishable memory of the gallant dead & honour of all others connected with this mission who served their God, King & Country in the Gt. War of Freedom 1914-1919. This tablet is inscribed this 5 <sup>th</sup> day of May 1919 (19 names of fallen & 134 of those who served).  1914-1919. In grateful commemoration of all the men from this

				church who served in the First World War & whose names are inscribed on the Bronze tablet (no number available).
117. Sunderland. Jewish Social & Literary Club.	Plaque.	S	Nov. 1921 by Cllr. Raine, Major of Sunderland. N/A.	N/A (Of the 145 members of 1914, 80 joined the colours, 6 of whom died).
118. Sunderland. St. John's Methodist Church.	Plaque.	R	N/A.	Plaque: To the glory of God & in remembrance of the men who made the supreme sacrifice in the Gt. European War (13 names).
119. Sunderland. Park Road Methodist Church.	Plaque.	R	Jun. 1919. N/A.	To the glory of God & to the imperishable memory of the gallant dead & in honour of all others connected with this church who served their God, King & Country in the Gt. War of Freedom 1914-1919, This tablet is dedicated this 29 <sup>th</sup> day of June 1919 (5 names of fallen & 50 of those who served).
120. Sunderland. Durham Road Wes. Methodist Church.	Plaque.	R	N/A.	Durham Road Wesleyan Church Roll of Honour. This tablet was erected to the glory of God & to record the names of the men associated with this church who served in the Gt. European War 1914-1919 to maintain the laws of truth & righteousness & preserve inviolate the homes of Britain (84 names, ranks & reg.

				listed alphabetically).
121. Sunderland. E.C. Robson & Sons Ltd.	Plaque.	S	1919. N/A.	For King & Country. In honoured memory of the following men who gave their lives in the Gt. War 1914-1919 (6 names, ranks, reg. listed by rank). "Except a corn of wheat fall into the ground & die, it abideth alone but if die it bringeth forth much fruit" - John 12:24. E.C. Robson & Sons Ltd., Bishopwearmouth Flour Mill, Chester Road & Queen Street, Sunderland, Great War Memorial Plaque 1919.
122. Sunderland. Christ Church.	ROH.	R	N/A.	Christ Church Roll of Honour (65 names, rank & reg. listed alphabetically).
123. Sunderland. Grange Congregation Church.	2 Rolls of Honour.	R	Oct. 1922 by Mrs. Williams, wife of Pastor. N/A.	1 <sup>st</sup> ROH: Grange Congregational Church Roll of Honour. Sacred to the memory of the men who laid down their lives for their Country of the Gt. War. These were numbered among those who at the call of King & Country "left all that was dear to them" etc. (17 names).  2 <sup>nd</sup> ROH: Grange Church Roll of Honour 1914-1919. That they went & returned in safety, we praise Thee O Lord (148 names).
124. Sunderland. Union Congregational	Plaque.	R	N/A.	To the glory of God & in honour of the men

Church.				who went from this church in defence of their country, freedom & righteousness in the Gt. War 1914-1919 & in hallowed memory of the following who gave their lives (11 names under 'Army', 5 names under 'Merchant Service' & a vicar).
125. Sunderland. St. Mary Magdalene R.C.	Calvary.	R	Jun. 1920 by Rev. Canon Smith. N/A.	Pray for the souls of the men of St. Mary's Parish who lost their lives in World Wars I & II (107 names, ranks & reg. listed alphabetically).
126. Sunderland Freemasons Hall.	ROH.	S	N/A.	Roll of Honour Phoenix lodge 1755, Phoenix lodge No. 96. To the imperishable memory of those who fell & in honour of all Brethren connected with this lodge who served their King & Country in the Gt. War 1914-1919 (2 names & dates of fallen, 4 names of those taken POW & 35 names of those who served).
127. Sunderland. St. Aidan's Church.	SGW & Plaque. 2 lights depicting figure of sailor standing on guard on board ship & a soldier standing on guard with a sunset battleground behind him.	R	N/A.	To the glory of God & in memory of (? Names) who gave their lives in the Gt. War. Erected by St. Aidan's Sunday School.
128. Sunderland. Holy Trinity Church.	Chapel.	R	N/A.	This Chapel is in grateful & loving memory of (198



				names) who gave their lives for us. Jesu mercy 1914-1919.
129. Sunderland. Training College.	Plaque.	S	N/A.	N/A. (2 names of staff & 38 students).
130. Sunderland. Union Congregational Church.	Plaque.	R	Apr. 1922 by Rev. W.D. French. N/A.	To the glory of God & in honour of the men who went from this church in defence of their country freedom & righteousness in the Gt. War 1914-1919 & in hallowed memory of the following who gave their lives (17 names).
131. Sunderland Valley Road School.	Plaque.	S	N/A.	This tablet is erected by The Valley Road Old Boys (Senior) Association to the memory of their school-fellows who fell in the Gt. War 1914-1918. "Live thou for England-we for England died". (88 names).
132. Sunderland Drill Hall.	Plaque.	S	Nov. 1920 by Cllr. W. Rowe. N/A.	N/A (dedicated to the members of the sgts. Mess of the first line 7 <sup>th</sup> battalion D.L.I. 56 officers & 500 men).
133. Sunderland. Chester Road School.	Plaque.	S	Jun. 1920 by S.M. Swann. N/A.	"Dulce et decorum est pro patria mori" (64 names).
134. Sunderland. Bethesda Free Church.	Vestries & ROH.	R	Oct. 1920. N/A.	These vestries were erected to the glory of God & as a memorial of the courage & self-sacrifice of the men connected with this Church who served their King & Country in the Gt. War "enduring hardship & facing (closest to recognising

				horror of war) danger & death in the cause of Justice & Liberty” & to perpetuate the honoured memory of those who fell & whose names are recorded here. They were a wall unto us both by night & day (24 names).
135. Sunderland. Gray School.	Plaque.	S	N/A.	Faithful unto death. To the imperishable memory of those old boys of the Gray school who gave their lives for King & Country in the Gt. War 1914-1918 (76 names & ranks, listed alphabetically).
136. Sunderland. Hood Street Methodist Church.	ROH.	R	N/A.	Memento of the Gt. War Aug. 1914- Nov. 1918. Officials, Scholars & Bible Class members of Hood Street U.M. Church & School (34 names).
137. Sunderland. Tatham Street Methodist Church.	ROH.	R	N/A	N/A.
138. Sunderland Orphan Asylum.	Plaque.	S	Mar. 1920 by Ald. Ritson, Mayor. N/A.	Dedicated to former pupils (18 names & rank, listed by rank).
139. Sunderland Teacher Training College.	ROH.	S	N/A.	Sunderland Day Training College Roll of Honour. In this world there is no death, but forgetfulness. (9 names of teachers from local schools who fell with the name of the school in which they taught & 37 names, rank & reg. listed alphabetically).
140. Sunderland Telephone Exchange.	Plaque.	S	N/A.	Engineering Department

				Sunderland Section. "These laid the world away, poured out the red sweet wine of youth gave up the years to be" - poem 'The Dead' by Rupert Brooke (7 names of fallen & 44 of those who served).
141. Sunderland. National Reserve Club & Institute.	ROH.	S	Nov. 1921 by Col. E. Vaux, dedicated by Rev. J.O. Aglionby. N/A.	N/A. (153 names of those who served & 7 fallen).
142. Sunderland Marine Engineers Association.	?	S	Dec. 1920 by Mayor of Sunderland, dedicated by Rev. F.J. Cutts. N/A.	N/A. (43 names of members who fell).
143. Sunderland. St. John's Church.	Plaque.	R	N/A.	N/A.
144. Usworth. Holy Trinity Church.	Screen & Plaque.	R	Feb. 1922 by Mr. John Walmsley, Chairman of the Parish Council, dedicated by Bishop of Durham. N/A.	To the glory of God & in honoured memory of those from the parish of Usworth who fell in the War 1914- 1918 (119 names, ranks & reg. listed alphabetically).
145. Usworth Colliery.	ROH.	S	N/A.	Roll of Honour. The names of Usworth Colliery Workmen & Officials who served with the colours in the Gt. War 1914-1919 (666 names).
146. Washington. Green.	Cross.	S	Jun. 1920 by Earl of Durham. N/A.	1914-1919. Sacred to the memory of those from the parishes of Washington & Barmston who died for King & Country (173 names).

147. Washington Colliery.	ROH.	S	Mar. 1921 by J. Olds, Treasurer of the Lodge. £200. N/A.	Roll of Honour. For King & Country. Dedicated to the memory of those Washington Colliery workmen who made the supreme sacrifice. 1914 the Gt. War 1919. Washington Miners Lodge War Fund. For Freedoms Cause (64 names).
148. Washington. Our Blessed Lady Immaculate R.C.	Calvary.	R	N/A.	N/A.
149. Washington. Westwood Club.	Plaque & ROH.	S	N/A.	Plaque: Washington Station Club & Inst. Ltd. 'Westwood'. In honour of those who fell & those who served in the two World Wars 1914-1918 1939-1945 (47 names & reg.).  ROH: Roll of Honour 1914-1918 (35 names, rank & reg. of those who died & 236 of those who served).
150. Washington. Holy Trinity Church.	ROH & SGW. 3 lights Centre: depicting Christ in glory, 2 soldiers with angels & martyrs in worship in gun scarred France. North: Oswald King of Northumbria & Sir Philip Sidney with General Gordon, Florence Nightingale & Simon de Montfort. South: Sir Humphrey	R	Jan. 1921 by Col. Ritson. N/A. Pub.sub.	SGW: N/A. ROH: N/A.

	Gilbert, St. Alban, Nurse Cavell, Admiral Lord Collingwood & Sir Henry Lawrence.			
151. Washington. Usworth Colliery.	Plaque.	S	N/A.	In honour of Usworth colliery Workmen who died while serving with the Colours in the Gt. War 1914-1918. "Greater love" etc. (66 names).
<b>Teesdale District.</b>				
1. Barnard Castle Post Office.	ROH.	S	N/A.	Roll of Honour Post Office Barnard Castle (24 names inc. 5 who died).
2. Barnard Castle. St. Mary's Church.	Screen.	R	Apr. 1923 by Bishop of Gloucester. N/A.	1914-1918. To the Glory of God & to commemorate those who fell in the Gt. War (122 names & ranks. Listed by rank).
3. Barnard Castle School.	SGW & Panels. Windows depict Upper lights: The Lord in glory, Archangel Michael, Archangel Gabriel, St. George & St. Andrew.  Lower: Crucifixion, Virgin Mother, Presentation in the Temple, Annunciation, The Centurion, Christ & the doctors, & Sons of Zebedee.	S	May 1920 by the Bishop Jarrow in place of Bishop Moule who had died suddenly. £1,700. Pub. Sub.	On Window: To the glory of God & in loving memory of the sons of this school who gave their lives for their Country in the Gt. War 1914-1919.  Above Panelling: "O not in vain has been your great endeavour for by your dying life is born again & "Greater love" hath no man tokened ever. Than with his life to purchase life's high gain" – 'The Vision Splendid' by John Oxenham.  On Thanksgiving Panel:

				In thankfulness to God for the safe return of many sons of the school from the perils of the Gt. War. "Grant that they may live to see Fruits of their victor all nations drawn to Thee. The silver cord-the golden bowl-Unbroken-whole-Renewed-restored We thank thee, Lord" – Ecclesiastes 12:6-7. (162 names of pupils & 4 masters).
4. Barnard Castle Freemasons.	ROH.	S	N/A.	Book title: A History of Freemasonry in Barnard Castle. (17 names, rank & reg. plus 3 other names. Listed alphabetically).
5. Barnard Castle. Wes. Methodist Church.	Organ & Plaque.	R	Apr. 1922 by Mrs. Hunton York, dedicated by Rev. H. Tegoning. N/A.	Top panel: The organ in this church is dedicated to the glory of God in sacred memory of the following who made the supreme sacrifice in the Gt. War.  Lower panel: A thank offering for the gracious providence who preserved the following to return to their homes (17 names of fallen, 88 names of those who served).
6. Barnard Castle. Wes. Methodist Church.	Plaque.	R	Sep. 1920 by Mrs. John Guy (the oldest teacher). N/A.	To the glory of God & in sacred memory of the under mentioned scholars of this Sunday School who gave their lives for King & Country in the Gt. War 1914-1919 (16 names).

7. Barnard Castle. Newgate Methodist Church.	SGW.	R	N/A.	In loving memory of the young men of this church who laid down their lives in the Gt. War 1914-1918. "They were a wall unto us both by night & by day" - Samuel 25:16 (10 names).
8. Barnard Castle School.	ROH.	S	N/A.	North Eastern County School Roll of Honour, The Gt. War 1914-1918 (141 names, ranks, reg., place of death & age of former pupils & 4 masters. Listed alphabetically).
9. Barnard Castle. St. Mary's Church.	ROH.	R	N/A.	Church War Memorial. Names of those who fell in the Gt. War 1914-1920 (123 names with some ranks. Listed alphabetically).
10. Barnard Castle. Bowes Museum.	Cross.	S	Jul. 1921 by Earl of Durham, dedicated by Bishop of Durham. N/A. Cost borne by Officers of the Regiment.	N/A.
11. Barnard Castle. Bowes Museum.	Obelisk.	S	Oct. 1923 by Lord Barnard, dedicated by Rev. H.W. Bircham. £400. Pub. sub. & house to house collections.	"Pro patria" 1914- 1919. In grateful remembrance of the men of Barnard Castle of all ranks who fell in the Gt. War. For God, King & Country they gave their all (125 names).
12. Butterknowle. Main Street.	Obelisk.	S	N/A.	To the memory of the men of Butterknowle who fell in the Gt. War 1914-1918. "Greater love" etc. Let those who come after see to

				it that their names be not forgotten (23 names).
13. Butterknowle. Prim. Methodist Church.	Plaque.	R	N/A.	In grateful remembrance of the young men of this Church who made the supreme sacrifice in the Gt. War 1914-1918 (2 names) "Lest we forget".
14. Butterknowle. Methodist Church.	Plaque.	R	N/A.	In loving memory of (2 names) killed in action 1914-1918. "Lest we forget".
15. Cockfield. Roadside.	Cross.	S	Jul. 1922 by Mr. Hustler in place of Lord Gainford. £250. N/A.	To the glory of God & in thankful remembrance of the men from the parish who gave their lives for us in the Gt. War 1914-1918. "Greater love" etc. (45 names).
16. Cockfield. Methodist Church.	Plaque.	R	N/A.	In grateful memory of the men of this church who gave their lives in the Gt. War 1914-1918. "Greater love" etc. (10 names).
17. Eggleston. Holy Trinity Church.	Triptych style ROH.	R	1920? H. Abbot unveiled it, but since Bishop Moule dedicated the plaque & died suddenly mid 1920 it seems likely that this memorial was unveiled 1919-1920. N/A.	For God, King & Country. "Greater love" etc. Roll of Honour. Our Heroic Dead (11 names of fallen & 39 of those who served).
18. Evenwoold Cemetery.	Obelisk.	S	Jun. 1921 by Col. T. Dowling, dedicated by Rev. R.E. Ragg. £131. N/A.	To the glory of God & in thankful remembrance of the men of Evenwood, Ramshaw & Lands who



				made the supreme sacrifice during Gt. War 1914-1918 (48 names).
19. Evenwood. Comrades Club.	Plaque.	S	Nov. 1921 by J. Lowson, an ex-soldier. N/A.	Comrades of the Gt. War. In Memoriam (37 names, ranks & reg. listed alphabetically).
20. Evenwood. Working Men's Club.	ROH.	S	N/A.	Evenwood Workmen's Club Roll of Honour. Their lot the glorious price to pay. Ours to record with grateful pride. That Freedom lives on earth today. Because they died (10 names).
21. Forest in Teesdale Primary School.	Triptych.	S	N/A.	To the memory of the old scholars of Forest School who sacrificed their lives in the Gt. War & also those that fought in the same. They have fought the good fight righteously in the cause of humanity that honour might live (7 names of fallen & 23 who served).
22. Gainford. St. Peter's Home.	Plaque.	S	Jul. 1923 by J. Pearson Esq. Chairman of Tudhoe & Gainford Homes Committee, of the Newcastle Board of Guardians. Cost met by Boards of Guardians at a pro rata rate of how many boys they each had in their care.	N/A. (126 names inc. 12 fallen).
23. Gainford. St. Mary's Church.	Cross.	R	Mar. 1921 by Sir Arthur Pease,	These men of Gainford Parish laid down their

			dedicated by Rev. H.C. Watson. £150. Pub. sub.	lives in the Gt. War 1914-1918 (25 names, rank & which service, listed by rank).
24. Hamsterley Village Centre.	Cross.	S	Jun. 1921 by Col. T. Dowling. N/A.	A tribute of honour (8 names) 1914-1919. They gave their lives for their country, their souls to God & their names to posterity.
25. Ingleton. St. John's the Evangelist.	Plaque.	R	N/A.	"Lest We Forget". This tablet is erected to the memory of these eight gallant sons of Ingleton Parish who gave their lives in the Gt. War that Britain might live (8 names).
26. Langton Beck. St. James the Less Church.	2 ROH's.	R	N/A.	1 <sup>st</sup> : Roll of Honour Parish of Forest cum Harwood. God is our refuge & strength (45 names). 2 <sup>nd</sup> : In Memoriam. They rest from their labour (8 names).
27. Lynesack. St. John's Church.	Plaque.	R	N/A.	Lynesack & Woodland. To the glory of God & in honoured memory of (38 names) who gave their lives for King & Country in the Gt. War 1914-1918.
28. Middleton in Teesdale. Horsemarket.	Obelisk.	S	Oct. 1921 by Lord Barnard. £400. N/A.	Our "glorious dead" who fell in the Gt. War 1914-1918. "Greater love" etc. On the back: Erected in grateful memory of the fallen, & in honour of those who served by the inhabitants of Middleton in Teesdale 1921 (32 names of fallen)

29. Middleton in Teesdale. St. Mary's Church.	Plaque.	R	Oct. 1919 by Archdeacon Derry. N/A.	To the glory of God & in memory of the men who fell in the war 1914-1916 (35 names & reg.).
30. Middleton in Teesdale. Wes. Methodist Church.	Plaque.	R	N/A.	To the glory of God & in honoured memory of the old scholars of this circuit who fell in the Gt. War 1914-1919. Old Scholars of Middleton Sunday School who served. "A people who jeoparded their lives, even unto death" (15 names of fallen & 25 who served).
31. Newbiggin School.	Plaque.	S	1921. £32. N/A.	Parish of Newbiggin 1914-1918. In honoured memory of the men of this parish who took part in the Gt. War. Killed (5 names) Served (36 names).
32. Staindrop. St. Mary the Virgin Church.	Plaque.	R	Dec. 1920 by Lord Barnard. N/A.	"Their name liveth for evermore". Giving thanks to God for a great deliverance, this tablet is erected to keep alive the memory of the men from this parish who fell in the Gt. War 1914-1919. God grant them eternal rest (40 names).
33. Staindrop. St. Mary the Virgin Church.	Book of Remembrance.	R	Nov. 1922. N/A.	On Cover: Roll of Honour. Title page: The Gt. War 1914-1919 Roll of Honour Staindrop County Durham. (41 names of fallen, plus parents & service details, 182 names of

				those who served with details of service, medals & wounds) They died that we might live 1914-1918.
34. Staindrop. Scarth Memorial Hall.	Room added as a meeting room.	S	N/A.	Dedicated to the men of Staindrop who died.
35. Stainton. Roadside.	Obelisk.	S	Apr. 1924 by Major Wormald. N/A.	“Lest We Forget”. In grateful memory of the men of this township who fell in the Gt. War 1914-1918 (15 names).
36. Stainton Village Hall.	ROH.	S	N/A.	Our Roll of Honour in the Gt. War (49 names).
37. Winston. St. Andrew’s Church.	Plaque.	R	N/A. Pub. sub.	To the glory of God. This tablet was erected by public subscription in grateful memory of the men from this parish who laid down their lives in the Gt. War 1914-1919. “They died that we might live” (8 names, ranks, reg. & place where killed, listed by date of death).
38. Woodland. Roadside.	Pillar.	S	N/A. Stone & material donated by the Cargo Fleet Iron Co., owners of Woodland Colliery.	Erected to the memory of the men of Woodland Village & District who served in the Gt. European War. “For the Worship of God & the Benefit of this Land be Steadfast & Lasting in all things without end. And I command all true men to help each other Right to Do & Right to Receive” – proclamation of Henry III. (7 names, rank & reg. of fallen & 43 who served & 13 on Home

				Service, listed alphabetically).
<b>Tynedale District.</b>				
1. Acomb. Methodist Church.	Plaque.	R	N/A.	To the glory of God & in grateful remembrance of the old scholars who fell in the Gt. War 1914-1918. "Greater love" etc. (10 names).
2. Allendale. Trinity Methodist Church.	SGW. 2 lights, first: depicts Jesus in a red robe with hand extended. Second: a soldier wounded in the head leaning against a tree slump looking toward Jesus in window 1.	R	Jul. 1920 by Lt. Col. H.C. Millican. £180. N/A.	Window 1: (18 names of those who served).  Window 2: First line of "Abide with me" – hymn in honoured memory of (4 names of fallen) who made the supreme sacrifice.
3. Allendale. St. Cuthbert's Church.	Lychgate.	R	Aug. 1920 by Viscountess Allendale, dedicated by Canon Newsom. N/A.	For God, King & Country. To the glory of God & in grateful memory of men from this parish who gave their lives for their Country in the Gt. War 1914-1919 this lychgate is dedicated. They whom this lychgate commemorates were numbered among those who at the call of King & Country left all that was dear to them etc. (2 names).
4. Allendale Prim. Methodist Church.	Plaque.	R	Sept. 1920 by Rev. John Williams, dedicated by Rev. Wm. Armstrong.	Sacred to the memory of (3 names) who gave their lives during the Gt. War 1914-1918. "Faithful unto death"

			N/A.	(3 names & dates of death).
5. Allenheads. Village Green.	Cross.	S	Oct. 1920 by Viscount Allendale. £160. Site given by Viscount Allendale & all other cost raised by pub. sub	To the glory of God & in proud & loving memory o f the men of this parish who gave their lives in the Gt. War 1914-1918 (4 names).
6. Allensheads. Sparty Lea Prim. Methodist Church.	ROH.	R	N/A.	Roll of Honour. 1914-1918 (45 names).
7. Allensheads School.	ROH.	S	Oct. 1922 by Mrs. Maddison of the vicarage. N/A. Gift of Mr. George Lindsay, Head of the School.	N/A. (22 names of those who served & 3 fallen).
8. Barton Mill. Village Green.	Cross.	S	Jul. 1920 by Lady Bowes –Lyon of Ridley Hall. N/A. Pub. sub.	In memory of those from this district who gave their lives for right & freedom home & country in the Gt. War 1914-1918. "Their name liveth for evermore" (22 names, ranks & reg. listed by rank).
9. Bardon Mill. Methodist Church.	ROH.	R	N/A.	Roll of Honour. To the glory of God & to commemorate the devotion of those of this church & Sunday School who served the cause of righteousness during the two world wars. The following were mercifully spared 1914-1918 (17 names) Engraved below are the names of those who made the supreme sacrifice (2 names).

10. Bellingham Cemetery.	Lychgate.	S	Sep. 1921. N/A. Pub. sub.	In Memoriam 1914-1918. To the glory of God & in proud memory of the men from this countryside who fell in the cause of right & freedom (33 names) also in gratitude for services rendered in the same cause by those named below & on the opposite wall (144 names).
11. Bellingham. St. Cuthbert's Church.	Plaque.	R	N/A	Sacred to the memory of (33 names) belonging to this parish who laid down their lives for their country in the war against Germany & her allies 1914-1918. "Their name liveth for evermore".
12. Bellingham. St. Oswald R.C.	Plaque.	R	N/A.	Pray for the souls of (6 names) who also died for us 1914-1918 R.I.P.
13. Bellingham United Methodist Church.	Plaque.	R	Apr. 1921. N/A.	United Methodist Church, Bellingham. To the Glory of God & in honoured memory of the members & scholars of this church, who laid down their lives in the Gt. War 1914-1919 (4 names).
14. Bellingham. Pres. Church.	Plaque.	R	Apr. 1920 by Maj. Gen. Sir R.A. Kerr-Montgomery. N/A.	In grateful remembrance of (9 names, rank & reg. listed under regiment and rank) who fell in the Gt. War 1914-1918. "They died the noblest death that man can die; fighting for God & right & liberty; & such

				a death is immortality” – ‘All’s well’ by John Oxenham.
15. Bellingham. Reed Charity School.	Plaque.	S	N/A.	In memory of (11 names) old boys of this school who laid down their lives in the Gt. War 1914-1918. “Greater love” etc.
16. Beltingham. St. Cuthbert’s Church.	ROH.	R	N/A.	To the glory of God. In loving commemoration of the men of this Parish of Beltingham with Henshaw, who gave their lives for their Country in the Gt. War 1914-1919. “Greater love” etc. “Grant Them Eternal Rest, O Lord, & let Thy perpetual Light shine upon them. We know that we have passed from Death unto Death” – prayer ‘Requiem Mass’. (23 names, ranks & reg. listed by rank).
17. Birtley. Roadside.	Cross.	S	1920. N/A. Site given by the Duke of Northumberland.	In honour of the men from this parish who fell in the Gt. War 1914-1918 (9 names).
18. Blanchland. St. Mary’s Abby grounds.	Cross.	R	N/A.	Erected in memory of the men of this parish who gave their lives in the Gt. War 1914-1918. All they had they gave. (9 names).
19. Byrness School.	Plaque.	S	N/A.	Byrness C.E. School. In memory of the old scholars of the above school who served their King & Country in its hour of need. 1914-1918 (12 names inc. 1 fallen).



20. Byrness. St. Francis Church.	ROH.	R	N/A. Pub. sub.	Byrness Roll of Honour 1914-1918. Parishioners who served their King & Country in the Gt. War (24 names & ranks inc. 2 fallen, listed by rank).
21. Bywell.	ROH.	S	N/A.	List of Fallen (40 names).
22. Carrshields School.	ROH.	S	N/A.	Roll of Honour of old scholars who served in the Gt. War 1914-1918 (16 names inc. 4 fallen).
23. Catton.	Reading Room Extension.	S	Oct. 1925. N/A.	Catton Reading Room New Extension opened by Mr. & Mrs. J.W. Brough October 10 <sup>th</sup> 1925.
24. Chollerton. Roadside.	Cross.	S	Aug. 1921. N/A.	Chollerton Parish. In reverent & grateful memory of our men who fell in the Gt. War 1914-19 (30 names & reg.).
25. Corbridge Cemetery.	Cross.	S	Oct. 1921. N/A. Pub. sub.	This memorial was erected by the Parents & Friends of the men from the parishes of Corbridge, Dilston, Halton & Whittington who fell in the Gt. War 1914-1918 (135 names, rank & reg. listed alphabetically).
26. Corbridge. St. Andrew's Church.	Plaque.	R	Jul. 1920 by Lt. Gen. Sir Percy Wilkinson, dedicated by Bishop Hornby. N/A.	"Greater love" etc. To the imperishable memory of those men of Corbridge who gave their lives during the European War 1914-1918. "In sure & certain hope of the

				Resurrection to Eternal Life through our Lord Jesus Christ” – English Book of Common Prayer (108 names).
27. Corbridge. St. Andrew’ Church.	Lychgate.	R	Jul. 1920 by Lt. Gen. Sir Percy Wilkinson, dedicated by Bishop Hornby. N/A. Pub. sub.	Over Gateway: To the greater glory of God & in never fading memory of all the noble sons of this parish who laid down their lives for God, King & Country in the Gt. War 1914-1918. This lychgate was erected 1920. “A people that jeoparded their lives unto the death in the high places of the field” – Judges 5:18.  On East Side: “Christ died for all that they which live should not henceforth live unto themselves by unto him which died for them & rose again” – Corinthians 5:15  On West Side: Sacred to the memory of the men of Corbridge who fell in the Gt. War 1914-1918 (see above).
28. Corbridge. Tynedale Rugby Club.	ROH.	S	Jan. 1921 by Rector of Hexham, Rev. J.V.C. Farquhar. N/A. Subscription list among the members.	European War 1914-1918. Tynedale Rugby Football Club Roll of Honour to perpetuate the memory of those who laid down their lives for King & Country in the Gt.War. “Greater love”. (49 names).
29. Corbridge. Wes. Methodist Church.	Plaque.	R	N/A.	To the glory of God & in memory of the men of this church who

				gave their lives for their King & Country in the Gt. War 1914-1919. "Greater love" etc. (11 names & ranks, listed by rank).
30. Corbridge. Hill Street Methodist Church.	Plaque.	R	N/A.	In loving memory of the members of the Choir of this church who gave their lives in the Gt. War 1914-1918. We loved them in life let us honour them in death (6 names).
31. Corbridge. Corchester School.	Plaque.	S	N/A.	These Old Corchester Boys fought & died for their country (11 names, ranks & reg. listed alphabetically).
32. Falstone. St. Peter's Church.	ROH.	R	N/A.	Falstone War Memorial 1914-1918 Salute the "glorious dead" who went out & returned not (28 names).
33. Falstone Cemetery.	Cross.	S	Apr. 1921. N/A. Pub. sub.	Erected by public subscription in honoured memory of (28 names). They sacrificed all for God, King & Country. 1914-1918. Salute the "glorious dead" who went out & returned not (28 names).
34. Falstone. Presb. Church.	Plaque.	R	N/A.	Sacred to the memory of our brethren who fell in the Gt. War 1914-1918. "Greater love" etc. (14 names & reg.).
35. Great Bavington. Presb. Church.	ROH.	R	N/A.	Roll of Honour. The Gt. War 1914-1918 Roll of Heroes (19 names, rank & reg. of those who served & 8 fallen

				the fallen were all privates and listed alphabetically).
36. Great Whittington. Wes. Methodist Church.	Plaque.	R	Jan. 1920 by Lt. Col. J.R. Robb. N/A.	Pro Deo. In memory of the men who gave their lives for their King & Country in the Gt. War 1914-1919 (5 names, ranks & reg. listed by rank).
37. Greenhead. Village Green.	Cross.	S	Nov. 1920 by Col. Riddell. N/A.	To the immortal memory of the men from this parish who fell in the Gt. War 1914-1919 in service for their King & Country (19 names, ranks & reg. listed by rank).
38. Greenhead. St. Cuthbert's Church.	Plaque.	R	Dec. 1920 by Bishop of Durham. N/A.	To the glory of God & in loving memory of the Officers, Non-commissioned Officers & Men from this Parish who gave their lives in the Gt. War of 1914-1918 for their King & Country in the cause of Freedom, Truth & Justice (21 names, ranks & reg. listed by rank).
39. Greystead. St. Luke's Church.	Plaques.	R	N/A.	1 <sup>st</sup> Plaque: To the glory of God & in honoured memory of the men of this Parish who fell in the Gt. War 1914-1919. May they rest in peace. (5 names, ranks, reg., date & place of death & where buried, listed by rank).  2 <sup>nd</sup> Plaque: In memory of the men of this parish who served their God & Country in the

				hour of need 1914-1919 (27 names, ranks & reg. listed by rank).
40. Hallington. Roadside.	Cross.	S	Sep. 1921 by Col. E.P.A. Riddell, dedicated by Rev. W.W. Lunden, chairman of the committee & rector. N/A. Site given by Mr. W. Stephenson & pub. sub. The balance of which was met by Misses Spencer of Hallington Demesne.	In grateful memory of the men from Hallington & Bingfield District who served 1914-1918. The following died for England. They sought the glory of their country; they see the glory of God (6 names, ranks & reg. listed by rank).
41. Haltwhistle. Town Centre.	Cross.	S	Nov. 1926 by Brig. Gen. E.P.A. Riddell, dedicated by Rev. Canon E.B. Hicks. N/A. Pub. sub.	In proud & grateful memory of those from this district who gave their lives in the Gt. War 1914-1918 (146 names & ranks, listed alphabetically).
42. Haltwhistle.	Hospital.	S	Aug. 1922 by Mrs. Hope-Wallace. £7,000. Pub. sub. plus £2,000 from Red Cross Soc. & Order of St. John of Jerusalem Ambulance Assoc.	N/A.
43. Haydon Bridge. Town Centre.	Statue of Northumberland Fusilier in full kit watchful stance.	S	Sep. 1921 by Gen. Sir Loftus Bates. £972. N/A.	In proud & loving memory of the men of the parish of Haydon who gave their lives for King & Country in the Gt. War 1914-1919 (57 names, ranks & reg. listed alphabetically).
44. Haydon Bridge. United Reform Church.	Communion Table.	R	N/A.	To the glory of God & in memory of (4 names) who gave their lives for their Country in the Gt. War 1914-

				1918.
45. Haydon Bridge. St. Cuthbert's Church.	Reredos.	R	Oct. 1920 by Bishop Ormsby. N/A. Pub. sub.	To the glory of God & in memory of those from this parish who laid down their lives in the Gt. European War 1914-1919 (53 names, ranks & reg. listed in no particular order).
46. Haydon Bridge. Shafto Trust First School.	Door frame.	S	Jun. 1921 by Canon Crawhall. N/A. Mainly by pupils of the school.	In grateful memory of the pupils & staff of this school who fell in the Gt. War 1914-1919 (40 names, ranks & reg. listed in no particular order).
47. Haydon Bridge. Methodist Church.	Pipe Organ.	R	N/A.	This organ is dedicated to the glory of God, in grateful & loving memory of those associated with the church who made the supreme sacrifice in the Gt. War 1914-1918. "Greater love" etc. (20 names).
48. Haydon Bridge. Community Centre.	Photographs.	S	N/A.	N/A.
49. Hedley on the Hill.	Memorial Hall.	S	N/A. Pub. sub. & fund raising.	N/A.
50. Henshaw. All Hallows Church.	Reredos.	R	N/A.	To the glory of God & in proud & grateful memory of those who gave their lives for King & Country In the Gt. War 1914-1918 (23 names).
51. Hexham. Beaumont Street, entrance to the Abbey.	Arch.	S	Oct. 1919 by Maj. Gen. Sir Percy Wilkinson, dedicated Rev. J.E. McVitie. N/A.	This arch was presented to the Town to commemorate the services of the 4 <sup>th</sup> Northumberland Fusiliers (TF) in France & Belgium during the

				war 1915-1918. The Battalion mobilised at Hexham on August 4 <sup>th</sup> 1914.
52. Hexham.	St. Wilfrid's Memorial Hospital & Cross.	S	Sep. 1921 by Prince Henry, dedicated by the Rev. J.V.C. Farquhar. £15,000 for hospital & cross. Pub. sub.	Cross: Here are inscribed names which bid us by service our debt repay. This cross & St. Wilfrid's War Memorial Hospital are dedicated to the glorious memory of the men of Hexham who laid down their lives in the Gt. Wars 1914-1918 1939-1945 (230 names, ranks & reg. Listed in regiments and then by rank).
53. Hexham Abbey.	ROH.	R	Feb. 1936 by Bishop of Newcastle. Frame £9/10s/0d donated anonymously. The Roll was a gift from Miss Charlton.	Heroes of the Battlefield 1914-1918. Hexham Soldiers & Sailors Heroes the Wide World Over. A noble company doth worship thee. Let us remember with thanksgiving & with all honour before God & man these noble living & "glorious dead", who went bravely forth to conquer & to die for God, King Empire, Home & the saving of humanity (247 names).
54. Hexham. Trinity Methodist Church.	Plaque.	R	Oct. 1920 by Lt. Col. J Ridley Robb. N/A.	To the glory of God & in memory of the following men of this church who gave their lives in the Gt. War 1914-1918. "Faithful unto death" (28 names).
55. Hexham St. Aidan's Church.	Plaque.	R	Jan. 1921. N/A.	To the glory of God & in honoured memory

				of those of this congregation who gave their lives in the Gt. War 1914-1919. "Their name liveth for evermore". (17 names, ranks & reg. Listed by rank).
<b>56.</b> Hexham. St. Mary's R.C.	Altar & Plaque.	R	Jan. 1920 by Bishop of Hexham. £260. Pub. sub.	Plaque: The adjoining altar has been erected to the glory of God & in memory of the following member of the congregation of this church who died in the Gt. War 1914-1919 Requiescant in Pace (35 names only 1 rank mentioned that of a Lieut. Col. Although he is not alphabetically first he appears first, there are no ranks attached to the other fallen and all are listed alphabetically).
<b>57.</b> Hexham Post Office.	Plaque.	S	May 1922. N/A.	In honoured memory of those connected with this Postal District who made the supreme sacrifice in the Gt. War 1914-1919 (21 names).
<b>58.</b> Hexham Rugby Club.	Pavilion.	S	1921 by H.I Welford, President Northumberland Rugby Club. Former Army hut purchased by club fund raising & pub. sub.	N/A.
<b>59.</b> Hexham Queen Elizabeth Grammar School.	Plaques.	S	Jul. 1923. N/A. Subscription from members of the Assoc.	1 <sup>st</sup> : To the glory of Almighty God the only giver of all victory & the memory of the Fallen thankfully



				dedicated (113 names inc. 16 fallen). 2 <sup>nd</sup> : A.D. 1914-1918. To the glory of Almighty God the only giver of all victory and the memory of the fallen thankfully dedicated (16 names).
60. Hexham Golf Club.	Plaque.	S	N/A.	In memory of those the members of this club who fell in the Gt. War 1914-18. "Dulce et decorum est pro patria mori" (16 names).
61. Hexham Sele County First School.	Bookcase.	S	N/A. Given by Old Boys.	Given by the Old Boys of this school the Gt. War 1914-1918 in proud memory of their fallen comrades. (No names).
62. Hexham. Hencotes Congregational Church.	Plaque.	R	N/A.	In memory of The Brave Men of this Church who gave their lives in The Gt. War, 1914-18. Their souls are in the hands of God. "Their name liveth for evermore" (6 names).
63. Hexham. English Presb. Church.	ROH.	R	Jan. 1921. N/A. Donated by Mrs. David Low as a thanksgiving for the conclusion of the war & the sage return of her son.	"The Lord thy God is with thee whithersoever thou goest" – Joshua 1:9. An act of thanksgiving on the conclusion of the Gt. War. Mary W. Low (144 names).
64. Hexham Council School.	ROH.	S	N/A.	N/A.
65. Hexham. St. Wilfrid Institute.	Shrine.	S	Jul. 1917 by Mrs. C.W.C. Henderson, dedicated by Canon E. Sidney	Dedicated to 'The Returning Brave'. (100+ names).

			Savage. N/A. Cost covered by Mrs. C.W.C. Henderson.	
66. Hexham Cricket Club.	ROH.	S	N/A.	N/A. (2 names).
67. Horseley. Holy Trinity Church.	Triptych.	R	N/A.	To the glory of God & in proud memory of the men of this countryside who fell in the cause of right & freedom 1914-1918 (10 names, ranks & reg. listed alphabetically).
68. Horseley. Roadside.	Cross.	S	Jun. 1923. N/A.	In honour of the men of this parish who fell in the Gt. War (9 names).
69. Humshaugh. St. Peter's Church.	Plaque.	R	1923. N/A.	The Gt. War 1914-1918. In grateful memory of (16 names). "Be thou faithful unto death".
70. Humshaugh. Roadside.	Obelisk.	S	Feb. 1920 by Maj. Gen. Sir R.A. Kerr Montgomery, dedicated by Rev. T.H. Pitman. N/A. Pub. sub. Site given by Maj. E.P. Clayton.	1914 to the memory of those who fell in the Gt. War 1919 (15 names, ranks & reg. listed alphabetically).
71. Humshaugh. Methodist Church.	Plaque.	R	N/A.	To the glory of God & in hallowed memory of the men of this neighbourhood who made the supreme sacrifice in the Gt. War 1914-1918 (12 names).
72. Humshaugh.	Village Hall.	S	1928.	Humshaugh Village Hall 1928. Erected by public subscription in gratitude to the men of this neighbourhood

				who responded to their country's call 1914-1918. "Lest We Forget." (no names).
73. Keeney. Roadside.	Cross.	S	N/A.	To the memory of the young men of Keenley & Broadside who served in the Gt. War 1914-1919 of whom the following six made the supreme sacrifice (6 names, ranks & reg. of fallen & 16 who served, listed alphabetically).
74. Keepersfield. Roadside.	Monument (fountain?).	S	N/A	Dedicated to airmen who died 1914-1918.
75. Kielder. Pres. Church.	Plaque.	R	N/A.	To the glory of God & in grateful memory of the men of Kielder who gave their lives in the two wars (2 names (1 <sup>st</sup> W.W.) & 6 2 <sup>nd</sup> ).
76. Kirkhaugh. Holy Paraclete Church.	Plaque.	R	N/A.	1914 The Gt. War 1918. Kirkhaugh Roll of Honour (5 names of fallen & 14 who served).
77. Kirkwhelpington.	Memorial Hall, Plaque & ROH.	S	Sep. 1924 by Duke of Northumberland. £1,200. Site granted by Duke of Northumberland & pub. sub. (At opening only £716/8s/2d had been raised).	Plaque: To the memory of the men from this village & district who gave their lives in the Gt. War 1914-1918 (13 names, ranks & reg. listed alphabetically).  ROH: Pray for those who have gone from this parish to serve our King & Country on land & sea & air. Our Roll of Honour (106 names & reg. order of listing uncertain).
78. Kirkwhelpington	Triptych.	S	N/A.	In grateful memory of

School.				members of this school who gave their lives in the Gt. War. "Greater love" etc. Their bodies are buried in peace, but "Their name liveth for evermore" (10 names, ranks & reg. all privates listed in no particular order).
79. Kirkwhelpington. St. Bartholomew Church.	Chancel Screen.	R	May 1923 by Bishop of Newcastle, Dr. Wild. N/A.	To the glory of God & in grateful memory of the men from this parish who gave their lives in the Gt. War (13 names, ranks & reg. listed alphabetically).
80. Knarsdale. St. Jude's Churchyard.	Cross.	R	N/A. Pub. sub.	In hour of the following who laid down their lives for King & Country in the Gt. War. "Greater love" etc. (5 names, ranks & reg. listed by rank).
81. Lambley. St. Mary & Patrick's Churchyard.	Cross & Photographs.	R	Feb. 1920 by Sir Thomas Oliver, dedicated Rev. E.B. Hicks. N/A. Pub. sub.	Cross: Erected by public subscription in honoured memory of (4 names) who sacrificed their lives in the war 1914-1918. To the glory of God. "Greater love" etc.  Photographs: Framed photograph of the four dead surrounding a picture of the memorial cross.
82. Langley. Dean Raw School.	Plaque & ROH.	S	Nov. 1919 by Mr. J Dickinson. N/A.	Plaque: Erected by the inhabitants of Langley on Tyne to the memory of the soldiers from this District who were killed in action during the Great European War 1914-1918. "Greater love" etc. (6

				names, ranks & reg. listing unknown).  ROH: Dedicated to those from the District who served (35 names, ranks & reg. listing unknown).
83. Mickley. Hedley on the Hill Mission Church.	Plaque.	R	May 1920 by Lt. Col. Robb, dedicated by Canon Kempson. N/A.	To the glory of God & in proud memory of the men of this village who gave their lives in the Gt. War 1914-1918 Our "glorious dead" (7 names).
84. Mickley. St. George's Church.	Plaque.	R	May 1920 by Capt. C.O.P. Gibson, dedicated by Canon Kempson. £76. Pub. sub.	In memory of those who were killed or died on service in the war 1914-1918 (72 names & ranks, listed alphabetically).
85. Newborough. St. Peter's Church.	Lychgate.	R	Jul.1920. N/A.	"Their name liveth for evermore". They are in peace. To the glory of God & in memory of the men of this parish who gave their lives in the Gt. War 1914-1918 (39 names, rank & reg listed by regiment and then rank).
86. Newbrough. Roadside.	Cross.	S	Jan. 1920 by Maj. Gen. Sir Percy S. Wilkinson. N/A. Site donated by Benson Family & pub. sub.	1914-1918 The Gt. War. In sacred memory of (30 names, ranks & reg. listed by rank). R.I.P.
87. Newbrough Boys School.	Plaque & ROH.	S	Sep. 1920 by W.T. Butland, Headmaster. N/A.	Plaque: To the memory of the brave sons of Empire, formerly members of this school, this tablet is erected by past & present scholars. They have fought the good fight, dying in the

				<p>cause of humanity that honour might live (26 names &amp; reg.).</p> <p>ROH: Newbrough Boys' School. A Record of Names &amp; Service in the Gt. War 1914-1919 (127 names, ranks, reg. &amp; date of death, listed by the year in which they left the school).</p>
88. Newton. St. James' Church.	Plaque.	R	N/A.	This tablet was erected by the parishioners in grateful memory of the men who sacrificed their lives for the British Empire in the Gt. War of 1914-1918. "Greater love" et. (3 names & reg.). Killed in action on the western front.
89. Ninebanks School.	ROH.	S	N/A.	Roll of Honour of Old Scholars who served in the Gt. War 1914-1918 (38 names).
90. Otterburn. St. John the Evangelist Church, Presb. Church & Methodist Church all contain the same plaque.	Plaque.	R	N/A.	They sought the honour of their Country they beheld the glory of God (9 names).
91. Otterburn.	Memorial Hall.	S	May 1923 by Duke of Northumberland. £1,200. Land given by Morrison-Bell family who owned Percy Arms Hotel. Vaux Breweries & the Duke of Northumberland contributed the rest raised by	Otterburn Memorial Hall 1914-1919 (9 names of fallen & 57 who served).

			public efforts.	
92. Ovingham. St. Mary's Churchyard	Cross.	R	Apr. 1921 by Col. Riddell. N/A. Pub. sub.	No inscription (18 names, ranks & reg. listed in no particular order).
93. Ovingham. St. Mary's Church.	Picture of Virgin Mary.	R	N/A. Presented by Jane Thorp.	In grateful & loving of the members of the choir who fell in the Gt. War (7 names) & in remembrance of the courage & patience of the women of the parish 1914-1919. We praised thee, O God. Presented to the church by Jane Thorp, choirmaster, 1904-1921.
94. Ovington. Methodist Church.	Plaque.	R	Mar. 1920 by Rev. J.G. Hodgson. N/A.	Erected in memory of the men of the Ovington District who gave their lives for their King & Country in the Gt. War 1914-1918. "Greater love" etc. (10 names & ranks, listed in no particular order).
95. Plenmeller Common.	Cairn.	S	N/A. Built by Tynedale Shepherds.	War Memorial Cairn erected by Tynedale Shepherds in memory of all who died in the Gt. War 1914-1918.
96. Prudoe. St. Mary Magdalene Church.	Lychgate.	R	Oct. 1921 by Duke Northumberland. N/A.	1914 They gave their lives for England 1918 (140 names).
97. Prudoe. St. Mary Magdalene's Church.	Plaque.	R	Aug. 1920 by Col. R.N. Redmayne of Prudhoe Castle, dedicated by Bishop Ormsby. N/A.	To the glory of God & in memory of the men from this parish who fell in the Gt. War 1914-1919 this tablet with their names engraved thereon is erected by Robert Norman Redmayne.

				Sans sang nulle victoriae – family motto evidence of elite personalising memorial. (93 names).
98. Prudoe. Our Lady & St. Cuthbert R.C.	ROH.	R	N/A.	Names of Catholics who died (44 names) Defenders of their Country.
99. Prudoe. West Road Methodist Church.	Organ & Panels.	R	May 1920. Organ unveiled by Mrs. Jeffrey & panels by Mrs. W. Crewe. N/A. Pub. sub.	Dedicated to the memory of the men of this church who served in the Gt. European War 1914-1919 (7 names of fallen & 21 who served).
100. Prudoe. West Road.	Nurse's Home.	S	Feb. 1928 by Duke of Northumberland. N/A.	Prudoe & District War Memorial 1914-1918.
101. Riding Mill. St. James' New Churchyard.	Cross.	R	May 1921 by Lady Scott, dedicated by Canon Richmond. £500. Pub. sub.	1914-1918. Remember with honour those who by their death have ennobled this village (14 names, rank & reg. listed alphabetically).
102. Riding Mill. St. James' Church.	ROH.	R	N/A.	"Greater love" etc. Roll of Honour of St. James', Riding Mill, "Grant them Lord eternal rest, & let light perpetual shine upon them" (12 names).
103. Rochester. Roadside.	Monument. Cross on a large stone plinth surrounded by four stone pillars over which is suspended a roof.	S	Dec. 1921. £337/12s/7d. Pub. sub.	To the glory of God & in proud memory of the men of this country-side who fell in the cause of right & freedom 1914-1918. (36 names, rank 7 reg. of fallen) Also in gratitude for service rendered in the same cause by (17 of served, listed alphabetically).



104. Shortley Low Quarter. St. John's Churchyard.	Cross.	R	Apr. 1922 by Dr. Clifton Brown, M.P. N/A. Pub. sub.	In grateful memory of the heroes of this parish who nobly gave their lives for God, King & Country in the Gt. War 1914-1918. "Greater love" etc. (8 names).
105. Simonburn. Village Green.	Cross.	S	May 1920 by Brig. Gen. W.H. Allgood, dedicated Rector of Simonburn. N/A.	To the glory of God & in abiding memory of those men of the parish of Simonburn who for Home & Country served in the Gt. War this cross here stands in our midst. MDCCCCXX.
106. Simonburn. St. Mungo's Church.	Plaque & ROH.	R	May 1920 by Brig. Gen. W.H.J. Allgood, dedicated by Rector of Simonburn. N/A.	Plaque: To the glory of God & in honour of these men of our parish who fell in the Gt. War 1914-1918 (10 names, ranks & reg. listed by regiment then by rank).  ROH: Roll of Honour. For King & Country "Pro Deo Pro Rege pro patria". (10 names, ranks & reg. of fallen & 60 who served, listed by regiment and rank).
107. Slaley. St. Mary's Church.	Panel & SGW one light depicting Christ triumphant surrounded by angels.	R	Sep. 1921. N/A. Capt. Lindsay Hunting.	Panel: To the glory of God & in proud & sorrowing memory of five of my gallant friends Capt. R.F. Guthrie; Capt. F.C. Lemmey; Capt. C.M. Joicey; Capt. J.E. Ross; Capt. R.R. Jackson. Who gave their lives for their King & Empire & that the present & future generations of England might live as a

				free nation. This window is erected to the above, & in hope that it will remind us who are living that God & Empire stand now as then before all even unto death.
108. Slaley. St. Mary's Church.	Lychgate.	R	Apr. 1922 by Capt. Lindsay Hunting of Slaley Hall, dedicated by Rev. J.H. Salisbury. N/A.	To the glory of God & in ever affectionate remembrance of the following who laid down their lives in the Gt. War 1914-1918 (5 names, ranks & reg. listed alphabetically).
109. Slaley.	Memorial Hall.	S	N/A. Gift of Mr. & Mrs Hunting of Slaley Hall in gratitude for the safe return of their children.	Slaley Commemoration Hall 1914-1920. Erected by Charles S. Hunting & Agnes Mona Hunting in gratitude of the safe return of their children from the war.
110. St. John Lee. St. John's Churchyard.	Cross.	R	May 1921 by Brig. Gen E.P. Riddell, dedicated by Bishop Hornby. N/A.	To the men of this Parish who fell in the war. A.M.D.G. 1914-1919 (42 names, ranks & reg. listed by rank).
111. Stagshaw. St. Aidan's Church.	Organ & Screen.	R	N/A.	N/A.
112. Steel. Lilswood School.	Plaque.	S	N/A.	To the glory of God & in loving memory of the old boys of this school who fell in the Gt. War 1914-1918. "Greater love" etc. (5 names).
113. Stocksfield. Methodist Church.	Organ & Wood Panel.	R	N/A.	To the glory of God & in memory of all associated with this church who made the supreme sacrifice & in honour of those who served during the Gt. War 1914-1919. (No

				names).
114. Stocksfield. Baptist Church.	Plaque.	R	Aug. 1920. N/A.	In grateful memory of the sons of this congregation who gave their lives in the Gt. War 1914-1919. "Faithful unto death" (6 names & ranks, listed alphabetically).
115. Stocksfield. Roadside.	Nurse's Home & Cross.	S	Feb. 1921 foundation stone O home laid & cross unveiled by Viscountess Allendale (Nurse's Home opened Nov. 1921 by Lady Armstrong). £1,500 for both. Site given by Lord Allendale & pub. sub.	Cross: Our "glorious dead". (40 names).
116. Thorneyburn. St. Aidan's Church.	Plaque.	R	N/A.	To the glory of God & in memory of those who fell in the Gt. War 1914-1919 (5 names, reg. & dates of death).
117. Thorneyburn. St. Aidan's Church.	Pulpit.	R	N/A.	A thank offering to God for those men of this parish who returned (22 names).
118. Wall. Village Green.	Cross.	S	Oct. 1919 by Lt. Col. Riddell, dedicated Rev. W.W. London. £332. Pub. sub.	Erected by public subscription in honour of the men of Wall & District who served in the Gt. War 1914-1919 of whom the following nine gave their lives. "They jeopardized their lives unto the death" (9 names, some ranks & reg. listed by regiment and rank).
119. Wall. Village Hall.	ROH.	S	N/A.	Wall on Tyne Reading Room Roll of Honour.

				In honoured remembrance of the members of the Wall Reading Room who went forth to serve their God, King & Country in cause of Justice & Freedom 1914-1918 (36 names, ranks & reg. listed alphabetically).
120. Warden. St. Michael's Church.	Cupboard with seat.	R	1922.	In memory of the sacrifices made by our people in the Gt. War 1914-1918 & especially by those who laid down their lives. R.I.P. (3 names, ranks & reg. listed alphabetically).
121. Wark. Village Green.	Cross.	S	Mar. 1921. N/A.	In memory of the men of this parish who fell in the Gt. War 1914-1918 (12 names, ranks & reg. listed alphabetically).
123. Wark. St. Michael's Church.	Plaque.	R	N/A.	To the glory of God & in sacred memory of the members of this parish who gave their lives in the Gt. War 1914-1918. "Their name liveth for evermore" (12 names & reg.).
124. West Woodburn. Roadside.	Obelisk.	S	N/A. £300. Money raised on rateable value of property.	The World War 1914-1919. Erected by the parish of Corsenside to the glorious memory of (16 names, place of death & date).
125. Whitfield. Holy Trinity Churchyard.	Cross.	R	Dec. 1920 by Lt. Gen. Sir Percy Wilkinson. N/A.	In memory of those from this parish who gave their lives in the Gt. War 1914-1919 (12 names & ranks, listed by rank).

126. Whittonstall. St. Philip & St. James' Church.	Plaque.	R	N/A.	In grateful & honoured remembrance of those from this parish who gave their lives in the Gt. War (4 names, ranks, reg., when killed & age, listed by regiment and rank).
127. Wylam. St. Oswin's Church.	Panelling.	R	Apr. 1925. N/A.	To the glory of God & in grateful memory of (48 names) "pro patria".
128. Wylam. Roadside.	Cross.	S	Mar. 1923 by C.J.W. Blackett, Lord of the Manor, dedicated by Rev. H.H. Barff. £700. Pub. sub.	Erected by the people of Wylam in grateful memory of those who gave their lives in the Gt. War 1914-1918. "They were a wall unto us both by night & day" (42 names).
129. Wylam Council School.	Plaque.	S	Oct. 1920 by Miss Atkinson. N/A. Pub. sub.	In memory of the pupils of this school who fell in the Gt. War 1914-1918 "pro patria" (21 names).
<b>Wansbeck District.</b>				
1. Ashington Hospital.	Ward Extension & Plaques.	S	Foundation Stone laid Sep. 1921 & opened Nov. 1924 by Duke of Northumberland, dedicated by Bishop of Newcastle. £8,000. Pub. sub.	<p>Plaque 1: Ashington War Memorial. This ward was extended September 17<sup>th</sup> 1921 in memory of those who fell in the Gt. War.</p> <p>Plaque 2: This stone was laid on behalf of the local Ex-Servicemen by Private John Wilson (8<sup>th</sup> Batt, H.S.) September 17<sup>th</sup> 1921.</p> <p>Plaque 3: This stone was laid on behalf of the Ashington, Linton, Ellington &amp; Woodhorn</p>

				Miners' Federation George Warne, President. September 17 <sup>th</sup> 1921.
2. Ashington. Bothal School.	Plaque.	S	Feb. 1921 by Francis Priestman Esq. N/A.	In memory of the old boys of Bothal School who died for their Country in the Gt. War (128 names & ranks, listed by rank except the 3 who had won honours who are placed first).
3. Ashington. Holy Sepulchre Church.	ROH & SGW 5 lights taking Ascension as its theme, showing Jesus in glory. Moses, King David, the prophets Isaiah & Jeremiah appear in the other windows.	R	Apr. 1923 SGW: by Capt. A.W. Milburn, Northumberland Hussars & ROH by Richard Miles, Scout Master, dedicated by Bishop of N'Cstle. N/A.	SGW: To the glory of God In memory of the men from this parish who fell in the Gt. War 1914-1918.  ROH: To the glory of God & in memory of these men from this parish who fell in the Gt. War 1914, the stained glass window is placed in this church (158 names).
4. Ashington. Roadside.	Cross.	S	N/A.	N/A.
5. Ashington. St. George's United Reform Church.	Plaque.	R	Feb. 1921 by Rev. Campbell. N/A. Pub. sub.	Erected by the congregation in sacred memory of those who gave their lives in the Gt. War 1914-1919. "Until the day breaks & the shadows flee away" – Song of Solomon 2:17.(25 names).
6. Ashington. Prim. Methodist Church.	Plaque.	R	Oct. 1920 by Rev. J. Sutcliffe. N/A.	Erected by the Sunday School in memory of their teachers & scholars who fell in the Gt. War 1914-1918 (3 names, ranks, reg., & dates of death, listed

				by date of death).
7. Ashington. Second Ave. Methodist Church.	Screen.	R	Jun. 1921 by Sir Thomas Oliver. N/A.	This screen is erected to the memory of those who fell & those who served in the Gt. War 1914-1918.
8. Ashington Central Club.	ROH	S	Jun. 1920 by Capt. W. Nixon Craigs. N/A.	Dedicated to 101 members who served, 5 of whom died.
10. Ashington. Linton & Woodhorn Social Club.	ROH.	S	Sep. 1920 by Capt. W.S. Sanderson. N/A.	To the glorious memory of members of the Linton & Woodhorn Workmen's Club who made the Gt. Sacrifice in the World War 1914-1919. The fallen members were (29 names).
11. Ashington & District Working Men's Social Club.	ROH.	S	Oct. 1921 by Capt. L. Hall.	N/A. (95 names of those who returned plus ranks of officers & 15 names & ranks of fallen, listed by rank).
12. Ashington Cricket Club.	ROH.	S	May 1923 by Dr. Beaton.	N/A. (29 names, inc. 4 fallen).
13. Ashington Library.	Statue of Soldier.	S	N/A. £10,000. Pub. sub.	N/A. (736 names & reg.).
14. Ashington. St. Aidan's R.C.	Plaque.	R	1925. N/A.	"Lest we forget". "Greater love" etc. The following parishioners of St. Aidan's Parish & Old Boys of St. Aidan's School lost their lives in the Gt. War. May their souls rest in peace (52 names).
15. Ashington. Sycamore Road Methodist.	Plaque.	R	N/A.	N/A.
16. Ashington. Northumberland & Durham Miners'	ROH.	S	N/A.	Roll of Honour. For King & Country. Names of those who joined His

Permanent Relief Fund.				Majesty's Forces from the staff of the Northumberland & Durham Miners' Permanent Relief Fund (3 names, ranks, reg., date of death & 36 who served, listed alphabetically).
17. Barrington. Wes. Methodist Church.	Plaque.	S	Mar. 1920 by Dr. F.M. Tindale, dedicated by Rev. F.P. Grant. N/A.	N/A. (5 names of fallen).
18. Barrington Working Men's Social Club.	Plaque.	S	Feb. 1921 by Capt. Brown. N/A.	N/A. (19 names & rank, listed alphabetically).
19. Bedington. Mechanics Institute.	Plaque.	S	Dec. 1921 by J.Caine J.P. President of Institute. N/A.	1914-1918. To our "glorious dead" members of this Institute who fell in the Gt. War (19 names).
20. Bedlington. St. Cuthbert's Church.	ROH on oak panel.	R	8 <sup>th</sup> Oct. 1921 by Sir Loftus Bates. N/A. Owners of Bedlington Coal Co.	In memory of the men employed by the Bedlington Coal Coy. Who fought & fell in the Gt. War 1914-1918 the owner place their names here in grateful remembrance. (273 names)
21. Bedlington. St. Cuthbert's Church.	ROH on oak panel.	R	8 <sup>th</sup> Oct. 1921 by Mr. R.S. Baird a representative of the Netherton Coal Co. N/A. Netherton Coal Co.	In memory of the men employed by the Netherton Coal Coy. Who fought & died in the Gt. War 1914-1918 the owners place their names here in grateful remembrance. (59 names) See Above Exactly The Same Inscription & Date Of Unveiling.
22. Bedlington. St. Cuthbert's Church.	Panelling.	R	8 <sup>th</sup> Oct. 1921 by Mrs. Burdon. N/A. Pub. sub.	To the honoured memory of the men of this parish who gave



				their lives for King & Country in the Gt. War 1914-1918 their fellow parishioners place their names here (85 names) All 3 panels in St. Cuthbert's unveiled on same day.
23. Bedlington. St. Bede R.C.	Photographs in oak frame.	R	Jul. 1922 by Rev. Fr. Baines. N/A.	N/A. (33 names, ranks & reg. listing no know).
24. Bedlington. Trinity Church.	Lectern.	R	N/A.	To the Glory of God & in memory of the members & adherents of this church who gave their lives in the two World Wars 1914-1918 & 1939-1945.
25. Bedlington. Whitley Memorial School.	Photographs.	S	Nov. 1920. N/A.	Dedicated to 2 <sup>nd</sup> Lt. Malcolm Dunn, 22 <sup>nd</sup> Batt. N.F., & Coy. Sgt. Maj. T. Smith, 19 <sup>th</sup> Batt., N.F., both killed in action.
26. Bedlington. St. Bede R.C.	Baptistery & Plaque.	R	N/A.	Of your charity pray for the souls of the members of our parish who gave their lives in the 1914 Gt. War 1918. This baptistery is erected to their memory by the congregation of St. Bede's. May they rest in peace.
27. Bedlington Colliery Institute.	ROH.	S	Apr. 1921 by Mr. Wm. Ridway, Under Manager at 'A' Pit Bedlington Colliery. N/A.	N/A. (31 names).
28. Bedlington. Prim. Methodist Church.	Plaque.	R	Jun. 1921 by Rev. J.T. Bell. N/A.	To the glory of God & in undying memory of the following belonging to this church who gave their lives in the

				European War (9 names & ranks, listing not known).
29. Bedlington. Council School.	Plaque.	S	Nov. 1921 by Major Burdon. £18/16s/6d. Pub. sub.	In grateful memory of the teachers & old scholars who answered their country's call in time of need (3 names of fallen & 23 who served).
30. Bedlington Station. Pit Miners Lodge.	Plaque.	S	Apr. 1922 by J.Cairns M.P.	Dedicated to the 249 members of the Bedlington Pit Lodge of Northumberland Miners' Association, 42 of who died).
31. Bedlington Station. St. John's Church.	Plaque.	R	Dec. 1920 by Capt. Burdon of Hartford Hall. N/A.	To the glory of God & in memory of those who laid down their lives in the Gt. War 1914-1919 (107 names).
32. Bothal. Roadside.	Cross.	S	N/A.	Sacred to the memory of these who in the Gt. War gave their lives for us at home (35 names, ranks & reg. listed by reg. then rank).
33. Bothal. St. Andrew's Church.	Photographs (framed of the fallen).	R	N/A.	N/A. (15 names, rank & reg. listed by regiment then rank).
34. Cambois Welfare Institute.	Triptych.	S	N/A. £83/11s/6d. Paid for out of the Soldiers & Sailors Fund.	N/A.
35. Cambois. Roadside in front of St. Andrew's Church.	Column.	S	N/A.	To the glory of God & in memory of those who fell in the Gt. War 1914-1918. "Greater love" etc. (61 names).
36. Cambois. United Methodist Church.	Plaque.	R	Nov. 1922 by Col. Nicholson, Agent of the Cowpen	"Pro patria". Sunday School Scholars of this church who made the

			Coal Co. N/A.	supreme sacrifice during the Gt. War 1914-1918 (9 names).
37. Cambois. Mechanics Hall.	Plaque.	S	Oct. 1924 by Rev. R. Good. N/A.	Dedicated to members of the Court of Elizabeth Lodge of Ancient Order of Foresters (136 names, of whom 37 died).
38. Choppington. St. Paul's Church.	Reredos.	R	Mar. 1924 by Dr. Neal, dedicated by Rev. H.C. Snowden (Hon. Chaplain to H.M. Forces) N/A. Voluntary public donations.	In grateful remembrance of those from this parish who laid down their lives in the Gt. War. 1914-1918. "Greater love" etc. (184 names of those who served & 9 fallen).
39. Choppington. On the Green.	Cross.	S	Jul. 1921 by Mr. William Short. £230. Pub. sub.	They lived & died like Britons. For King & Country. Erected in proud & grateful remembrance of the men connected with Guide Post, Choppington who laid down their lives in the Gt. War & whose names are inscribed hereon 1914-1919 (51 names & ran, listed alphabetically).
40. Choppington. Westgreen.	Upright Monument of stone with two smaller side stones containing classical figures. Names appear on plaque attached to central stone.	S	Apr. 1925 by Sapper George Smith, dedicated by Rev. J. Burdon. £250. N/A.	This tablet was erected in honoured memory of the following brave men of Choppington District who gave their lives in their Country's cause. May their reward be as great as their sacrifice (82 names)?
41. Choppington Guide Post Social Club.	Plaque.	S	Mar. 1921 by Maj. Crawford. N/A.	Erected in honoured memory of the members of this club

				who sacrificed their lives in the Gt. War 1914-1919. "The men were a wall unto us, both by night & day" (21 names).
42. Choppington.	Colliery Institute & ROH.	S	Mar. 1923 by Mr. F.C. Hallows, agent of Bebside Coal Co. & Choppington Colliery. £7,000. Erected jointly by owners & workmen of the Colliery. Site given by Coal Co. with a supply of materials to the value of £500, £750 from the Coal Industry Social Welfare Organisation Scheme.	Institute: 1923 Choppington Colliery War Memorial 1914-1919. ROH: N/A.
43. Hirst. Wes. Methodist Church.	Monument.	R	Nov. 1921 by Maj. Southern. N/A.	N/A.
44. Hirst. Universal Social Club.	ROH.	S	Jan. 1920 by Mr. W.S. Sanderson. N/A.	"God your arms be praised, Victorious friend! The day is ours" – Shakespeare's Richard III Act 5 Scene 5 (145 names of those who served & 21 fallen).
45. Hirst. Prim. Methodist Church.	ROH.	R	Oct. 1920 by Sir Thomas Oliver. N/A.	Roll of Fallen. "Greater love" etc. (9 names).
46. Hirst. Industrial Social Club.	Plaque.	S	Nov. 1920 by Capt. W.S. Sanderson. N/A.	In Memoriam (151 names inc. 6 fallen).
47. Hirst. Progressive Social Club.	Plaque.	S	Mar. 1921 by Mr. W.S. Pattison. N/A.	N/A.

48. Hirst. Northern Social Club.	Plaque.	S	Sep. 1921 by Capt. W.S. Sanderson. N/A.	To the honour of those members who served with His Majesty's Forces 1914-1919. Erected by Northern Social Club. Ltd. (19 names of fallen & 130 who served).
49. Hirst. Methodist Church.	ROH.	R	Nov. 1921 by Maj. Southern. N/A.	N/A. (14 names of fallen & 71 who served).
50. Nedderton Council School.	Plaque.	S	Jul. 1923 By Col. Fail, an old scholar. N/A.	The European War 1914-1918. In commemoration of the following Old Scholars of Nedderton Council School who gave their lives for their country. "Lest we forget" (11 names).
51. Netherton Training School.	Plaque & ROH.	S	May 1921 by Mr. C.G. Mortimer, Chairman of Netherton School Management Committee, dedicated by Rev. A.G. Dodderidge. N/A.	To the glory of God & in grateful memory of the 74 gallant lads of The Netherton Training School who laid down their lives for their country during the Gt. War 1914-1919. Grateful remembrance is also accorded to the other 570 gallant lads of the school who responded to their Country's call. Of these 180 were wounded & 22 received promotion & honours. The names & achievements of those who served are recorded, & will be preserved in the annals of the school. GOD SAVE THE KING. (No names).  ROH: "Those who lived & those who died.

				They were one in Noble Pride; Britons, Britons, Britons are they ... Britons every one!" (John Oxenham, journalist novelist poet and hymn writer). (74 names, reg. & whether died from wounds or sickness & 576 names, reg. & honours of those who served inc. 6 members of staff).
52. Newbiggin by-the-Sea.	Column.	S	Jul. 1921 by Maj. Gen. Sir R.A. Kerr Montgomery. N/A.	To the glorious memory of the 575 Officers & Men from Newbiggin Colliery who served in the Gt. War 1914-1918 of whom 92 died in the cause of Liberty. (No names).
53. Newbiggin by-the-Sea.	Garden & Arch.	S	Nov. 1924 by Maj. N. Southern, dedicated by Canon Rhodes. The gates were unlocked by Mr. Cutter of the Newbiggin Urban District Council. N/A. Pub. sub. Site given by the Freeholders of Newbiggin.	To the glorious memory of the men of 1914 Newbiggin-by-the-Sea who made the supreme sacrifice. (No names).
54. Newbiggin-by-the-Sea. St. Bartholomew's Church.	ROH.	R	N/A.	Roll of Honour. Pray for the repose of the souls of those of this parish who laid down their lives in the First World War 1914-1918. "Rest eternal grant unto them, O Lord; let light perpetual shine upon them" – prayer 'Eternal Rest' (78 names).
55. Newbiggin by-	Plaque.	R	Apr. 1921 by Rev.	To the glory of God &

the-Sea. St. Mark's United Reform Church.			P.B. Hawkrige. N/A.	in honoured memory of the men of this church who served in the Gt. War 1914-1918 of whom the following laid down their lives in the cause of right & liberty. Mighty by sacrifice. (5 names).
<b>56.</b> Newbiggin by-the-Sea. Ivy Leaf Social Club.	ROH.	S	Aug. 1921 by Col. J.H. Nicholason of Cowpen Hall. N/A. Presented by the 2 men who made & designed the memorial (G. Widderfield & G. Brynhof, both members of the club).	Roll of Honour. To the glory of God & in memory of the undermentioned men of Newbiggin by-the-Sea who paid the supreme sacrifice in the Gt. War 1914-1918 "Not for themselves, but for others" (137 names). (137 names).
<b>57.</b> Newbiggin. Colliery Offices.	Plaque.	S	N/A.	N/A.
<b>58.</b> Newbiggin. Co-operative Store.	Plaque.	S	Jun. 1920 by Rev. Reilly M.C. of Ashington. N/A. Weekly collections.	In loving memory of our beloved fellow-employees, who offered themselves & made the supreme sacrifice for liberty, justice & freedom during Gt. War 1914-1918. Erected by the employees of the Newbiggin Co-operative Society Ltd. (7 names of fallen).
<b>59.</b> North Seaton. Wes. Methodist Church.	ROH.	R	Nov. 1920 by Rev. Leslie C. Fogg. N/A.	Dedicated to the members of the Church & Sunday School. (25 names inc. 5 fallen).
<b>60.</b> North Seaton. Colliery Mechanics Institute.	ROH.	S	N/A.	Roll of Honour North Seaton Colliery Mechanics Institute. Members who volunteered & served their King & Country in the Gt. War 1914-1916

				(sic). God Save The King (160 names & reg.).
61. North Seaton. Wes. Methodist Church.	Plaque.	R	N/A.	To the glory of God & in grateful memory of the men who gave their lives in the cause of Freedom in the Gt. War 1914-1919. "Greater love" etc. (5 names, ranks & reg. listed alphabetically).
62. Stakeford.	Memorial Hall.	S	Foundation stone laid Sep. 1922. Hall opened Dec. 1922. £2,500. Bedlington Coal Co. donated the land plus £250 & pub.sub.	Series of 6 foundation stones telling who laid it.
63. Stakeford. Gordon Terrace.	Column.	S	Feb. 1923 by Sir Loftus Bates, dedicated by Rev. R. Good. N/A.	In memory of those who fell in the Gt. War 1914-1919 (70 names).
64. West Sleekburn. St. Peter's Church.	Plaque.	R	Jun. 1920 by Sir Thomas Oliver. N/A. Pub. sub.	The Gt. War 1914-1918 For God, King & Country. The Heroic Dead. (110 names & reg.).
65. West Sleekburn. Wes. Methodist Church.	Plaque & ROH.	R	Plaque: Feb. 1921 by Rev. L.C. Fogg. N/A. ROH: place in the church Aug. 1917.	Plaque: In honoured memory of the members of this church & old Sunday School who made the supreme sacrifice in the Gt. War 1914-1919. Who nobly fighting nobly fell (17 names). ROH: N/A. (73 names of those who enlisted).
<b>Wear Valley District.</b>				
1. Billy Row. Roadside.	Statue of soldier, head bowed, rifle reversed.	S	Nov. 1921 by Hon. Joseph Pease, dedicated	Erected by the inhabitants of Billy Row & District in memory of



			by Rev. C.S. Wilson. N/A. Pub. sub.	the men who fell in the Gt. War 1914-1918. "The souls of the righteous are in the hands of God. God made trial of them & found them worthy of Himself". "Greater love" etc. (17 names, ranks, reg. & districts, listed in no particular order).
2. Bishop Auckland. King James School.	Plaques.	S	N/A.	Plaque 1: 1914-1918. "When you go home, tell them of us & say. For your tomorrow we gave our today" – attributed to John Maxwell Edmonds 1875-1958, inspired by the epitaph written by Simonides to honour the Greeks that fell at the Battle of Thermopylae. (49 names).  Plaque 2: In memory of the old boys 1914-1918 1939-1945.
3. Bishop Auckland Market Place.	Monument. Tall square plinth surmounted by a dome with a stumpy cross on top.	S	Sep. 1922 by Gen. Sir Ivor Makse, dedicated by the Bishop of Durham. £865. Land given by N.E.R.	1914-1919. To the men of Bishop Auckland who fought & fell in the Gt. War their fellow citizens have erected this memorial. "The souls of the righteous are in the hands of God" – Wisdom of Solomon 3:1. God made trial of them & found them worthy of himself (No name).
4. Bishop Auckland. St. Anne's Church.	Plaque.	R	N/A.	In grateful memory of the men & women of this parish who gave their lives for us in the

				World Wars (49 1st W.W. names).
5. Bishop Auckland. St. Peter's Church.	SGW & Plaque. 3 lights. 1 <sup>st</sup> : Abraham about to slay Isaac with text 'Praise ye the Lord for the people willingly offered themselves.' 2 <sup>nd</sup> : Christ in Glory. 3 <sup>rd</sup> : The Crucifixion. Text- "Greater love" etc.	R	May 1920, dedicated by Archdeacon Derry. £515. N/A.	To the glory of God Our Father & to the undying memory of the men named below members of this parish or church who nobly gave their lives for right & home in the Gt. War their friends & neighbours dedicate this tablet & the stained glass of the east window. (86 names).
6. Bishop Auckland. Wes. Methodist Church.	Chancel Window. & Plaque. 8 lights most panels depict episodes from the bible.	R	1920. N/A	Plaque: To the glory of God the chancel window erected in 1920 as a memorial to the members of this church who served their country during the Gt. War 1914-1919. This tablet records their names & the central column the names of those who laid down their lives (15 names of fallen & 77 who served).  Window: To the glory of God. This window was erected in 1920 in grateful remembrance of the men of this church who served their country during the Gt. War 1914-1919. "Be faithful unto death".
7. Bishop Auckland. Belvedere Club.	Plaque.	S	N/A.	Durham Light Infantry. In memory of the Officers & men of the D.L.I. who served & fell

				in the World Wars 1914-1918 1939-1945
8. Bishop Auckland. Masonic Lodge.	ROH.	S	N/A.	Roll of Honour. For King & Country. Lest we Forget (10 names, rank & reg. of Brethren & 32 Lewises (this term means the sons of masons, though not masons themselves). (listed alphabetically).
9. Bishop Auckland. Prim. Methodist Church.	Plaque.	R	Aug. 1920 by Mrs. Rutherford. N/A.	In memory of the young men of the church who died fighting for God, right & liberty in the Gt. War 1914-1918. "Greater love" etc. (5 names).
10. Coundon. Roadside.	Statue of Soldier.	S	Sep. 1921 by Col. F. Walton, standing in for Col. Vaux. £450. Pub. sub.	To the glory of God & in thankful remembrance of the men of this township who made the supreme sacrifice during the European War 1914-1918. "Their name liveth for evermore" (162 names).
11. Coundon. Methodist Church.	Plaque.	R	N/A.	In loving memory. Erected as a token of deep gratitude & in honour of the young men of this church & school who nobly gave their lives in the Gt. War for Justice, Freedom & Peace 1914-1919. They died for us (5 names, ranks & reg. listed by date of death).
12. Coundon. St. James' Church.	Altar Cross.	R	N/A.	In the Faith of Jesus. And in loving memory of the men of Coundon. Who gave

				their lives for King & Country 1914-1919. (No names).
13. Coundon. Workmen's Church.	ROH.	R	N/A.	Roll of Honour of members of Coundon Workmen's Club who took part in the World War 1914-18 (205 names).
14. Cowshill. Roadside.	Cross.	R	Jun. 1922 by Col. Leather, dedicated by Rev. J. Harrison. £170. Site given by J.J. Peart of Bents House.	1914 Lest we forget 1918. In honour of the men of this parish who fell in the Gt. War (7 names).
15. Crook Constitutional Club.	ROH.	S	N/A.	N/A.
16. Crook. Lady & St. Cuthbert's R.C. Church.	Pulpit.	R	N/A.	Dedicated to parishioners (200 names inc. 21 fallen).
17. Crook. St. Catherine's Church.	Rood & Plaque.	R	N/A.	"Their name liveth for evermore". To the glory of God & in memory of the parishioners of Crook & members of this congregation who fell in the Gt. War 1914-1919 this tablet & rood screen are erected. Lord grant them eternal rest. (105 names).
18. Crook. Town Centre.	Cenotaph.	S	Nov. 1927 by Col. Stobart or Harperly Hall, dedicated by Bishop of Jarrow. N/A. Pub. sub.	1914-1918. In honour of the men of Crook who loyally served in the Gt. War & in proud & grateful remembrance of those named hereon who gave their lives for their country. This monument is erected by their fellow

				townsmen. "If I should die think only this of me" etc- 'The Soldier' by Rupert Brooke (163 names & reg.).
19. Crook.	Peaseholm Bungalows.	S	1921. N/A.	Erected by the Owners & Workmen of Messrs. Pease & Partners Ltd. Collieries, Crook District for the disabled soldiers & sailors of the Gt. War 1914-1919. Built 1921. (No names).
20. Crook. Hope Street Methodist Church.	SGW & Plaque. 2 circular windows, one showing Jesus with children, the other, abstract art deco.	R	N/A.	In loving memory of the young men of this church who paid the supreme sacrifice in the Gt. European War 1914-1918. Erected by the members & friends of the church. To the glory of God this window is erected by the teachers & scholars in remembrance of those who gave their lives in the Gt. War 1914-1919. "Their name liveth for ever" (22 names).
21. Crook. Dawson Street United Reformed Methodist Church.	Plaque.	R	N/A.	This tablet is placed here by the congregation in grateful memory of the men of this church who fell in the Gt. War 1914-1919. "Their name liveth for ever" (22 names).
22. Eastgate. All Saints Churchyard.	Cross.	R	Apr. 1920 by J.A. Hildyard of Horsley Hall, dedicated by Canon Crudace. N/A.	Our fallen heroes (4 names). Men who served in the Gt. War 1914-1919 (18 names).
23. Escomb. St.	Cross.	R	N/A.	In honour & to the

John's Churchyard.				memory of the men of Escomb who gave their lives for their country in the Gt. War. 1914-1918. "Their name liveth for evermore" (17 names).
24. Fir Tree. Roadside.	Fountain.	S	N/A.	Erected to the memory of the men of the village of Fir Tree who made the supreme sacrifice in the war. They live. (12 names & ranks, listed by rank).
25. Frosterly. Prim. Methodist Church.	Plaque.	R	N/A.	Erected to the memory of the following who gave their lives during the Gt. War 1914-1919. In loving hearts these names abide (7 names & ages).
26. Frosterly Institute.	Clock & Plaque.	S	May 1920 by Mrs. J.T. Gardner. N/A.	This tablet & clock are created in honour of the 126 gallant men of Frosterly who served in the Gt. War 1914-1919 & in memory of the following who gave their lives. "Live thou for England. We for England died" (19 names).
27. Heathery Cleugh. St. Thomas' Church.	ROH.	R	N/A.	Roll of Honour. Men of Heathery Cleugh Parish who served with H.M. Forces in the Gt. War 1914-1918. "Pro Deo et pro patria". (97 names inc. 18 who fell).
28. Hemlington Row. Roadside.	Column.	S	N/A.	They died that we might live. May we be worthy of their sacrifice 1914-1919. Erected in grateful remembrance of the men of Hemlington

				Row & Sunnybrow who gave their lives in the Gt.War. "There name liveth for evermore" (70 names).
29. High Etherley Churchyard.	Obelisk.	R	Aug. 1920 by Sir Arthur Pease. £170. N/A.	Victory Through Sacrifice. In honour & to the memory of the men of Etherley. Toft Hill, Morley & Windmill who gave their lives for their country in the great European War 1914-1918. "Their named liveth for evermore" (26 names).
30. High Etherley. St. Cuthbert's Church.	ROH.	R	N/A.	The men of the parish. We pray that these may in God's keeping be now & forever till war's shadows flee. (26 names).
31. Howden. High Street.	Obelisk.	S	N/A.	"Lest we forget" & in sacred memory of the brave men from Howden-le -Wear & District who fell in the Gt. War 1914-1918 (3 names, ranks & reg.).
32. Howden. St. Mary's Church.	ROH.	R	N/A.	Roll of Honour 1914-1918. Sacrifice. (38 names).
33. Hunstanworth. St. James' Church.	Plaque.	R	N/A.	We thank thee Lord for bringing back Our Soldiers safely home. (No names). This was known as a 'Thankful Village' the term coined by Arthur Mee to describe the places whose men all returned home
34. Hunswick. Church Lane.	Cross.	S	Jan. 1922 by W. Hustler-Hustler, dedicated by Rev.	In honour & to the memory of the men of the parish of Hunswick

			T.H. Hurteil. N/A.	& Helmington, who made the supreme sacrifice during the Gt. War. "Their name liveth for evermore" (63 names).
35. Hunswick.	High Grange Mission & Plaque.	R	Aug. 1920. N/A.	High Grange War Memorial Mission. This building was erected to the glory of God & in loving memory of (8 names) who laid down their lives for King & Country in the Gt. War. "Greater love" etc.
36. Ireshope Burn. Wes. Methodist Church.	ROH.	R	N/A.	Roll of Honour. For King & Country High House Wesleyan Chapel & Sunday School. Names of those who have been or are now connected with the above who served in the Gt. War 1914-1918 (26 names & reg. inc. 3 fallen).
37. Leasingthorne. Roadside.	Obelisk.	S	N/A.	Erected in undying memory of the men who gave their lives in the Gt. War 1914-1918. "Until the day dawns" (23 names).
38. Newfield. Green.	Cenotaph.	S	Aug. 1922 by Mr. W.W Storr, a director of Bolchlow Vaughan. £325. Pub. sub. Bolchow Vaughan & Co. Ltd. gave the site.	1914-1918. Erected in grateful remembrance of the men whose names are inscribed on this stone who gave their lives in defence of their country during the Gt. War 1914-1918. "Greater love" etc. (22 names).
39. Oakenshaw Parish Church.	Plaque.	R	N/A.	To the Glory of God & in memory of those men of Oakenshaw who fell in the Gt. War



				1914-1919. "Greater love" etc. (32 names).
40. Oakenshaw Working Men's Club.	Plaque.	S	N/A.	N/A.
41. Rookhope. Roadside.	Cross.	S	Dec. 1921 by Col. Gray, dedicated by Rev. H.G. Shaddick. N/A.	For Home & Country. Erected to the memory of the men from this parish who served in the Gt. War 1914-1918. Those who fell (12 names).
42. Rookhope. St. John's Church.	Plaque.	R	N/A.	To the glory of God & in loving memory of our brothers who died in the Gt. War 1914-1918. "Grant them eternal rest, O Lord" (12 names).
43. South Church. St. Andrew's Church.	Cross.	R	Oct. 1920 by Brig. Gen. H.R. Cumming, dedicated by Rev. J. Nathaniel Bishop of Jarrow. £500. N/A.	To the glory of God & in thankful remembrance of the men from this parish who fell in the Gt. War 1914-1918. Their bodies are buried in peace. But their name liveth for ever. "Greater love" etc. (306 names).
44. South Church. St. Andrew's Church.	Plaque.	R	N/A.	In memoriam. The Gt. War 1914-1918 (9 names).
South Church. St. Andrew's Church.	Memorial Chapel & Cross.	R	Placed in church Jun. 1927.	Cross: In remembrance of the gallant officers, NCOs & men of the 6 <sup>th</sup> Batt. The Durham Light Infantry who fell in an attack on the Butte de Warlancourt. Nov. 5 <sup>th</sup> & 6 <sup>th</sup> 1916. (Was originally erected on the summit of Butte-de-Warlancourt immediately after the attack made on the 5

				&6 Nov. 1916).  Memorial Chapel to the 6 <sup>th</sup> Batt. D.L.I. was converted from part of the old church.
45. South Church. St. Andrew Church.	Book of Remembrance.	R	N/A.	Cover: A Book of Remembrance Great War 1914-1918. Flyleaf: This book is given in memory of one of the mothers of England by her Sons & Daughter. First page: In this book are inscribed the names of those who from this Parish gave their in Gt. War 1914-1918. "Greater love" etc.
46. St. Helen's. Maude Terrace.	2 Pairs of Cottages.	S	Nov. 1921 by H.H. Kellett & Mrs. Pease. N/A.	1 <sup>st</sup> : These cottages were erected by St. Colliery Workmen as a memorial to those who fell in Gt. War. Amongst others the following fellow workers laid their lives. R.I.P. (20 names & reg.).  2 <sup>nd</sup> : These cottages were erected by St. Helen's Colliery Workmen as a memorial to those who fell in the Gt. War. Amongst others the following fellow workers laid down their lives. R.I.P. (20 names).
47. St. Helen's. St. Helen's Church.	SGW. 2 lights. 1 <sup>st</sup> : St. George & St. Andrew.  2 <sup>nd</sup> : St. David &	R	May 1921 by Bishop of Durham.	1 <sup>st</sup> : George of England, Andrew Of Scotland. To the glory of God & in grateful memory of those parishioners who

	St. Patrick.			fell in the Gt. War 1914-1919.  2 <sup>nd</sup> : David of Wales, Patrick of Ireland. To the glory of God & in grateful memory of those parishioners who fell in the Gt. War 1914-1919. (No names).
48. St.Helen's. St. Helen's Church.	ROH.	R	N/A.	Men who gave their lives from the parish of St. Helen's Auckland (30 names).
49. St. John's Chapel. Green.	Statue of soldier head bowed rifle reversed.	S	Apr. 1922 by Col. Clay, dedicated by Rev. H.G.H. Shaddick. £500. N/A.	For God & Country (18 names, rank & reg.). In proud & loving memory of the men of this parish who fell in the Gt. War. "They serve him night & day in his temple"- Revelation 7:15.
50. Stanhope Churchyard.	Cross.	S	May 1922 by Col. Gray, dedicated by Rev. C.J. Shebbeare. £300. Pub. sub.	To the glory of God & in memory of those from the ecclesiastical parish of Stanhope who gave their lives in the Gt. War 1914-1918. Erected by public subscription (33 names).
51. Stanhope. Town Hall.	ROH.	S	N/A.	N/A. (204 names).
52. Stanhope. St. Thomas the Apostle Church.	Plaque.	R	Jun. 1920 by Lord Ravensworth. N/A.	To the glory of God & in memory of those from this parish who gave their lives in the Gt. War 1914-18. Erected by parishioners (32 names).
53. Stanley Crook. Roadside.	Statue of woman seated in classic drapery in a	S	N/A.	1914-1918. "Greater love" etc. "They died that we might live".

	dejected posture, right hand holding a wreath.			May we be worthy of their sacrifice. (46 names).
54. Stanley Crook. St. Thomas' Church.	SGW. 2 lights. 1 <sup>st</sup> : Lady carrying a book. 2 <sup>nd</sup> : Jesus as a pilgrim with a staff also carrying a book.	R	N/A.	To the glory of God & to the sacred memory of the soldiers of this parish who gave their lives for their Country in the Gt. War 1914-1919. "Greater love" etc.
55. Sunnyside. Front Street.	Monument.	S	Jun. 1920 by Mr. H.Pratt, manager of Roddymoor Colliery. Land donated by Messrs. Pease & Partners.	Erected by the inhabitants of Sunnyside to the memory of men who fell in the Gt. War 1914-1919. Sunnyside War Memorial (25 names & reg.).
56. Sunnyside Mission Church.	ROH.	R	N/A.	Roll of Honour Sunnyside Mission Church. To perpetuate the memory & heroism of the men belonging to this parish who fell in the Gt. War 1914-1918, two stained glass windows are erected in the parish church by grateful parishioners & friends. Who through faith subdued Kingdoms? In addition to the above mentioned Stanley Roll of Honour contains forty seven names. God Save The King.
57. Sunnybrow. St. John's Church.	Plaque.	R	N/A.	To the glory of God & in grateful memory of the men connected with this church who gave their lives for their country in the Gt. War 1914-1918. "Faithful unto death"

				(35 names).
58. Thornley. Roadside.	Cross of Sacrifice.	S	N/A.	In thanksgiving to God for Victory & to the memory of our valiant dead 1914-1918 (8 names & ranks, listed by rank)
59. Thornley. St. Bartholomew's Church.	Plaque.	R	N/A.	"Their name liveth for evermore" (8 names & ranks, listed by rank).
60. Tow Law. Roadside.	Statue of soldier with rifle at the ready.	S	Sep. 1921 by Lt. Col. Nicholson, dedicated by Rev. T.H. Espie. N/A.	For Country, For Country 1924-1919. Erected by the inhabitants of Tow Law, Thornley, Sunnyside, Hedley Hope, East Hedley Hope & Satley. To the sacred memory of those gallant men who at the call of King & Country left all that was dear etc. "Greater love" etc. (113 names, ranks & reg. listed alphabetically).
61. Tow Law. Presb. Church.	ROH.	R	N/A.	Roll of Honour Tow Law Presbyterian Church of England (12 names & reg. of those who died & 48 who served).
62. Tow Law. Wes. Methodist Church.	Plaque & ROH.	R	N/A.	Plaque: In proud & living memory of the men belonging to this church who laid down their lives in the Gt. War. "The men were very good unto us, & we were not hurt. They were a wall unto us by day & night" (9 names).  ROH: Honour where honour is due. Our Roll of Honour in the Gt.

				War. The names of the men belonging to the Tow Law Wesleyan Church who served in the Gt. War (70 names).
63. Wearhead Institute.	Clock & Plaque.	S	N/A.	This clock & tablet are erected as a token of gratitude to the gallant men who went from this ward & in memory of the following who gave their lives during the Gt. War 1914-1919. Honour their names for evermore for they were the glory of their times. (10 names).
64. Wearhead. Methodist Church.	Plaque & ROH.	R.	N/A.	Plaque: This tablet is erected in affectionate remembrance of the following who gave their lives in the Gt. War 1914-1918. "Greater love" etc. (5 names).  ROH: Roll of Honour. For the brave men who have gone forth at the call of duty. From Wearhead Primitive Methodist Church to the European War of 1914. "Not once or twice in our rough island story the path of duty was the way to glory" (32 names, place & date of death where appropriate).
65. West Auckland Community Centre.	ROH.	R	N/A.	For King & Country Roll of Honour 1914-1918. God Save the King. (53 names).
66. West Auckland.	Memorial Hall.	S	Feb. 1925 by Mrs. Malcolm Smith.	4 foundation stones with inscription of who

			£2,750. Pub. sub, site given by Messrs. Bolchow Vaughan.	laid them on May 24 <sup>th</sup> 1924.
67. West Auckland.	Pant Memorial Garden & Stone.	S	May 2009. £37,000. Durham County Council Urban Rural Renaissance Initiative.	In memory of those who gave their lives in the first & second world wars & subsequent conflicts that we may live in peace. (71 1 <sup>st</sup> W.W. names).
68. Westgate Men's Institute.	Clock, Plaque & ROH.	S	Sep. 1920. By Brig. H.R. Cummings. N/A.	<p>Plaque: This clock &amp; tablet have been erected by the parishioners of Westgate in memory of the brave men who have fought &amp; fallen in the Gt. War of 1914-1919. (No names).</p> <p>ROH: Roll of Honour. For King &amp; Country. Those resident in the Westgate Parish who served in the Gt. War 1914-1918. In proud &amp; loving memory of those who made the Supreme Sacrifice. "Greater love" etc. (41 names, ranks, reg. &amp; decorations of those who serve, 13 fallen).</p>
69. Westgate. Prim. Methodist Church.	ROH & Plaque.	R	N/A.	ROH: Roll of Honour. For King & Country of those associated with the Westgate Primitive Methodist Church & Sunday School who took part in the Gt. War 1914-1919. In proud & loving memory. They died that we might live. (17 names, ranks & reg. of those who served & 4

				fallen, listed alphabetically).  Plaque: Sacred to the memory of (4 names) who gave their lives during the Gt. War 1914-1918. "Faithful unto death".
70. Willington.	Cottages & Plaques.	S	1924. N/A.	Plaque 1: Brancepeth & Oakenshaw Aged Miners Homes. Opened July 26 1913 by F.W. Render Esq. Albury, Willington.  Plaque 2: Brancepeth & Oakenshaw Aged Miners Homes. These 9 homes & Reading Room erected as a War Memorial by the miners of the above Collieries 1924.
71. Willington. Roadside.	Cross.	S	Nov. 1924 by Earl of Durham, dedicated by Rev. J. Duncan. N/A.	To the glory of God & in sacred memory of the gallant men of Willington, Oakenshaw & Page Bank who sacrificed their lives in the Gt. War 1914-1918. They died that we might live. (150 names).
72. Willington. St. Stephen's Church.	Plaque.	R	Aug. 1921 by Canon T. Urmson. N/A.	Faithful unto death. To the glory of God in loving memory of the under mentioned churchmen of Willington who fell in the Gt. War 1914-1918 or died after returning home. Erected by parishioners & friends (48 names).
73. Willington Working Men's Club.	ROH.	S	Jul. 1920 by Ald. Robert	Willington & District Working Men's Club &



			Richardson M.P., chairman of the Durham Branch of the Club & Institute Union. £500. N/A.	Institute. Roll of Honour 1914-1919 Great European War. For King & Empire (291 names of those who served & 36 fallen).
74. Willington. Our Lady & St. Thomas R.C.	ROH.	R	N/A.	Roll of Honour for King & Country members of the parish of Our Lady of Perpetual Succour & St. Thomas of Canterbury Willington. (107 names).
75. Witton-le-Wear. St. Philip & James' Church.	Plaque.	R	N/A.	To the glory of God & in ever faithful remembrance of the men from this village (10 names, ranks & reg.) who fell in the Gt. War 1914-1918. May they rest in peace.
76. Witton Park. St. Paul's Church.	ROH & planting of 68 poplar trees-one for each of the fallen.	R	Nov. 1921 by Princess Marie Louise. N/A.	The Gt. War 1914-1918. In treasured remembrance of the men who made the supreme sacrifice. (68 names).
77. Witton Park. Memorial Hall.	Memorial Hall (converted Army Hut) & Plaque.	S	Dec. 1920 by Mr. Hustler of Acklam Hall. Hut given by Y.M.C.A., site by Mr. Burkitt. (At opening still £500 required).	1914-1919. to the glorious memory of the men of Witton Park & District who laid down their lives in the Gt. War. (67 names).
78. Wolsingham. St. Thomas R.C.	Pulpit.	R	1921. N/A.	To the memory of (7 names & ranks of those who died during the war & 2 who died after) who died in the Gt. War 1914-1918 this pulpit was erected by the congregation of St. Thomas of Canterbury 1921. R.I.P.
79. Wolsingham.	Cross.	S	Oct. 1920 by Gen.	Remember with

Market Place.			Sir Percy Wilkinson, dedicated by Rev. H.A. Arnold. £500. N/A.	thanksgiving the true & faithful men who, in the Gt. War, went forth from this parish for God & Right. The names of those who returned not again are here inscribed to be honoured for evermore 1914-1919 (51 names, rank & reg. listed alphabetically).
80. Wolsingham Grammar School.	Plaque.	S	N/A.	In honoured memory of the old boys of this school who fell in the World Wars 1914-1918 1939-1945 (18 1 <sup>st</sup> W.W. names).
81. Wolsingham. St. Mary's & St. Stephen.	Plaque.	R	Sep. 1926 by Rev. H.G.H. Shaddick. N/A.	To the glory of God & in loving memory of those who laid down their lives in the Gt. War. (52 names).
82. Wolsingham Grammar.	Oak Trees.	S	Planting started 1918 & more in 1919.	The Memorial Oaks. These trees were planted in memory of Old Boys who fell in the Gt. War. "Non timidi pro patria mori" (not afraid to die for their country) (18 names, age & year death).
<b>North Riding of Yorkshire.</b>				
1. Middlesbrough	Cenotaph	S	11 Nov. 1922 by Deputy Mayor. £17,000. Pub. Sub.	
2. Egglescliffe		S		
3. Redcar – Town Centre.	Obelisk with wreath and a sword piercing its centre pointing	S	1926	Erected to the glorious memory of the men of Redcar. No names, they were recorded in local churches and

	downwards.			schools.
4. Thornaby	Cenotaph surmounted by a sarcophagus. Each side bears a carved laurel wreath with a cross at its centre.	S	Jul. 1921 by Colonel Spence.	This memorial was erected by public subscription in grateful remembrance of the men of Thornaby-on-Tees who gave their lives in the Gt. War 1914-1918. These the names that must not wither. East Face: They answered their country's call. North Face: Greater love etc. South Face: It is nothing to all thee that pass by. The memorial is situated in a metal gated enclosure above the round headed gate way are the words. 'Lest We Forget.'
5. Yarm	Cross	S		In memory of our glorious dead 1914-1918. They are crowned with the garland of immortality. 61 names, no ranks, alphabetically listed.
6. Stainton, Maltby, Hemlington and Ingleby Barwick Joint comm.	Village Hall	S		
7. South Bank. Roadside.	Column surmounted by a female robed figure of victory blowing a trumpet and carrying a wreath in one hand.	S		To the glory of God and in memory of those from South Bank who died for Empire in the Gt. War – 1914-1919. "Greater Love" etc. 381 names no ranks and alphabetical order.
8. Marske. Roadside.	Obelisk with and	S		46 names no ranks,

	orb surmounted by a cross at the top and wreath at its base.			listed alphabetically.
9. Eston. Road junction.	Statue of Soldier head bowed, rifle reversed.	S		In honour and enduring memory of those brave souls from Eston, Normanby and Barnaby Moor who gave their lives during the Gt. War 1914-1918 (130 names, listed by rank in regiments).
10. Eston Cemetery.	Cross	S		To the Glory of God & in grateful remembrance of the men from the church & parish who gave their lives in the Gt. War 1914-1918 (93 names, no ranks, alphabetically listed).
11. Kirklevington Parish Churchyard.	Cross.	R		To the Glory of God and in memory of our heroic dead who gave their lives for their country in the Gt. War. They nobly fell that we might live 1914-1919 (12 names listed by date of death).
12. North Ormesby. Outside perimeter of Holy Trinity Church.	Statue of Soldier head bowed, rifle reversed.	S		To the Glory of God and in memory of the men of this parish who fell in the Gt. War 1914-1918 and in grateful remembrance of those who shared their dangers (no names).
13. Guisborough. In front of St. Nicholas' Church, but not on church grounds.	Art Deco Cross.	S		In honoured memory of the men of Guisborough who gave their lives in the Gt. War 1914-1918 (198 names grouped in regiments, then listed



<b>PRIVATE COMMEMORATION</b>				
<u>Location</u>	<u>Form</u>	<u>Religious (R) or Secular (S)</u>	<u>Date of unveiling, cost &amp; funding</u>	<u>Inscription</u>
District Alnwick				
1. Alnmouth, St. John the Baptist	SGW 2 lights. George slaying the dragon & young soldier receiving crown of victory from Christ.	R	June 1921 by Rev. Linton Boyle. Commissioned & paid for by Mr. & Mrs. Denton.	At foot of window: "Be thou faithful unto death & I will give thee a crown of life". Plaque: To the greater glory of God & in memory of Liet. Philip Sydney Denton 10 <sup>th</sup> Batt. A. & S. Highlanders, who fell in the Gt. War, in France August 1917, aged 33 years. "Dulce et decorum est pro patria mori".
2. Alnmouth, St. John the Baptist.	Plaque.	R	N/A.	To the glory of God & in memory of Basil Hutton Richardson Sec. Lieut. 8 <sup>th</sup> Batt. Durham Light Infantry, who died the 31 <sup>st</sup> May 1915 at Bruderhaus, Paderbron Westphalia, from wounds received at the 2 <sup>nd</sup> Battle of

				Ypres on Sunday the 25 <sup>th</sup> April 1915, aged 19 years "He being dead yet speaketh" – Hebrews 11:4.
3. Almouth, St. John the Baptist.	Plaque.	R	N/A.	RSH JMH The Queen's. In proud & grateful memory of my husband Roland Stuart Hebler Captain 7 <sup>th</sup> Battalion The Queen's who gave his life for his King & Country of the 16 <sup>th</sup> day of September 1915 at Corbie in France aged 44 "Who dies if England lives" – Kipling.
4. Alnwick, St. Michael's Church.	Vox Humana addition to organ.	R	N/A. Mother commissioned & paid.	To the glory of God & in loving memory of William Lawrence Young Charles Edward Young Arthur Cecil Young Who gave their lives in the service of their country 1914-1919. The 'Vox Humana' was added to the organ of the Parish Church by their mother.
5. Alnwick, St. Michael's Church.	Plaque.	R	N/A. Wife commissioned, private donation.	To the glory of God & the loved memory of L/Cpl. John Harrison, formerly a Worshipper in this Church, Who was killed in Action at Guidescourt 31 <sup>st</sup> August 1918 aged 27 years. "Peace, perfect peace" - Hymn. This is erected by his wife.
6. Alnwick, St. Michael's Church.	Plaque.	R	N/A.	In loving memory of Thomas Tudor Thorp, 2 <sup>nd</sup> Lieut. Royal Field Artillery, D Battery 83 <sup>rd</sup> Brigade, killed in action

				on the Ypres-Menin Road August 16 <sup>th</sup> 1917 aged 20. A cross erected by his Battery to his memory afterwards stands in Dickebushe Cemetery, Buried at Tynecot Cemetery, Zonnebeke, Grave 51.C.XI.
7. Alnwick, St. Michael's Church.	Plaque.	R	N/A.	To the glory of God. In loving memory of Captain Arthur Cecil Young, 16 <sup>th</sup> Northumberland Fusiliers, killed in action on the Somme, 1 <sup>st</sup> July 1916 aged 24 years.
8. Alnwick, St. Paul's Church.	Plaque.	R	May 1920 by Rev. L .Gethen. N/A. Funded by members of choir & friends.	To the glory of God & in grateful memory of Christopher Cecil Iley, Army Divisional Cyclist Corps, who fell near Ypres, Sept. 29.1918. Seven years organist of this church. Erected by the members of the choir, & friends.
9. Alnwick, St. Paul's Church.	Plaque.	R	N/A.	To the memory of John Parker Norfolk Simpson 2 <sup>nd</sup> Lieut. 5 <sup>th</sup> (attached 3 <sup>rd</sup> ) Royal Fusiliers who died a prisoner of War at Iseghem 27 <sup>th</sup> May 1915, of wounds received at Ypres on May 24 <sup>th</sup> .
10. Alnwick, St. James' United Reform Church.	Plaque	R	N/A.	In loving memory of 2 <sup>nd</sup> Lieut. George Cockburn Robertson 6 <sup>th</sup> Durham Light Infantry. Beloved youngest son of the late William & Jane Robertson of this Town who fell in Action in his 37 year at Armentieres



				July 21 <sup>st</sup> 1915.
11. Alnwick, St. Paul's R.C. Church.	Plaque.	R	Nov. 1920. Mother commissioned & paid.	To the glory of God & in loving memory of Oswald Fenwicke Clennell Carr-Ellison, Lieutenant 2 <sup>nd</sup> Battalion 5 <sup>th</sup> Fusiliers, son of the late John Ralph Carr-Ellison Esquire of Dunston Hill in the County of Durham, & of Edith Maude Mary, his wife, killed in action at Le Catelet, near St. Quentin, 5 <sup>th</sup> October 1918, while commanding his Company. Aged 23 years. "Fight the good fight with all thy might. Christ is thy strength & Christ thy right" – Hymn.
12. Alnwick, St. Paul's R.C. Church.	Chapel furniture.	R	May 1925 by Rev Leonard Gethen. N/A. Mother.	To the glory of God this chapel was furnished by Maude Carr-Ellison in memory of her son Liet. Oswald Fenwicke Clennell Carr-Ellison who was killed in action at Le Catelet 5 <sup>th</sup> October 1918. (See Above)
13. Amble, St. Cuthbert's Church.	SGW. 2 lights left: Christ Right: knight leading a horse	R	Oct. 1917 by E. Jordan & dedicated by Rev. T.N. Dunscombe. N/A. His mother commissioned, private subscription.	He endured as seeing Him Who is invisible. To the glory of God & in memory of Private Robert Henry Pringle, N.F., who fell in action in France 14 <sup>th</sup> November 1916 aged 24 years. Erected by his mother.
14. Amble, St. Cuthbert's Church.	Plaque.	R	N/A. Commissioned by his widow &	To the glory of God & in loving memory of Counc. Andrew Dryden

			mother.	Pratt, for many years a church warden of this church, born May 26 1860 died March 26 1914. This tablet was erected by Jane Pratt, his widow. Also of their eldest son James Sanderson Pratt, A.B., of the Howe Batt. R.N.D. who died of wounds received in action Oct. 28 1917, aged 30 years & buried in Nine Elms British Cemetery near Poperinghe Belgium. "The strife is o'er, the battle done. Now is the victor's triumph won. O let the song of praise be sung, Alleluia" – Hymn.
15. Bolton Chapel.	Plaque.	R	N/A. Private family subscription	Sacred to the memory of John Mounsey Lambert Captain 3 <sup>rd</sup> Northumberland Fusiliers killed in action at Neuve Chapelle 27 <sup>th</sup> October 1914 aged 30. Son of Major General G.C. Lambert late 101 <sup>st</sup> Royal Bengal Fusiliers & Isabelle his wife. "Dulce et decorum est pro patria mori".
16. Edlingham, St. John the Baptist.	Plaque.	R	April 1920 dedicated by Canon R.R. Mangin, Rural Dean. N/A.	In loving memory of Dudley Francid de Crespigny Buckle Major 3 <sup>rd</sup> Batt. Northumberland Fusiliers attached 1 <sup>st</sup> Batt. 1914-1918 in command of which he fought in two actions before Arras in March & April 1918. Twice mentioned in

				dispatches. Born 24 <sup>th</sup> October 1876. Died at Bolton Hall 24 <sup>th</sup> April 1919.
17. Embleton, Holy Trinity Church.	Plaque.	R	N/A.	To the memory of C. B. Nicholas F. Browne 2 <sup>nd</sup> Lieut. 1 <sup>st</sup> Royal Dragoons Dearly beloved son of Captain C.E. Browne of Brunton, late 15 <sup>th</sup> (The King's) Hussars & Kathleen his wife, & grandson of Major Browne of Doxford Hall. Killed in Flanders May 13 <sup>th</sup> 1915, fighting in the service of his country. Aged 20. "A good life hath but a few days but a good name endureth for ever"- Sirach 41:13
18. Lesbury, St. Mary's Church.	Plaque.	R	N/A. Fellow officers.	In honoured memory of George Henry Hall Scott Captain, 7 <sup>th</sup> Battn. The Queen's Regiment who fell near Montauban in the first attack of the Battle of the Somme 1 <sup>st</sup> July 1916, this brass is erected by his brother officers. "Pristinae virtutis memor" – motto of the Queens Regiment translates - mindful of the gallant actions of the past.
19. Longframlington, St. Mary the Virgin Church.	Plaque.	R	July 1920 by Ven. Archdeacon Blackett-Ord. N/A.	In affectionate remembrance of our dear son Private William J. Robinson, New Moor House, killed in action near St. Quentin, Sept. 24 <sup>th</sup> 1918 aged 20 years. "Thy will be done".

20. Warkworth, St. Lawrence's Church.	Plaque.	R	N/A. Commissioned by father. Money raised by private sub.	To the Glory of God & in loving memory of Captain Philip Noel Sanderson 1 <sup>st</sup> Battalion King's Own Scottish Borderers 2 <sup>nd</sup> son of W.J. Sanderson, J.P. of Eastfield Hall in the Parish Born May 24 <sup>th</sup> 1887. Died April 26 <sup>th</sup> 1915. He landed with the 29 <sup>th</sup> Division at Gallipoli April 25 <sup>th</sup> , fell mortally wounded April 26 <sup>th</sup> & died the same day on board the Hospital Ship 'Guildford Castle' & was buried at sea. "Dulce est decorum est pro patria mori". Also of his youngest brother Lieut. G. Euan Sanderson 9 <sup>th</sup> Royal Irish Rifles 107 <sup>th</sup> Brigade Machine Gun Co. Born April 3 <sup>rd</sup> 1889 killed in action July 1 <sup>st</sup> 1916 at Thiepval leading his men in a charge. "They shall walk with Me in white, For they are Worthy" – Revelation 3:4.
District of Berwick on Tweed.				
1. Ancroft, St. Anne's Church	Plaque.	R	N/A. Parents commissioned. Private donation.	To the glory of God In memory of Victor Hubert Thornton, Captain 9 <sup>th</sup> Northumberland Fusiliers. Youngest son of Edward & Lila Thornton who was killed in action in France Oct. 24 <sup>th</sup> 1918 aged 31 years.

2. Bamburgh, St. Aidan's Church.	Plaque.	R	N/A.	In loving memory of Richard Burdon Sanderson who died 9 May 1909 aged 57 & of his younger son 2 <sup>nd</sup> Lieut. G.A.J. Burdon Sanderson, Northumberland Fusiliers who died of wounds in France 21 February 1917 aged 19.
3. Bamburgh, St. Aidan's Church	Plaque.	R	N/A.	To the glory of God & in loving memory of Alexander Torrance Laing, M.A., Cantab., Captain 13 <sup>th</sup> Northumberland Fusiliers. He was mortally wounded while leading his men in action on 3 July near Fricourt, France, & died at Rouen 24 July 1916, aged 27 year. A brave "soldier of Christ" – Timothy 2:1-4.
4. Bamburgh, St. Aidan's Church.	Flagpole.	R	N/A.	The flagstaff on this tower was erected in June 1920 in memory of Alfred Percy Brewis Captain, 1 <sup>st</sup> Northumberland Fusiliers. Killed 1 <sup>st</sup> June 1917.
5. Berwick on Tweed, Holy Trinity Church.	Plaque.	R	N/A.	"Dulce et decorum est pro patria mori. To the Beloved Memory of John Alexander Tower Robertson, D.L. (Tweedmouth House, Berwick on Tweed) Lieutenant Indian Army Reserve of Officers attached to 2/3 Q.A.O. Ghurkha Rifles Lost at sea 30 <sup>th</sup> December 1915 by the torpedoing

				of S.S. 'Persia' when on his way to rejoin his Regiment after service in France aged 29 years. "Greater love" etc.
6. Berwick on Tweed, Holy Trinity Church.	Plaque.	R	N/A.	In much love Mac Robertson Lieut. 70 <sup>th</sup> Battery 34 <sup>th</sup> Brigade Royal Field Artillery Son of Dr. J.R.S. Robertson & grandson of Alexander Robertson J.P. & Edmund MacRory K.C. Born 29 <sup>th</sup> May 1891 killed in action at Festubert France 22 <sup>nd</sup> May 1915. "Life – not death. Who dies if England live?"
7. Carham, St. Cuthbert's Church.	Plaque.	R	N/A. Commissioned by parents. Private donation.	In memory of Richard Anthony Compton-Thornhill Lieut. Scots Guards killed at the Battle of the Aisne, France, September 14 <sup>th</sup> , 1914, aged 22. Beloved only child of Sir Anthony & Lady Compton-Thornhill of Carham Hall.
8. Chatton, Presbyterian Church.	Communion Set.	R	N/A.	Private Robert Murray Rutherford 11 <sup>th</sup> N.F. A manager in Chatton Congregation died 30 <sup>th</sup> July 1916 of wounds received "He died for (us) all".
9. Doddington, St. Mary's & St. Michael's Church.	Plaque.	R	N/A.	In loving memory of Herbert Philip Deedes Captain the King's Royal Rifle Corps who fell in action in France July 15 1916 aged 34. A constant worshipper in this church.

				Churchwarden of Doddington 1906-1915. Tenant of West Fenton 1904-1916. "Faithful unto Death".
10. Doddington, St. Mary's & St. Michael's Church.	SGW. Single light depicting St. George with a lance in his right hand.	R	N/A. Commissioned by parents. Private Sub.	In loving memory of Geoffrey Lambton, Lieut. In the Coldstream Guards who died for his country at Villers Cotterets Sept. 1 <sup>st</sup> 1914. Dedicated by his parents.
11. Doddington, St. Mary's & St. Michael's Church.	Plaque.	R	N/A.	In proud & loving memory of Signaller Douglas Macclesfield Anderson 1 <sup>st</sup> British Columbia Regiment Elder son of Colonel & Mrs. Anderson, Thirling Wooler who was killed in action at St. Juliens April 24 <sup>th</sup> 1915 aged 22. He twice saved his sergeant's life under heavy fire & was last seen aiding his wounded comrades.
12. Ellingham, St Maurice's Church.	Plaque.	R	N/A.	In loving memory of William Tudor Thorp, B.A. Oxon of Charlton Hall in this Parish, clerk in Holy Orders, 2 <sup>nd</sup> son of Thomas Thorp & Elizabeth Jane his wife born Alnwick 25 <sup>th</sup> April 1841, died Charlton Hall 11 <sup>th</sup> Nov. 1919. Buried in Alnwick Cemetery. For 40 years he gave voluntary assistance in the services of this church. Also of his son Robert Oakley Vavasour Thorp MA Cantab. M.C., Lieut. 3 <sup>rd</sup> Batt.

				Northumberland Fusiliers attached 64 <sup>th</sup> Trench Mortar Batty. Born 5 <sup>th</sup> Dec. 1877. Killed in action 22 <sup>nd</sup> March 1918 at Saulcourt nr.Epehy, France. "In thy light shall we see light" – Psalm 36:9.
13. Holy Island, St. Mary the Virgin Church.	Plaque.	R	N/A.	To the glory of God & in affectionate remembrance of Pte. George Douglas Cromarty, East Lancashire Regiment Dearly beloved son of the late Thomas & Sarah Cromarty, who fell in action at Harricourt 21 <sup>st</sup> March 1918 aged 19 years & 8 months. He died; if it be death to give his life that all he loved might live.
14. Holy Island, St. Mary the Virgin Church.	Plaque.	R	N/A. Commissioned by parents. Private Sub.	To the glory of God & in loving remembrance of James Bigham Patterson (Private) Durham Light Infantry, dearly beloved son of John & Jane Isabella Patterson, who fell in action near St. Quentin, France, 18 <sup>th</sup> Sept. 1918 aged 18 years & 9 months. "Greater love" etc.
15. Holy Island, St. Mary the Virgin.	Plaque.	R	N/A. Commissioned by his wife. Private Sub.	In loving memory of my dear husband James Markwell, R.N.R., who lost his life serving his country in the Great War on the minesweeper H.M.S. Holdene, 2 <sup>nd</sup> Feb. 1917, aged 47 years. "I have



				fought a good fight, I have kept the faith"- Timothy 4:7.
16. Holy Island, St. Mary the Virgin Church.	Plaque.	R	N/A.	To the glory of God & to the bright & beautiful memory of Vernon Forster Stewart, Lieut. 8 <sup>th</sup> Batt. Durham Light Infantry attached to Royal Flying Corps as pilot killed in action in France 13 <sup>th</sup> May 1917 aged 24 years. Youngest son of Rev. R. Stewart, M.A.
17. Ilderton, St. Michael's Church.	Plaque & SGW 2 lights depicting St. Michael & St. George plus Roddam coat of arms & Northumberland Fusiliers badge.	R	N/A.	<p>Plaque: In loving memory of Robert Collingwood Roddam Captain the Northumberland Fusiliers only son of Lt. Col. R.J. Roddam of Roddam &amp; Helen his wife. Mentioned in dispatches &amp; awarded the Military Cross killed in action at Hooge June 16<sup>th</sup> 1915 aged 25 years. "Well done thou good &amp; faithful servant" – Matthew 25:31. Requiescant in Pace.</p> <p>Window: In loving memory of Captain Robert Collingwood Roddam The Northumberland Fusiliers only son of Lt. Col. R.J. Roddam of Roddam &amp; Helen his wife. Awarded the Military Cross for Gallant &amp; Distinguished Services in the Field at St. Eloi, Belgium killed in action at Hooge 16</p>

				June 1915 aged 25.
18. Kirknewton, Church of St. Gregory.	Plaque.	R	N/A.	In memory of Charles William Dixon Johnson 4 <sup>th</sup> Batt. W. Yorks Second son of Cuthbert Greenwood Dixon Johnson of Aykley Heads, Durham, missing at Polcapell in France 9 <sup>th</sup> Oct. 1917 aged 42. "If love could save. Thou hadst not died."
19. Kirknewton, Church of St. Gregory.	Plaque.	R	N/A. Commissioned by widow & mother. Private sub.	In loving memory of my husband Matthew Tewart Culley of Coupland Castle born 1832 died 1889 & our son Geoffry (sic) Mathew George, Captain Royal West Kent Regiment born 1883 killed in action in France, September 15 1916. Requiescant in Pace.
20. Mindrum Station, Kirknewton Churchyard.	Cross.	R	N/A. Commissioned by father. N/A.	In memory of Capt. B.H. Selby 5 <sup>th</sup> North.d Fus. Killed at the Battle of the Aisne Sept. 21 <sup>st</sup> 1914 aged 32 buried at Vailly France. & P.J. Selby North.d Fus. Died in hospital at Gibraltar Oct. 3 <sup>rd</sup> 1915 aged 30.
21. Norham, St. Cuthbert's Churchyard.	Cross.	R	N/A.	In loving of James Renwick K.B.A. 2 <sup>nd</sup> Lieut. Royal Irish Rifles Born 2 <sup>nd</sup> Sept. 1878 died 21 <sup>st</sup> March 1918.
22. North Sunderland, St. Paul's Church.	Lectern.	R	N/A.	In memory of Lce. Cpl. Thomas Cuthbertson.
23. Old Berwick, Holy Trinity Chapel.	Plaque.	R	N/A.	In loving memory of John Shakespear

				Langlands Major, 43 <sup>rd</sup> Oxfordshire Light Infantry died 1895, at Longrood, Bilton, Warwickshire, in his 49 <sup>th</sup> year. Also his son, Alan Langlands, Lieut. 1 <sup>st</sup> Batt. South Wales Borderers killed in action in France, May 9 <sup>th</sup> 1915 in his 20 <sup>th</sup> year.
24. Tweedmouth, St. Bartholomew & St. Boisil's Church.	Altar.	R	N/A.	To the dear memory of John Kincaid, 2 <sup>nd</sup> Coldstream Guards who fell at Givenchy on Dec. 22 <sup>nd</sup> in his 26 <sup>th</sup> year.
District of Blyth Valley				
1. Annitsford, St. John R.C. Church	Plaque.	R	N/A.	Of your charity pray for the soul of Robert Omster Lamb of Hayton House Carlisle who died December 26 <sup>th</sup> 1919 & of his son Gerrard Joseph Lamb of Hayton House killed in action December 1 <sup>st</sup> 1914. Requiescant in Pace.
2. Annitsford, St. John's R.C. Church	Station of the Cross.	R	N/A	Dedicates Private James Brannigan who was a parishioner & bass baritone of the church.
3. Blyth, St. Mary's Church.	Plaque.	R	N/A.	To the glory of God & in loving memory of Sapper John Dodds who was killed in action 20 <sup>th</sup> January 1917. R.I.P.
4. Cramlington, Wesleyan Methodist Church.	Plaque.	R	N/A.	Dedicated to the memory of Ernest Ineson Killed 1914-

				1918.
5. Seaton Delaval, Salvation Army.	Plaque.	R	Jan. 1922 by local Doctor Anderson. Salvation Army.	Seaton Delaval Corps. Pte. Henry Lawson M. 349.561. M.T. Army Service Corps., died 23 <sup>rd</sup> Oct. 1918 at 3 <sup>rd</sup> Canadian General Hospital, Boulogne. "Greater love" etc.
6. Seaton Delaval Methodist Church.	Plaque.	R	N/A. Parents.	Dedicated to Capt. Robert Rutherford, killed in action 15 <sup>th</sup> Sep. 1916, D.L.I.
<b>District of Castle Morpeth</b>				
1. Eshott Methodist Chapel.	Plaque.	R	Jan. 1921 by Rev. F.L. Hines. Commissioned by brother in law. N/A.	In memory of Lieut. Col. John Ralph Hedley, DSO 6 <sup>th</sup> Northumberland Fusiliers (commanding 5 <sup>th</sup> Batt. The Border Regt.) Born 21 <sup>st</sup> March 1871. Died on active service in Flanders 15 <sup>th</sup> July 1917. ""Greater love"" etc. The gift of his brother in law.
2. Eshott Methodist Chapel.	Plaque with badges of both the 5 <sup>th</sup> & 6 <sup>th</sup> Northumberland Fusiliers depicted.	R	N/A.	Centre: In proud & loving memory.  Left: Thomas Lindsay Bainbridge Lieut. 5 <sup>th</sup> Northumberland Fusiliers commanding the Northumbrain Divisional Signalling Coy. Born April 1882 Killed in action near Ypres 26 <sup>th</sup> April 1915.  Right: Wilfred Hudson Bainbridge Lieut. & Adjutant 6 <sup>th</sup> Northumberland Fusiliers Born 24 <sup>th</sup> February 1884. Died of

				wounds in France 15 <sup>th</sup> March 1916. Their lives for their Country, their souls to God.
2. Heddon on the Wall, St. Andrew's Church.	Plaque & SGW. 2 lights St. George & Joan of Arc.	R	1932. Sir James & Lady Knott.	<p>SGW: In loving memory of Captain Henry Basil Knott 9<sup>th</sup> Northumberland Fusiliers who fell on the Ypres Front on the 7<sup>th</sup> of Sept. 1915.</p> <p>Also of Major James Leadbitter Knott D.S.O. who was killed in action while in command of the 10<sup>th</sup> West Yorkshire Regiment during the British Advance on the Somme 1<sup>st</sup> of July 1916.</p> <p>Plaque: Left: Major James Leadbitter Knott D.S.O. who fell at the Somme on the 1<sup>st</sup> July 1916 aged 33 years. He lies at rest beside his brother in the British Cemetery at Ypres.</p> <p>Right: Captain Henry Basil Knott who fell at Ypres on the 7<sup>th</sup> Sept. 1915 aged 24 years. "Their bodies are buried in peace but their names liveth for evermore".</p>
3. Milbourne, Holy Saviour Church.	SGW. 2 lights depicting empty tomb.	R	July 1920. Parents. Private Sub.	To the glory of God & in loving memory of Stanley Rowell Bone, 8 <sup>th</sup> East Yorks, Born 21 <sup>st</sup> Feb. 1894. Killed in action at Zonnebege Wood Flanders 26 <sup>th</sup> Sept. 1917 son of J.R. Bone, Milbourne

				Grange. Erected by his parents.
4. Milbourne, Holy Saviour Church.	SGW. 2 lights St. Aidan & St. George. Also features badges of D.L.I. & N.F.	R	N/A. Commissioned by brother. Private sub.	Left hand light: To the glory of God & in memory of William Brian Mortimer 4 <sup>th</sup> Batt., D.L.I. Killed in action June 1915.  Right hand light: and Edmund Mortimer 6 <sup>th</sup> Batt. N.F. killed in action April 1915, in the Great War R.I.P. Across both: Erected by their brother, R.G.E. Mortimer.
5. Netherwitton, St. Giles Church.	Plaque.	R	N/A.	To the glory of God & to the loved & honoured memory of John Barwick Orde, M.C. Major, R.F.A. Born December 24 <sup>th</sup> 1886 killed on the Struma Front, February 12 <sup>th</sup> 1917 (Salonica Expeditionary Force) I thank my God upon every remembrance of you.
6. Stanningham, St. Mary's Hospital Church.	Plaque.	R	N/A.	In memory of Attendant Sergt. Robert Leppington 2 <sup>nd</sup> Scots Guards who fell in action 18 <sup>th</sup> Oct. 1915 aged 26 years R.I.P.
7. Whalton, St. Mary Magdalene Church.	Screen.	R	Jan. 1919. £86/10s. N/A.	To the memory of Ralph Eustace Smith, Northumberland Hussars, attached Royal Flying Corps, who fell in action during the night of 18 <sup>th</sup> -19 <sup>th</sup> of April 1918.
8. Whalton, St. Mary Magdalene Church.	Rood.	R	N/A. Their mother	To the glory of God & in loving memory of

			commissioned & paid for Rood.	William Brian Mortimer, Lieut. D.L.I. killed in action June 13 1915. Also Edmund Mortimer, Lieut. N.F. killed in action April 26 <sup>th</sup> 1915. "Make them to be remembered with thy saints in glory everlasting" – Te Deum. This rood was given by their mother. R.I.P.
9. Whalton, St. Mary Magdalene Church.	Candlesticks.	R	Jan. 1919. £32/10s. His widow.	1st Candlestick: These candlesticks were given by his wife in memory of Capt. C.J.H. Adamson 11 N.F. killed in action in France Sept. 20 1917.  2 <sup>nd</sup> Candlestick: He died the noblest death a man may die fighting for God & Right & Liberty & such a death is immortality.
10. Widderington, Holy Trinity Church.	Plaque.	R	N/A.	In bright & loving memory of Hugh Clarkson Annett, Lieut. 6 <sup>th</sup> D.L.I. who fell in action in France on Sept. 16 <sup>th</sup> , 1916, aged 30 years.
District of Chester Le Street.				
1. Burnmoor, St. Barnabas' Church.	SGW. 2 lights: the execution of John Baptist & angels visiting a sleeping man.	R	June 1919. N/A.	To the glory of God & in loving memory of Hon. Francis Lambton Lieut. Royal Horse Guards born Jan. 18 1871 killed in action near Zandvoorde Belgium Oct. 31 1914. "Le jour viendra" – our day will come.
2. Burnmoor, St.	SGW. 2 lights: A	R	June 1919.	To the glory of God &

Barnabas' Church.	king kneeling before another king with a cross in the background, a bishop standing above a scene of a shepherd boy looking up at angels.			in loving memory of Geoffrey Lambton Lieut. Coldstream Guards born Sep. 13 1887 killed in action near Villers Cotterets in France Sep. 1 1914. "Le jour viendra". SEE ABOVE
3. Burnmoor, St. Barnabas' Church.	SGW. Single light angel with harp above a scene of David & Goliath.	R	N/A. Parents commissioned.	To the glory of God & in loving memory of Frederick Blunt, Private, West Yorkshire Regt. Born 31 <sup>st</sup> Dec. 1898 killed in action in France 28 <sup>th</sup> June 1918. Erected by his father & mother.
4. Chester le Street, St. Mary & St. Cuthbert Church.	SGW. 3 lights: St. Michael, St. George & a bishop.	R	1922. N/A.	Give thanks to God for the service of Charles Rollo Barrett who died Sept. 29 1917 aged 63 & Lindsay Alfred Barrett M.C. his son killed in action in Flanders March 17 1918 aged 24 this window is dedicated in the year of Our Lord 1922.
5. Chester le Street, St. Mary & St. Cuthbert Church.	Plaque.	R	N/A. Erected by workmates.	In honour of Pte. William Routledge, West Yorks, died March 27 <sup>th</sup> 1918 aged 19 years. Erected by his workmates, as a token of respect for this, their youngest comrade, who gave his life for his country.
6. Chester le Street, St. Mary & St. Cuthbert's Church.	Plaque.	R	N/A.	Davidson, J.G. K.O.S.B. 1914-1918.
7. Chester le Street, Station Rd. Wesleyan	SGW. Designed to look like a	R	N/A.	To the glory of God & in loving memory of



Methodist Church.	piece of parchment with gothic script.			Elliot F. & John W. Morgan who died in the Great War 1914-1918.
8. Chester le Street, H.Q. of 1 <sup>st</sup> Chester le Street Boy Scouts & Girl Guides.	Picture.	S	Mar. 1919. N/A.	Dedicated to Patrol Leader & King's Scout Ralph H. Robinson, drowned at sea in the S.S. 'Belgian Prince'.
9. Pelton Primitive Methodist Church.	Communion Set.	R	Jun. 1923. N/A. His widow.	Presented to Pelton Primitive Methodist Church by Mrs. Jennie Turnbull in affectionate memory of a dear husband Robson Turnbull who gave his life April 11 <sup>th</sup> 1918 in the Great European War.
10. Pelton, Holy Trinity Church.	Plaque.	R	N/A.	Pte. Geo. Brown, Server, killed in Service, France Sept. 28 <sup>th</sup> 1918 aged 22 years 5months.
11. Pelton, Holy Trinity Church.	Plaque.	R	N/A.	Sgt. Harry Turnbull Lay Reader & Server killed March 4 <sup>th</sup> 1917.
12. Pelton, Holy Trinity Church.	Plaque.	R	N/A.	Garrett Horner Chorister, died in Dardanelles Oct. 9 <sup>th</sup> 1915 aged 26 years. Jesu Mercy.
13. Pelton, Holy Trinity Church.	Plaque.	R	N/A.	In loving memory of Cpl. William MacDonald, 1 <sup>st</sup> Tyneside Scottish, Born March 5 <sup>th</sup> 1884, killed April 10 <sup>th</sup> 1918.
14. Pelton, Holy Trinity Church.	Plaque.	R	N/A.	Cpl. Thomas Murray MacDonald Chorister 1896-1923 served Salonika 1915-1919. Died July 11 <sup>th</sup> 1923 aged 34 years. "Jesu

				Mercy". SEE ABOVE. WHY COMMEMORATE IN SAME WAY AS ABOVE?
15. Pelton, Holy Trinity Church.	Plaque.	R	N/A.	Pte. Stanley Ernest Stockburn Chorister & Communicant killed in France April 12 <sup>th</sup> 1918 aged 19 years & six months.
16. West Pelton Methodist Church.	Font.	R	N/A. Family.	In loving memory of John Armin, Jun., killed in action July 11 <sup>th</sup> 1917.
<b>District of Darlington</b>				
1. Darlington, Greenbank Primitive Methodist Church.	SGW. Emblem of rising sun, with the emblems of the harp & a trumpet surrounded by purple flower. Also incorporates the text "Rock of Ages, cleft for me".	R	Oct. 1919. N/A. Their widowed mother.	Dedicated to two brothers who fell in France: William Rushbrook died 5 <sup>th</sup> Oct. 1917 & Alfred Rushbrook died 4 <sup>th</sup> March 1917.
2. Darlington, St. Cuthbert's Church.	Plaque.	R	N/A.	This public memorial is erected to the memory of Brigadier General Roland Boys Bradford V.C., M.C. 2 <sup>nd</sup> Batt. The Durham Light Infnt. Who at the age of 23, the youngest brigadier general in the British Army, was killed in the Great War at the Battle of Cambrai 30 Nov 1917. "Passed out of sight of men by the path of duty & self sacrifice".
3. Darlington, Holy Trinity Church.	Plaque.	R	N/A. Family.	To the glory of God & in memory of three brothers. Lieut.

				<p>Commander George Nicholson Bradford, V.C. Royal Navy, aged 31 who fell in action on the Mole, Zeebrugge April 23<sup>rd</sup> 1918.</p> <p>Lieut. James Barker Bradford M.C. The Durham Light Infantry. Aged 27 who died in France of wounds received in action May 14<sup>th</sup> 1917.</p> <p>Brig. General Roland Boys Bradford V.C., M.C. The Durham Light Infantry. Aged 25 who fell in action in France November 30<sup>th</sup> 1917. "Abide with me"-Hymn.</p>
4. Darlington, Holy Trinity Church.	Plaque.	R	N/A. Comrades.	In memory of Lieut. Commander G.N. Bradford, V.C., R.N., killed on Zeebrugge Mole April 23 <sup>rd</sup> 1918. From some of his team.
5. Darlington, Northland Methodist Church.	Plaque.	R	N/A.	Erected to the memory of Sub. Lieut. Percy R. Shinkfield killed in action near Cambrai 8 October 1918.
6. Hurworth, All Saint's Church.	Plaque.	R	N/A.	In loving memory of Robert Colling, B.A. Camb; of this parish, brother of the above John Colling, who died 22 December 1921, aged 77, & was buried in the family vault, near the west entrance of this churchyard. Also of his youngest son James Hutton Colling who was killed in action in the Great

				War, 29 September 1918, aged 36.
7. Low Dinsdale, St. John the Baptist Church.	Plaque.	R	N/A. Mrs. Surtees.	In Remembrance of my husband Aubone Alfred Surtees born Oct. 2 <sup>nd</sup> 1865 died Nov 22 1923 & of my son Capt. William Beverley Surtees Prince of Wales Own West Yorks Regt. Died of wounds received on the Somme born Oct 6 1894 died Sep 28 <sup>th</sup> 1916.
District of Derwentside.				
1. Annfield Plain, St. Aidan Church.	Plaque.	R	N/A. Family.	IHS In loving memory of Corpl. George Harding M.M. beloved son of E.A. & the late T. Harding & beloved stepson of R. Berwick, who died from wounds in France 4 Oct 1917, aged 18 years. "Faithful unto death".
2. Annfield Plain School.	Plaque.	S	Apr. 1920 by Rev. Canon Robinson. N/A.	Dedicated to Mr. Gordon Bower, woodwork master, who fell in action on Oct. 23 <sup>rd</sup> 1916 in France.
3. Blackhill, St. Aidan's Church.	Plaque.	R	N/A.	To the glory of God & the beloved memory of William Crisp, Corporal, Northumberland Fusiliers who was killed in action at La Boiselle in France, 8 <sup>th</sup> July 1916, aged 25 years "Promoted".
4. Blackhill, St. Andrew's United	Vase.	R	N/A.	In proud & tender memory of Jim

Reform Church.				Marshall Mitchell lieut. 2 <sup>nd</sup> H.L.I. fell in action 23 <sup>rd</sup> March 1918.
5. Burnhope, St. John the Evangelist Church.	Vase.	R	May 1925. Family.	To the glory of God & in memory of Captain W.H.L. Burgess killed on the Somme 20 <sup>th</sup> July 1916. "Dulce est decorum est pro patria mori".
6. Castleside, St. John's Church.	Plaque.	R	N/A.	To the glory of God & the loved memory of Cpl. Frederick G. Bates who served 3 years in Mesopotamia & gave his life for his country 1 <sup>st</sup> September 1918 aged 27 years. Called home in the morning of his days.
7. Catchgate Council School.	Plaque.	S	Jan. 1921 by Mrs. Ward & dedicated by Rev. F. Ferguson. N/A. School.	"Lest we Forget". Ingram Thomas Elsdon of this school gave his great & last lesson in self-sacrifice at Cambrai 1917. He was a teacher at the school.
8. Consett, Christ Church.	Plaque.	R	May 1920. N/A. Parents.	To the glory of God & in loving memory of George Kirkhouse B.Sc. Captain 6 <sup>th</sup> Battn. The Durham Light Infantry who was wounded at Ypres 26 <sup>th</sup> April 1915 & killed at Estaires in France on 9 <sup>th</sup> April 1918 aged 23 years. Erected by his parents of parish.
9. Consett, Salvation Army.	Cornet.	R	Presented Apr. 1920 by Counc. Joseph Walton.	Dedicated to Bramwell Booth Walton, killed in action.
10. Craghead Wesleyan Methodist Church.	Table.	R	N/A.	In loving memory of our dear son Richard H. Lowery killed in action

				April 24 1917 aged 22 years. He gave his life for one & all.
11. Craghead Wes. Methodist Church.	Communion Table & 2 chairs.	R	Nov. 1919. N/A. Parents.	Presented to the Trustees of the Craghead Wesleyan Church by Mr & Mrs Henry Greener of Craghead in loving memory of their two sons: 2 <sup>nd</sup> Lieut. Henry Greener, 6 <sup>th</sup> D.L.I. who was killed in action 14 <sup>th</sup> April, 1917 aged 23 years & Cpl. John William Greener, 19 <sup>th</sup> N.F. who was wounded 9 <sup>th</sup> April 1917 & died 6 <sup>th</sup> March 1919 aged 22 years "For Others".
12. Craghead, Wesleyan Methodist Church.	Plaque.	R	N/A. Family.	He liveth long, who liveth well. In loving memory of Pte. William Staples, Grenadier Guards a faithful member of this church who was killed in action Sept. 12 <sup>th</sup> 1918 aged 23 years "Greater love" etc.
13. Dipton, St. John the Evangelist Church.	Plaque.	R	N/A. Family.	To the glory of God & in loving memory of Pte. John George the dearly beloved son of George & Jane Laverty, reported missing at Epehy, 10 <sup>th</sup> Sept 1918 aged 18 years & 7 months. "Till we meet again" – popular First World War song by Egan & Whiting.
14. Dipton, St. John the Evangelist Church.	Plaque.	R	N/A. Family.	To the glory of God & in memory of Ingram Thomas Elsdon who died of wounds November 26 <sup>th</sup> 1917

				interred at Etaples, France aged 19 years. A member of this church erected by his parents.
15. Langley Park, All Saints Church.	Cross.	R	N/A.	Dedicated to Sgt. Nicholas Henry White, K.O.Y.L.I, organist, killed in France 1917.
16. Langley Park, All Saints Church.	Plaque.	R	N/A.	Dedicated to Petty Officer Richard Dawson, Shorten Anson Battalion, R.N.D., youngest son of Richard & Charlotte Dawson, killed in France 1918 aged 27.
17. Quebec, St. John the Baptist Church.	Lectern.	R	Jan. 1917. N/A.	Richard Corker. "He did his duty".
18. Satley, St. Cuthbert's Church.	Panel.	R	N/A.	To the glory of God & the memory of Lieut. T.W.M. Greenwell 6 <sup>th</sup> N.F. killed in action 19 <sup>th</sup> July 1918.
19. South Moor, St. George's Church.	Plaque.	R	N/A.	Dedicated to 2 <sup>nd</sup> Lt. Reginald James Theodore 3 <sup>rd</sup> D.L.I., eldest son of RE & FA Ingram-Johnson died of wounds & buried in France 1915 aged 20.
20. Stanley, St. Andrew's Church.	Plaque.	R	N/A. Parents.	To the glory of God & in loving memory of Thomas Edward Reid M.G.C. aged 22 years & of William Auld Reid Hussars Batt N.F. aged 25 years. They gave their lives for England in the war Oct. 9 <sup>th</sup> 1917 & April 12 <sup>th</sup> 1918 & their bodies rest in Belgium & France. They are in peace. This tablet is placed here by

				their loving father & mother.
22. Stanley, St. Andrew's Church.	Plaque.	R	Apr. 1920. N/A. Mrs. Edwards.	In memory of C.S.M. Richard Hope, M.M. 14 <sup>th</sup> D.L.I. who died of wounds Sept. 21 <sup>st</sup> 1918 after over 3 years active service on the Western Front. This tablet was erected by the mother of Lieut. J. Harry Edwards who also gave his life for his country in France January 7 <sup>th</sup> 1917, in grateful recognition of C.S.M. Hope's attention to her son at the time of his death.
23. Stanley, St. Andrew's Church.	Plaque.	R	N/A. Family.	In memory of George William Hope of 16 <sup>th</sup> Batt. K.R.R.C. reported missing on the Somme July 20 <sup>th</sup> 1916 aged 22 years. "With Christ which is far better" – Philippians 1:23. Erected by his parents.
24. Stanley, St. Andrew's Church.	Bells & Plaque.	R	Jan. 1931 by Bishop of Durham. N/A. Mother.	To the glory of God & in memory of William Oxley Forster, Lieut. The 8 <sup>th</sup> Batt. The D.L.I. who fell in France Sept 21 <sup>st</sup> 1916 only son of the late Joseph Forster a chime of eleven bells was presented by his mother & was dedicated by the Lord Bishop of Durham Jan. 14 1931.
25. Stanley, St. Andrew's Church.	Chancel extension & Plaque.	R	Jun. 1930 by Hon. Arthur Joicey. N/A. Father.	This foundation stone was laid by the Honourable Arthur Joicey June 27 <sup>th</sup> 1930 on behalf of James Baron Joicey by whom



				this chancel was enlarged & the tower partially erected to the glory of God & in memory of his son the Honourable Sydney James Drever Joicey Captain & Adjutant 10 <sup>th</sup> Batt. N.F. who fell at Lieven near Loos France March 20 <sup>th</sup> 1916.
26. Stanley, St. Andrew's Church.	Plaque.	R	N/A.	Dedicated to Mercy Rowe, members of the Mothers' Union, 1917 also Thomas Hall Rowe gave himself for his country in France.
27. Stanley, St. Andrew's Church.	Chair.	R	N/A. Parents.	Dedicated to Thomas & James Forrest K.R.R.C & 3 <sup>rd</sup> D.L.I., died in France 1917 & 1918, in whose memory the chair was given by parents Joseph & Susan Forrest.
28. East Stanley School.	Framed Photograph.	S	Jul. 1920. N/A.	Dedicated to William Nicholson, a pupil teacher.
29. Tanfield, St. Margaret of Antioch.	SGW. 2 lights depicting saints.	R	N/A.	In loving memory of Captain Thomas Duncombe Shafto, Royal Fusiliers, killed in action in the Dardanelles 4 <sup>th</sup> May 1915 age 31 this window is dedicated by his mother, brothers & sisters.
30. White le Head Methodist Church.	Font.	R	N/A. Mother.	In loving memory of Pte Abraham Ledger who died of wounds in France April 19 <sup>th</sup> 1917. Given by his mother.
District of Durham				

1. Bearpark, St. Edmund King & Martyr Church.	Plaque.	R	N/A. Family.	To the glory of God & in loving memory of Thomas William Callinan Lieutenant VIII DLI who fell in action at Ypres April 25 1915 Given by his mother & sisters. "Faithful unto death".
2. Bowburn Church.	2 Altar Vases.	R	Aug. 1920 by Dean Welldon of Durham. N/A. Mother.	Dedicated to R.W. Lindsay, killed 1914-1918.
3. Coxhoe, St. Mary' Church.	Prie-Dieu.	R	N/A.	To the glory of God & in memory of Wm. O. Reed Seaforth killed in action Nov. 13 <sup>th</sup> 1916.
4. Coxhoe, St. Mary's Church.	Ewer.	R	N/A.	I H S To the glory of God & in memory of Wm. Mcllwain 1 <sup>st</sup> G.G. killed in action June 3 <sup>rd</sup> 1916 Ps XXIII 42.
5. Coxhoe, St. Mary's Church.	Vase.	R	N/A.	To the glory of God & in memory of Lieut. W.J. Ramsay, R.W. Batt. RFC killed in action France 27.3.18.
6. Coxhoe, St. Mary's Church.	Staff.	R	N/A.	To the glory of God & in memory of William D. Carr 13 Glr died 28.9.18.
7. Croxdale, St. Bartholomew's Church.	Plaque.	R	N/A.	In affectionate & grateful remembrance of 2 <sup>nd</sup> Lieut. Francis Foraman of this Parish killed in action July 14 <sup>th</sup> 1916. "Greater love" etc.
8. Durham, St. Oswald's Church.	SGW. Single light Mary with child.	R	Jan. 1920. N/A. Mrs. Roberts.	Remember ye in the Lord, Henry William Roberts, Captain, the 98 <sup>th</sup> Regt. Who died 12 <sup>th</sup> May 1918: also

				Gerard C. Roberts Colonel 14 <sup>th</sup> Battn., the Gloucestershire Regt. Who was killed in action in France 8 <sup>th</sup> June 1916; also Frederick L. Roberts, Major 2 <sup>nd</sup> Battn. The Queen's Regt. who was killed in action in France 17 <sup>th</sup> October 1915.
9. Durham, St. Nicholas' Church.	Plaque.	R	N/A.	To the glory of God & loving memory of Lieut. William Boyd 8 <sup>th</sup> D.L.I. who fell in action at Warlencourt on 5 <sup>th</sup> Nov: 1916 aged 22 years. "Greater love" etc.
10. Durham, St. Cuthbert's Church.	Plaque.	R	N/A.	To the glory of God & in loving memory of George Richardson Forster, Capt. 19 <sup>th</sup> Batt. D.L.I. eldest son of W.B. & M.E. Forster of Springwell House who gave his life at Ephey, France 25 <sup>th</sup> August 1917 aged 23 years.
11. Durham, United Reform Church, Wellington St.	Plaque.	R	N/A.	To the glory of God & in loving memory of John Archy Laing, M.G.C. Who fell in action at Delville Wood, Battle of the Somme 31 <sup>st</sup> August 1916 aged 19 years. "Greater love" etc.
12. Durham, United Reform Church, Weddington St.	Plaque.	R	N/A.	In loving memory of John son of Robert & Eleanor Purvis who fell in action in France May 6 <sup>th</sup> 1917 aged 30 years during the Great War 1914-1918.

13. Durham, St. John's Church.	Plaque.	R	Dec. 1919 by Rev. C.J. Thurlow. N/A. Fellow officers & family.	To the glory of God & in memory of Chas. Clement Heron, Lance Cpl. R.E. who died on active service at Jerusalem 20 <sup>th</sup> June 1918. Erected by the Officer, Non-Commissioned Officers & men at No. 1 Airline Section Royal Engineers, by his father, mother, brothers & sisters. Age 30 years.
14. Durham, St. Mary the Less.	Plaque.	R	N/A.	Dedicated to Lt. Col. Bertram Lionel Maddison, 1 <sup>st</sup> Battalion Alexandra Princess of Eales' Own (Yorkshire Reg.) killed at the Battle of the Somme whilst commanding the 8 <sup>th</sup> Batt. Yorks & Lancaster Reg. 1916 aged 34.
15. Shadforth, St. Cuthbert's Church.	Plaque.	R	N/A.	In loving memory of John William Palmer, R.N.V.R. who died of fever while on active service at Port Said 27 <sup>th</sup> March 1915 aged 19 years. "Faithful unto Death". R.I.P.
16. Shincliffe, St. Mary the Virgin Church.	Plaque.	R	N/A.	Dedicated to 2 <sup>nd</sup> Lt. Kenneth Bruce Stewart, 6 <sup>th</sup> DLI killed 1916 aged 20.
17. Ushaw Moor, St. Luke's Church.	SGW. 3 lancet windows: 3 kings at Christ's birth, Christ's death on the cross & Christ in glory.	R	May 1921 by Hon. Joseph Pease, dedicated by Bishop of Durham. N/A. Mother's Union, Pub. sub. Family & relatives of Wredford-Brown	1 <sup>st</sup> window: To the glory of God Erected by Mother's Union. 2 <sup>nd</sup> window: To the glory of God gifted by the congregation. 3 <sup>rd</sup> window: Erected by

			family.	the family & relatives of Capt. C. Wreford-Brown D.S.O. & Temp Capt. O.C. Wreford-Brown Northumberland Fusiliers who fell in the Great War.
18. West Rainton, St. Mary's Church.	Plaque.	R	N/A.	To the glory of God & in proud & thankful memory of Edward Fenwick Boyd Lieut. 1 <sup>st</sup> Batt. N.F. only son of Robert Fenwick & Annie Boyd born 13 <sup>th</sup> May 1890 killed in action at Vailly sur Aisne 20 <sup>th</sup> September 1914. Hugh Lennox Feming Boyd Captain 2 <sup>nd</sup> Batt. The Black Watch only son of Hugh Fenwick & Elizabeth Boyd Born 8 <sup>th</sup> February 1891 killed in action at Passchendaele 18 <sup>th</sup> November 1917.
19. West Rainton, St. Mary's Church.	Plaque.	R	N/A. Parents.	To the glory of God & in loving memory of William Herbert Minniss of the West Yorkshire Regiment born 24 <sup>th</sup> June 1888, died of wounds 11 <sup>th</sup> Aug. 1918. Erected by his sorrowing parents. "Father in Thy Gracious keeping leave we now Thy servant sleeping" – 'Now the labourers task is o'er' by John Ellerton
20. Witton Gilbert, St. Michael & All Angel's Church.	Hymn board.	R	May 1922 by Geoffrey Elliot Blackett, dedicated by Rev. Arthur Watts,	By the parish church & congregation to the glory of God & in memory of 2 <sup>nd</sup> Lieut. W.H. Brown 18 <sup>th</sup> D.L.I.

			rector. N/A. Family.	Choir & Schoolmaster of Witton Gilbert, who served in Egypt & France 1914-1918 and fell in battle April 1918. R.I.P. May 1922.
21. Witton Gilbert, St. Michael & All Angel's Church.	Plaque on Lychgate.	R	N/A.	In loving memory of Our Dear Son Charles Joseph Graham Pte. 15 <sup>th</sup> D.L.I. Who died at Etaples 30 <sup>th</sup> Oct. 1916 deeply mourned by his father & mother, sisters & brothers in law.
22. Witton Gilbert, St. Michael & All Angel's Church.	Plaque on Lychgate.	R	N/A.	In loving memory of our dear sons Pte. Roger Parkin, 20 <sup>th</sup> D.L.I. Gnr. Simpson Parkin, R.G.A. Deeply mourned by their father & mother brother & sister.
<b>District of Easington.</b>				
1. Castle Eden, St. James' Church.	Plaque.	R	N/A.	Dedicated to Lt. John Hutchinson Tristram, 1 <sup>st</sup> Batt. Worcester Reg. Killed at Ypres aged 22.
2. Castle Eden, St. James' Church.	SGW & Plaque.	R	N/A.	Dedicated to Lt. John Burdon, 1 <sup>st</sup> Manchester Regt., killed in Mesopotamia, 1916, aged 19.
3. Dawdon, St. Hild & St. Helen Church.	SGW depicting St. Oswald.	R	July 1924 by Lt. Col. K.J.W. Leather, CBE, 4 <sup>th</sup> DLI dedicated by Rev. E.W. Bolland. N/A. Parents.	A.M.D.G. & in tender memory of Joseph Winter, aged 20, who was killed in the Great War on 26 <sup>th</sup> July 1917. This window was erected by his loving parents. R.I.P.
4. Haswell, St. Paul's Church.	Plaque.	R	N/A.	Dedicated to Lance- Corporal J. Herbert

				Hays R.E., son of George & Annie Hays, deputy organist killed in action in France 1916, aged 20.
5. Hesledon, St. John's Church.	Plaque.	R	N/A.	In loving remembrance of John Thomas Fairhurst killed in action 2 <sup>nd</sup> August 1918 aged 29 interred in Bienvillers Military Cemetery. R.I.P.
6. Hutton Henry, St. Francis' Church.	Plaque.	R	N/A.	Dedicated to William, John Millar, & Norman, sons of William & Mary Johnson who gave their lives that others might live 1914-1918.
7. Murton, Roadside.	Plaque.	S	N/A.	To the sacred memory of William McNally, V.C., M.M & Bar 1894-1976 who by his courage & unselfish devotion to duty during the Gt. War 1914-1918 brought honour & glory to this village & his regiment. <b>ALTHOUGH NOT KILLED DURING WAR STILL COMMEMORATED.</b>
8. Shotton Colliery, St. Saviour's Church.	SGW. 3 lights, scene depicts knight leading a horse standing before a crucifix. It runs across all three lights	R	N/A.	To the glory of God & in loving memory of Bede Liddell Fenton Major Dorsets who gave his life 15 July 1916 trying to save another in France in the Gt. War.
9. Shotton Colliery Churchyard.	Column.	R	N/A. Family.	In memoriam George beloved son of George & Annie Winwood Shotton Colliery killed in action in the first naval battle of the

				Great European War on HMS Arthusa Friday Aug. 28 <sup>th</sup> 1914 aged 23 years. A faithful & loyal son of his church, home & country. For Christ & at his Country's Call he gave his life.
<b>District of Gateshead.</b>				
1. Clara Vale Parish Church.	Plaque.	R	N/A.	I.H.S. To the glory of God & in loving memory of Gunner William Harrison No. 201160 6 <sup>th</sup> Battalion Tank Corps, who died of wounds received at Wailly & who was buried in Blairville Churchyard, France, on March 21 <sup>st</sup> , 1918, in his 26 <sup>th</sup> year. The husband of Janet Harrison & youngest son of Joseph & Mary Ann Harrison of Clara Vale. "Lord all pitying, Jesus Blest grant him thine eternal rest" - Requiem.
2. Crawcrook, Centenary Methodist Church,	Plaque.	R	N/A. Wife.	In loving memory of Charles Edward Suggett, of Crawcrook, who died 6 <sup>th</sup> April 1917 in his 32 <sup>nd</sup> year at Cayeux, France, from wounds received while serving his country. For 14 years a faithful members of this Church. This tablet was erected by his loving wife Phoebe Suggett. "Until the day dawns".
3. Felling on Tyne, St. Patrick's R.C. Church.	SGW. Depicts St. James & St. Joseph, the Annunciation &	R	Nov. 1919. N/A. Mrs. James McGuinness, widow & mother.	Dedicated to the memory of the late Mr. James McGuinness, & also his son, James



	an angel holding a scroll containing the badge of the Dublin Fusiliers.			Stuart McGuinness, late of Royal Dublin Fusiliers, who was killed in action in France in 1918.
4. Gateshead, Christ Church.	SGW. 2 lights depicting Christ Crucified & a soldier raising his hand in greeting to the cross.	R	N/A.	To the glory of God & in loving memory of bombardier Edmund Dixon RGA son of the late William & Jessie Dixon Gateshead killed in action near Mont Kemmel Sept. 6 <sup>th</sup> 1918 while serving his country aged 37 years.
5. Gateshead, NER Temperance Union Institute.	Plaque.	S	Jan. 1920 by Sir Thomas Oliver, dedicated by Rev. G. Langley. N/A.	In memory of Capt. George Robertson, 21 <sup>st</sup> N.F.
6. Gateshead, Christ Church.	Plaque.	R	N/A. Family & friends.	To the glory of God & in memory of Major H.R. Chapman, J.P. 10 <sup>th</sup> Batt. DLI, Director of Clarke, Chapman & Co. Ltd. Who for three years was Vicar's Warden of this Church. Killed in action at Ypres in the service of his Country 27 <sup>th</sup> June 1915. This memorial was erected by his Widow, Daughters & Colleagues. "Greater love" etc.
7. Gateshead, St. George's Church.	SGW. Single light depicting St. Aidan.	R	Feb. 1920 by Bishop of Durham. N/A.	To the glory of God & in loving memory of Cecil C. Iley Army Cyclists Corps killed in action near Ypres Sept. 29 <sup>th</sup> 1918.
8. Gateshead, St. George's Church.	SGW. Single light depicting St. George.	R	Feb. 1920 by Bishop of Durham. N/A. Wife. SEE ABOVE.	To the glory of God & in loving memory of Liet. Robert W. Potter killed in action Oct. 8 <sup>th</sup> 1918. This window was

				erected by his loving wife.
9. Gateshead, St. Mary's Church.	Plaque.	R	May 1919. N/A. Members of the choir.	To the glory of God & in loving memory of Sgt. Robert Elliot, 5 <sup>th</sup> N.F. who gave his life for his country 14 May 1915. This tablet was placed by the members of St. Mary's Choir. "I have fought a good fight; I have finished my course; I have kept the faith". Timothy 4:7.
10. Gateshead, St. Mary's Church.	Plaque.	R	Jul. 1920 by Dr. Moore Ede, Dean of Worcester, former Rector of Gateshead. N/A.	Dedicated to Capt. Percy Hunter Coxon, M.C., Border Reg.
11. Gateshead, Brighton Rd., United Reform Church.	Plaque.	R	N/A. Mrs Thomson.	To the glory of God & in loving remembrance of my dear husband 2 <sup>nd</sup> Lieut. W.R.K. Thomson, R.G.A. son of Dr. J.F. Thomson killed in France 16 <sup>th</sup> Oct. 1917. "A good Soldier of Jesus Christ" – Timothy 2:1-4.
12. Gateshead, St. George's Church.	Cross.	R	Feb. 1920 by Bishop of Durham. N/A.	Dedicated to Lieut. J.M. Martin.
13. Gateshead, Holy Trinity Church.	SGW. 3 lights.	R	May 1919 by Bishop of Jarrow. N/A. Mrs. L. J. Tucker.	Dedicated to Lieut. Stanley Dawson Simm Tucker, 1917.
14. Greenside Wesleyan Methodist Church.	Candlesticks.	R	N/A.	Dedicated to the Peebles Bros.
15. Low Fell United Reform Church.	Plaque.	R	N/A.	The King's Own. To the glory of God & in loving memory of Cpt. Donald Morrison 6 <sup>th</sup> Bn. King's Own Royal Lancaster's

				eldest beloved son of Donald & Catherine Morrison who died of wounds received in Gallipoli August 31 <sup>st</sup> 1915 aged 32 years. "He fought the good fight."
16. Ryton, Holy Cross Church.	Candlesticks.	R	N/A.	To the glory of God & in proud & loving memory of Joseph Ramsay Curry-Wood, 1 <sup>st</sup> Welsh Guards, the beloved elder son of Walton & Jane Curry-Wood. Born March 17 <sup>th</sup> 1898. Died at Doullens, France on April 30 <sup>th</sup> 1918 of wounds.
17. Ryton, Holy Cross Church.	SGW. Single light depicting George resting on his sword.	R	Jul. 1920 by Rev. E.W. Bolland. N/A. Parents.	To the glory of God & in memory of Lt. Charles Randolph Innes Hopkins 2 <sup>nd</sup> Scottish Rifles (Cameronians) killed in action near Neuve Chapelle December 18 <sup>th</sup> , 1914 & Castell Percy Innes Hopkins 9 <sup>th</sup> Gordon Highlanders killed in action at Loos, September 25 <sup>th</sup> , 1915 Third & Second Sons of Lt. Colonel C.H. Innes Hopkins 1 <sup>st</sup> Tyneside Scottish (late 2 <sup>nd</sup> Scottish Rifles) & Helen Elizabeth his wife of The Towers, Ryton on Tyne. "So he passed over, & all the trumpets sounded for him on the other side."
18. Ryton, Holy Cross Church.	Plaque.	R	N/A.	In memory of Rob Lt. Robert Bourn Pirrie 3 <sup>rd</sup>

				Border Regt. who fell at Hooe Aug. 10 <sup>th</sup> 1915 aged 21 years.
19. Stella, St. Mary's & St. Thomas Aquinas R.C. Church.	Plaque.	R	N/A.	Of your charity pray for the repose of the souls of Robert Ormston Lamb of Hayton House Carlisle who died Dec. 26 <sup>th</sup> 1912 & of his son Everard Joseph Lamb also of Hayton House killed in action November 1 <sup>st</sup> 1914. May they rest in peace.
20. Whickam, St. Mary the Virgin Church.	Plaque.	R	N/A.	In loving memory of Capt. Martin Raymond Carr 2 <sup>nd</sup> Batt. Worcestershire Reg. Killed in action at the Battle of the Aisne on September 18 <sup>th</sup> 1914 aged 37 year. Also served in the South African Campaign 1900-1902 second son of the late Colonel R.E. Carr, Worcestershire Reg. He who gave his life for King & Country leaves nought undone that man can do.
21. Windy Nook, St. Alban's Church.	Plaque.	R	N/A.	Sacred to the memory of Private John Lindsay McCutcheon Brown-King Royal Marine Light Infantry who died at Shotley Naval Hospital, Harwich on 23 <sup>rd</sup> August 1914, from wounds received on H.M.S. Amphion 6 <sup>th</sup> August 1914. "Greater love" etc.
22. Windy Nook, St. Alban's Church.	Plaque.	R	N/A.	John Haker 19 <sup>th</sup> N.F. Died in France August 26 <sup>th</sup> 1916 from wounds received in action aged

				42 years. Churchwarden 1913-1916.
23. Windy Nook, St. Alban's Church.	Plaque.	R	N/A. Fellow members of the R.N.D.	Thomas Parker A.B. Nelson Batt. R.N.D. killed in action at Beaucourt Sur L'Ancre, France November 13 <sup>th</sup> 1916, aged 24 years. Erected by fellow parishioners of the R.N.D.
24. Windy Nook, St. Alban's Church.	Plaque.	R	N/A.	William Winters Freeman 2 <sup>nd</sup> Lt. 11 <sup>th</sup> DLI. Killed in action in France November 30 <sup>th</sup> 1917 aged 27.
25. Windy Nook, Co-op.	2 Plaques.	S	N/A.	1 <sup>st</sup> : Sacred to the memory of Pte. Matthew Collin, R.A.M.C. who made the Supreme Sacrifice at Fontaine Au Bois, near Le Cateau on November 4 <sup>th</sup> 1918. This tablet erected by his fellow employees & the Board of Directors of the Windy Nook Co-operative Society. Steadfast unto Death. 2 <sup>nd</sup> : Sacred to the memory of Corporal John Allan Havelock M.M. who made the supreme sacrifice at Bailleul on April 16 <sup>th</sup> 1918. (Same erection details).
<b>District of Hartlepool.</b>				
Hartlepool, St. Mary's R.C. Church.	Stations of the Cross.	R	N/A. His sister.	Dedicated to Thomas Gilfoyle, drowned at sea, 1917.
1. Hartlepool, St. Mary's R.C. Church.	Plaque.	R	N/A.	Dedicated to Henry Lyth, killed in action,

				1917.
2. Hartlepool, St. Mary's R.C. Church.	Plaque.	R	N/A.	Dedicated to John Conway, killed in France, 1917.
3. Hartlepool, St. Mary's R.C. Church.	Plaque.	R	N/A.	Dedicated to Robert Newton Vasey, died of wounds, Lille, 1918.
4. Seaton Carew, Holy Trinity Church.	Chalice.	R	N/A.	To the glory of God & in loving memory of John Cullen 2 <sup>nd</sup> Lieut. Argyll & Sutherland Highlanders killed in action 15 <sup>th</sup> Sept. 1916. Presented to Holy Trinity Church, Seaton Carew.
5. Seaton Carew, Holy Trinity Church.	Plaque.	R	N/A.	In loving memory of Charles Wynn Tilly, Lieut. Colonel 15 <sup>th</sup> Bn. West Yorkshire Regiment (formerly of the 18 <sup>th</sup> Bn Durham Light Infantry) who was killed in action near Bailleul in Northern France on the 14 <sup>th</sup> April 1918 aged 41 years. Also of John Tilly, M.C. Captain 8 <sup>th</sup> Bn. The Yorkshire Regiment, who was killed in action on the Asiago Plateau, Italy on the 8 <sup>th</sup> June 1918 aged 31 years. Sons of Tobias Harry Tilly & Onora Tilly of this Parish.
6. Seaton Carew, Holy Trinity Church.	Plaque.	R	N/A.	Sgt. Curxon Lithgo of 16 <sup>th</sup> Northbld Fusiliers, son of R.J. Lithgo, killed in action in France 1 <sup>st</sup> July 1916 aged 26 years.
7. Stranton, All Saints Church.	SGW. 2 lights depicting	R	N/A.	To the glory of the God in loving memory of

	Left: Christ carrying a bowl & a blade. Right: Christ the Good Shepherd carrying a lamb.			Reginald Bennetts Lieut. 13 Gloucester Regt. who died at Beaumont Hamel 1918.
8. Stranton, All Saints Church.	SGW. 3 lights, the two outside lights depict shields superimposed on wreaths. Middle light depicts Christ in glory presenting a crown of life to a kneeling knight.	R	N/A.	Be thou faithful & I will give thee unto death a crown of life. To the glory of God & in loving memory of Donald Ord Ross Queen's Own Cameron Highlanders killed in action April 1917.
9. West Hartlepool, St. Aidan's Church.	Font Cover.	R	N/A. R.F. Willson.	Dedicated to Robert Willson, killed in action 1 <sup>st</sup> July 1916.
10. West Hartlepool, Christ Church.	SGW. 2 lights containing the badges of the D.L.I. & the Royal Fusiliers.	R	Oct. 1919 by the Bishop of Durham. N/A. Parents.	Dedicated to lieut. George Robert Heselton, D.L.I. killed in action at Zillebeke, Belgium on 22 <sup>nd</sup> June 1917.
District of Newcastle Wards.				
1. Benwell, St. James' Church.	Plaque.	R	N/A.	To the glory of God & in loving remembrance of Geoffrey John Buddle Atkinson Lieut. Worcestershire Reg. killed in action in Gallipoli 19 June 1915 aged 21 year. "Si ambulavero in medio umbrae mortis, non timebo mal". Translates 'Even though I walk through the valley of the shadow of death, I will fear no evil' – Psalm 23:4.

2. Byker, St. Michael's Church.	Plaque.	R	N/A.	In proud & thankful memory of Sec. Lieut. Ronald Woodhouse Taylor 11 <sup>th</sup> N.F. much loved & third son of the Rev. G.R. Taylor Vicar of this parish, who fell in action in the Battle of Somme on the 7 July 1916 aged 20 years.
3. Byker, St. Mark's Church.	SGW & Plaque.	R	Window unveiled June 1921 by Bishop Taylor Smith, Chaplain General to the Forces. Plaque unveiled Sept. 1922 by Mrs. Biesterfield. Parents commissioned them. Total cost £1,000 – Mr. & Mrs. Biesterfield donated £300.	The two southern lights of the East Window were given by Mr. & Mrs. A. O. Biesterfield in loving memory of their youngest son William Patterson Biesterfield Private 6 <sup>th</sup> N.F. killed in action near Ypres 12 <sup>th</sup> March 1916.
4. Elswick, St. Stephen's Church.	Plaque.	R	Nov. 1919 by Rev. Headley W. Thomas. N/A. Parents, brothers & sisters.	In loving memory of William Henry Sweeting, R.N.D. killed in action in the Battle of Vimy Ridge, April 22 1917 & interred at St. Catherine's British Cemetery near Arras. "He that believeth in me though he were dead yet shall he live" – John 11:25. This tablet is erected by his Father, Mother, Brothers & Sisters, May 1919.
5. Elswick, Kingsley Rd., Prim. Meth. Church.	SGW. 2 lights.	R	May 1918 by Wm. Robson (brother). N/A.	Dedicated to Ernest Weatherstone Robson R.A.M.C.
6. Fenham, St. Augustine's Church.	SGW & Plaque. 3 lights: King	R	Feb. 1920. N/A. Parents.	Plaque: The above window is a memorial



	Oswald, King Alfred & King Ethelred all defenders of the country against invaders.			to Frederick Norman Webster cross bearer & altar server in this church who was killed in action in Passchendaele, Oct. 1917. "In Peace" Erected by his parents 1920.
7. Fenham, St. James' Church.	SGW. Depicts the 2 men & pictures of school, home, war scenes & reg. insignia.	R	June 1931. Donated by Sir James & Lady Knott.	Dedicated to James Leadbitter & Henry Basil Knott.
8. Fenham, St. Augustine's Church.	SGW.	R	N/A.	Dedicated to Pte. Percy John Curry, 16 <sup>th</sup> N.F. 1 <sup>st</sup> July 1916.
9. Gosforth, St. Nicholas' Church.	SGW. Depicts Christ as the Good Samaritan.	R	May 1919. N/A. Parents.	To the glory of God & in proud & loving memory of William Burnett Row, 2 <sup>nd</sup> Lieut. 1/5 West Yorkshire Reg/ Born Oct. 29 1897 fell in action at Meteren France April 14 <sup>th</sup> 1918 buried at Le Petit Mortier. This steadfast soldier heart was not for this brief life alone. Tis as a soldier he will stand before the Great White Throne. Erected by his Parents.
10. Gosforth, St. Nicholas' Church.	SGW & Plaque. Window depicts the archangel pointing to the entrance of Christ's tomb with his right hand pointing towards the sky with the text 'He is risen, he is not here.'	R	N/A.	On Window: To the glory of God & in loving memory of Lawrence John Nicholson of Gosforth born August 15 1893 who gave his life for his country & fell near Arras, France, 1917. "Greater love" etc. This memorial erected by his parents.  Plaque: Pte. Lawrence

				John Nicholson Royal Sussex Cyclists (attached 2 <sup>nd</sup> Wiltshire Regt.) Beloved & only son of John & Emily Nicholson of 10 Woodbine Road, Gosforth killed in action April 9 <sup>th</sup> 1917 aged 23 years buried in Neuville Vitasse Road Cemetery, Arras France.
11. Gosforth, St. Nicholas' Church.	SGW & Plaque. Window depicts St. George patron saint of N.F.	R	Unveiled Jul. 1917 by Major General R.A.K. Montgomery & dedicated by the Rev. Canon Wilkinson vicar of St. Peter's Chaplain to the Territorial Forces of Northumberland. N/A. Parents.	Window: "They were lovely & pleasant in their lives & in death they were not divided" - 2 Samuel 1:23.  Plaque: To the glory of God & in proud & loving memory of Captain George Edward Hunter aged 28 years & Captain Howard Tomlin Hunter aged 26 years both of the 6 <sup>th</sup> N.F. who were killed in action on 26 <sup>th</sup> April 1915 near St. Julien at the second Battle of Ypres. This window was erected by their Father & mother Edward & Annie Cunningham Hunter of Wentworth, Gosforth.
12. Gosforth, St. Nicholas' Church.	Plaque & SGW. Depicts Christ blessing St. George.	R	N/A.	Window: "Be thou faithful unto death & I will give thee a crown of life".  Plaque: To the glory of God & in loving memory of Lieut. Henry Stanley Tempest Bullen, Lieut. R.F.A. Northumbria Howitzer Brigade & second son

				of Edith & the late T.C. Bullen who fell in action at Arras April 14 1917 aged 20 & is buried at Braurains, south of Arras.
13. Gosforth, St. Nicholas' Church.	Plaque.	R	N/A. Wife.	“Not as I will but as Thou wilt” – Luke 22:39-46. In loving memory of Commander Henry Cecil Carr, Royal Navy Fourth son of the late John Carr of Roseworth, Newcastle upon Tyne born August 28 <sup>th</sup> 1872. As a midshipman in the flagship “Boadicea” he served in 1890 in the Naval Brigade under the Command of Vice-Admiral The Hon. Sir E.R. Freemantle, Commander in Chief East Indies for the punitive expedition against the Sultan of Vitu & received the Africa Medal Vitu with clasp. On March 11 <sup>th</sup> 1915 he gave his life for his country whilst in command of HMS ‘Bayano’ which was torpedoed off the Firth of Clyde with the loss 200 lives. This tablet was erected by his wife.
14. Gosforth, West Ave United Reform Church.	SGW.	R	N/A.	Dedicated to John Gordon Mair, 2 <sup>nd</sup> Lieut. Royal Engineers killed August 1918.
15. Gosforth, All Saints Church.	Plaque.	R	N/A.	To the glory of God & in memory of Lieut. Robert Whitfield Falconer, 16 <sup>th</sup> N.F. one

				of the original Bell ringers of this Church who fell at Thiepval, France, 1 <sup>st</sup> July 1916, aged 31 years. In his will he made provision for two new bells to be added to the existing peal in this tower.
16. Heaton Wes. Meth. Church.	Plaque & SGW. Single light depicting St. Michael.	R	Oct. 1920 by Col. Sir Thomas Oliver M.D. N/A. Parents.	Window: To the glory of God & in loving memory of Arthur Victor Knox, 1920.  Plaque: The gift of John & Jane A. Knox in memory of their son Arthur Victor Knox.
17. Heaton, Wes. Meth. Church.	Plaque & SGW. Single light depicting "Faith" as a Pilgrim.	R	Unveiled Oct. 1920 by Col. Sir Thomas Oliver N/A. Parents.	Plaque: The gift of Taylor J. & Jane I. Moore in memory of their son James Fenwick Moore.
18. Heaton, Wes. Meth. Church.	Plaque & SGW. Single light depicting "Hope" as an angel supporting an anchor.	R	Unveiled Oct. 1920 by Col. Sir Thomas Oliver M.D. N/A. Parents.	Plaque: The gift of William & Emily Murphy in memory of their son Arthur Ernest Murray.
19. Heaton, Wes. Meth. Church.	Plaque & SGW. Single light depicting St. George.	R	Unveiled Oct. 1920 by Col. Sir Thomas Oliver, M.D. N/A. Parents.	The gift of Thomas Cook & Sarah Barkas. In memory of their son J. Charles P. Barkas. ALL OF THE ABOVE SEEM TO HAVE BEEN UNVEILED TOGETHER.
20. Heaton Rd. Baptist Church.	Plaque.	R	Unveiled May 1920 by Rev. E.E. Welton. N/A. Widow.	In proud & affectionate memory of Sergt. William Henry Stockdale, 8 <sup>th</sup> D.L.I. beloved husband of Edith E. Stockdale of Heaton, killed in action near Zillebeke, Belgium March 2 <sup>nd</sup> 1916 aged 26. "If love could save,

				thou hadst not died.”
21. Heaton Rd., Baptist Church.	SGW. 2 lights: Christ with crook & lamb, Jesus with a lamp knocking on a door.	R	Unveiled Oct. 1919 by Lieut. Col. F.C. Garrett. N/A. Parents.	To the glory of God & in loving memory of Harry Mawer, 9 <sup>th</sup> York & Lancasters. Fell in action 22 <sup>nd</sup> Sept. 1917 aged 23. Erected by his parents.
22. Jesmond, Holy Trinity Church.	Plaque.	R	N/A.	Dedicated to Hoare.
23. Jesmond, Presb. Church.	SGW. Single light depicting Faith Abraham & Isaac.	R	N/A.	In memory of John Feggetter, M.C. who died at Passchendaele.
24. Jesmond Parish Church.	Plaque.	R	N/A. Mother.	In memory of Albert Edward Lowes A.R.I.B.A. of the Northumbrian Divisional Train ASC., Born August 26 <sup>th</sup> 1888. Killed in action at Ypres, April 26 <sup>th</sup> , 1915. A devoted Christian: a skilful Architect: a good soldier. “Ars longa, vita brevis” – translates ‘art is long, life is short’. Erected by his mother.
25. Jesmond, St. Barnabas Church	Plaque.	R	N/A. Parents.	In memory of Frederick Stamp Watson of the 9 <sup>th</sup> Batt. 5 <sup>th</sup> Northumberland Fusiliers killed in action at Mametz Wood (France) on July 5 <sup>th</sup> 1916 in his 26 <sup>th</sup> year. He was one of the original choirboys of this church & on his joining the colours a chorister & communicant. Erected by his Father & Mother.
26. Jesmond, St.	SGW.	R	N/A.	In loving memory of

Barnabas Church.				Private William Robson Taylor, A.O.C. aged 30 years.
27. Jesmond, St. Barnabas Church.	SGW.	R	Unveiled Sept. 1919 by Mr. R.H. Cook, People's Warden & dedicated by Rev. A. Thomas. N/A. Parents & widow.	Dedicated to Ralph Scott, engineer on the S.S. Shipcote, out of Newcastle who was presumably drowned in the White Sea, the vessel having disappeared about Dec. 1915 while on a voyage from Archangel to France.
28. Jesmond, St. Barnabas Church.	SGW. Depicts David & Jonathan.	R	Unveiled Jan. 1917 by Col. Collis, dedicated by Rev. Canon Boot. N/A. Both sets of parents.	Dedicated to Lieut. H.A. lung, N.F. & Lce.Cpl. George Swan.
29. Jesmond, St. Barnabas Church.	SGW. Depicts Christ as the light of the world.	R	Dedicated Oct. 1917. N/A. Mrs. E. Duncan.	In memory of Pte. Edward Duncan, D.L.I. killed in action at Ypres, Feb. 24 <sup>th</sup> 1917. (Erected & dedicated within 8 months).
30. Lemington Prim. Meth. Church.	Pulpit Chair.	R	Unveiled May 1920 Cllr. R. Lowes. N/A.	Dedicated to the memory of Staff Sgt. J. Lancelot Ferguson, R.F.A.
31. Newburn, St. Michael & All Angels' Church.	Chalice & Paten.	R	N/A. His mother.	On plate: Adg in mem Lt. Jestyn Spencer RFC Mort "pro patria" in Gallia iii, xi, xvi a Matre Ajus.  On Chalice: Lt. Jestyn Spencer R.F.C, Mort "pro patria" in Gallia iii, xi, xvi, a Matre ajus.
32. Newburn, St. Michael & All Angels' Church.	Lamp & bracket.	R	N/A.	To the Service of God & in loving memory of James Michael Jestyn Spencer Lieut. N.F. & R.F.C. who was killed in

				Air Action near Moyenneville, France, on Nov. 3 <sup>rd</sup> 1916 the Wrought Iron Lamp & Bracket are dedicated Quo Fata Vocant. (SEE ABOVE).
33. Newcastle, St. Andrew's Church.	Plaque.	R	N/A.	John Percival Forster Capt. 22 <sup>nd</sup> Batt. N.F. (3 <sup>rd</sup> Tyneside Scottish). Sometime Assistant Organist here. Born 12 April 1888, killed in action 1 <sup>st</sup> July 1916. "Sed miles, sed pro patria".
34. Newcastle, St. Peter's Church.	Plaque.	R	Unveiled Nov. 1921 by Rev. John Wilkinson. N/A. Dr. & Mrs Allison.	To the Glory of God & in memory of Gordon Allison, Lieut. 3/1 <sup>st</sup> (King George's own) Ghurkha Rifles who fell in action at Fort Sandeman, Baluchistan, 8 June 1918 aged 20 ½ years. "Dulce et decorum est pro patria mori".
35. Newcastle, St. Nicholas' Church.	Oil Painting of St. George & the Dragon by Louis Raemakers.	R	Unveiled Sep. 1922 by Brig. Gen. The Hon. Charles Lambton, dedicated by Canon Newsom. N/A. Mrs. Riddell.	This Saint George stands here to the memory of James Foster Riddell Brig. Gen. Who throughout his life upheld & in his death maintained the glorious tradition of the Regiment. Gazetted in the Fifth Northumberland Fusiliers 1880 Commanded successively the 3 <sup>rd</sup> & 2 <sup>nd</sup> Batt. 1904-1908 Northumberland Infantry Brigade 1911-1915 killed in action April 23 <sup>rd</sup> 1915 leading his Brigade.

36. Newcastle, St. Andrew's Church.	Plaque.	R	N/A.	William Tomlinson, Sgt. Northumberland Hussars. The eldest of six brothers who were singing boys in the quire. Born 25 <sup>th</sup> May, 1895. Died on active service at Busigny in France, 6 <sup>th</sup> Nov. 1918.
37. Newcastle, St. Nicholas' Church.	Plaque.	R	Unveiled April 1916 by Canon Gough. N/A.	In memory of William Lionel Brownlow 2 <sup>nd</sup> Lieut. N.F. Born Dec. 26 <sup>th</sup> 1896 killed in action near Richebourg St. Vaast May 9 <sup>th</sup> 1915 when attached to 2 <sup>nd</sup> Batt. The Black Watch, aged 18 years, only son of d'Arcy Charles Brownlow Lieut. Col. Indian Army & Mabel Brownlow. "He giveth his beloved sleep" – Psalm 127:2.
38. Newcastle, St. Nicholas' Church.	Plaque.	R	N/A.	In memory of Edward Ratcliffe Bowden Lieut. 6 <sup>th</sup> Batt.N.F., T.F. youngest son of Thomas Bowden, J.P. of this City Born April 28 <sup>th</sup> 1889 died of wounds received at St. Julien April 28 <sup>th</sup> 1915 interred at Abbeville, France. R.I.P.
39. Newcastle, St. Nicholas' Church.	Plaque.	R	N/A.	In loving memory of Geoffrey Garbutt Dickinson 2 <sup>nd</sup> Lieut. 1 <sup>st</sup> Northumberland Brigade R.F.A. who was killed in action Oct. 2 <sup>nd</sup> 1917 aged 19 years & was buried at Vlamertinge.
40. Newcastle, St. Nicholas' Church.	Plaque.	R	Dedicated Oct. 1919 by Canon Newsom. N/A.	In memory of 2 <sup>nd</sup> Lieut. John Basil Palling Simms 3 <sup>rd</sup> Batt. N.F.



			Godparents.	attached to R.A.F. only son of Henry & Francis Simms. Killed in action near Hazel brouck 4 <sup>th</sup> June 1918, aged 19 years. This tablet has been placed here by his Godparents.
41. Newcastle, St. Dominic R.C. Church.	Plaque & SGW. 2 lights depicting Blessed Jane of Aza & St. Dominic.	R	Blessed June 1919 by Father Dominic Hugo. N/A.	Of your charity pray for the soul of Eleanor Ann Donald, dearly beloved wife of Anthony Forster Donald, who departed this life 17 <sup>th</sup> July 1915, aged 58 years. And Lieut. Robert Donald, M.C., Brit. Expeditionary Force, 24 <sup>th</sup> N.F. 1 <sup>st</sup> Tyneside Irish, killed in action 28 <sup>th</sup> April 1917 aged 27 years.
42. Newcastle, St. Andrew's R.C. Church.	Plaque.	R	N/A. Mother.	Dedicated to 3528 Pte. Anthony Batey, killed in action 14 <sup>th</sup> Feb. 1916, aged 34.
43. Newcastle, Inst. Of Mining & Mech. Engineers.	Plaque.	S	N/A.	Captain Thirlwell.
44. Newcastle, Trinity Presb. Church.	SGW. Single light depicting knight in golden armour kneeling beside him is an angel offering him his sword.	R	N/A.	In loving memory of Lieut., J.A.G. Brewis 4 <sup>th</sup> D.L.I. attached R.F.C, killed whilst flying April 29 <sup>th</sup> 1917 aged 22 years.
45. Newcastle, St. Anne's Church.	Prie-Dieu.	R	N/A. Wife.	To the glory of God & in loving memory of my dear husband Joseph H. Grice 29 <sup>th</sup> Canadian Infantry killed in action at Passchendaele Nov. 1917. Given by his wife Mary Hall Grice. "He loved honour more than he feared death"

				– William Shakespeare’s ‘Julius Caesar’, Act I. Scene II.
46. Newcastle, NER Pension Society.	Plaque.	S	Unveiled Oct. 1920 by Mr. J. Longstaff Dennison. N/A.	Dedicated to Thomas Richardson Oliver, late chief clerk of the Society, who fell at Savy Wood, near St. Quentin, on April 4 <sup>th</sup> , 1917.
47. Spital Tongues, St. Luke’s Church.	SGW & Plaque. 2 lights showing Adoration of the Magi.	R	N/A.	To the glory of God & in loving memory of Bertram Robert Raggett, born 5 <sup>th</sup> August 1890 who gave his life for his country 5 <sup>th</sup> Jan. 1918, buried in Lijsenthoek Military Cemetery, Poperinghe. “Greater love” etc.
<b>District of North Tyneside.</b>				
1. Monkseaton, St. Mary the Virgin Church.	Pedestal.	R	N/A.	In memory of Charles Edward Sansom late Captain R.E. India Command. Died 31 <sup>st</sup> July 1917.
2. North Shields, St. Faith’s Mission Church.	Font.	R	Unveiled Sept. 1921 by Rev. Canon Newsom. N/A. His brothers & sisters.	Dedicated to the memory of Pte. H.A. Gray, 1 <sup>st</sup> Highland Light Infantry.
3. North Shields, Scottish Preb. Church.	SGW. Single light depicting knight in armour & an angel carrying a crown.	R	Unveiled Nov. 1919. N/A. Ald. Richard Irwin (father).	To the glory of God & in memory of Lieut. Thomas W. Irwin 5 <sup>th</sup> Gordons killed in action in France 1916.
4. North Shields, St. Peter’s Church.	Plaque.	R	Unveiled Sept. 1920 N/A. Parents.	To the glory of God & in proud memory of Second Lieut. Norman William Lawson, 3 <sup>rd</sup> N.F., killed in action at Warlencourt on 14 <sup>th</sup> Nov., 1916 aged 21

				years. Erected by his parents.
5. Preston, Tynemouth Cemetery.	Cross.	S	N/A. Wife.	Erected by his loving wife to the memory of James McIlwrath of Belfast Petty Officer who lost his life in H.M.S. Nottingham Aug. 19 <sup>th</sup> 1916 in his 33 <sup>rd</sup> year.
6. Preston, Tynemouth Cemetery.	Headstone.	S	N/A. Ships Crew.	In memory of James Glover (Stoke Petty Officer H.M.S. Talisman) Died March 23 <sup>rd</sup> 1916 aged 46 years. This tablet is erected by his shipmates.
7. Preston, Tynemouth Cemetery.	Headstone.	S	N/A. Ships Crew.	In loving memory of William Davis First Class Stoker of H.M.S. Hercules who died April 23 <sup>rd</sup> 1917 while on active service aged 22 years who fought in the Jutland Battle. This stone is erected by his shipmates.
8. Preston, Tynemouth Cemetery.	Headstone.	S	N/A. Ships Crew.	In loving memory of Leading Seaman Ernest Head, of Submarine C. 19. Who died 5 <sup>th</sup> Sept. 1914, whilst on active service aged 36 years. Erected by his shipmates.
10. Tynemouth, Holy Saviour Church.	Plaque.	R	N/A.	To the glory of God & in loving memory of Private Charles Frederick Lamb 9 <sup>th</sup> Bn. N.F. elder son of William Edward & Sarah Lamb of the parish of Tynemouth Priory, aged 20 years & nine months. Killed in

				action in the Battle of the Somme 7 <sup>th</sup> July 1916. "Greater love" etc.
11. Tynemouth Parish Church.	SGW.	R	N/A.	To the glory of God & in memory of George Knott, Master Mariner aged 44 who was lost at sea in SS Spennymoor which was torpedoed May 28 <sup>th</sup> 1915.
12. Tynemouth, Holy Saviour Church.	Plaque.	R	N/A.	To the glory of God & to the beloved memory of Capt. Ronald Christie, M.C., Army Service Corps (M.T.) attached Royal Garrison Artillery. Beloved son of Frank & Gertrude Christie of the Parish of Tynemouth Priory, who died of wounds at Vasseny, France, in April 13 <sup>th</sup> 1918, aged 22 years. His life for his country, his soul to God.
13. Tynemouth, Holy Saviour Church.	Plaque.	R	N/A. M. Flanagan (friend).	To the glory of God & in affectionate remembrance of Pte. Herbert James Marshall, A.S.C., M.T. Who departed this life March 4 <sup>th</sup> 1921 after a lingering illness the result of war service. This tablet is erected by his lifelong friend M. Flanagan.
14. Wallsend, St. Peter's Church.	SGW.	R	1922. N/A. Mother.	To the glory of God & Left Light: In loving memory of Mary Sylvia Jane Stephenson, Red Cross Nurse, V.A.D. Died in Cairo Nov. 9 <sup>th</sup>

				1915 aged 23 years.  Right Light: To the glory of God & in loving memory of 2 <sup>nd</sup> Lieut. Robert Brewis Stephenson, N.F., M.C., died of wounds in France Oct. 23 <sup>rd</sup> 1917 aged 20 years.
15. Wallsend, St. Peter's Church.	Plaque.	R	N/A. 3 <sup>rd</sup> Wallsend Troop St. Peter's Scouts.	To the loving memory of our Scoutmaster Pte. John Taylor of the N.F., who died from wounds received while carrying a wounded comrade 26 <sup>th</sup> Oct. 1916 3 <sup>rd</sup> Wallsend Troop St. Peter's Scouts.
16. Wallsend, St. Luke's Church.	Lectern.	R	Unveiled 1935. N/A. His mother.	In loving memory of Christopher James Ross 6 <sup>th</sup> Batt. N.F. who served in the Dardanelles, then in Egypt afterwards landed France, & there killed in action on Sept. 26 <sup>th</sup> 1916. From mother.
17. Wallsend, Allen Memorial Meth. Church.	Flower stand.	R	N/A.	To the glory of God & in loving memory of Cyclist Edward Taylor Assistant organist of this church who gave his life in the Great War Oct. 23 <sup>rd</sup> 1918.
18. Whitley Bay, St. Paul's Church.	Plaque.	R	N/A. Parents.	To the glory of God & in loving memory of Capt. John Percival Forster, organist of this church 1911-1916 of the 22 <sup>nd</sup> N.F. who was killed in action on the Somme France July 1 <sup>st</sup> 1916 aged 28 years. Erected by his parents.

19. Whitley Bay, St. Paul's Church.	Stall.	R	Dedicated Dec. 1920. N/A. Mother.	To the glory of God & unloving memory of 2 <sup>nd</sup> Lieut. John Anthony Gibson Royal Inniskilling Fusiliers who died of wounds on Sept. 27 <sup>th</sup> 1918 at Trier, Germany. Erected by his mother.
District of Sedgefield.				
1. Bishop Middleham, St. Michael's Church.	Plaque.	R	N/A.	To the glory of God & in loving memory of Lce. Cpl. John Sidney Lee Sherwood Foresters who died of wounds & was interred at La Chappellette, France 27 <sup>th</sup> April 1917, aged 20 years. He was a Sunday School teacher & chorister in this church, also Assistant Scout Master. "Greater love" etc.
2. Ferryhill Meth. Church.	Plaque.	R	N/A. Ferryhill Military Distinction Fund Committee.	In memory of 2 <sup>nd</sup> Lieut. C.H. White M.C. who died of wounds in France Sept. 25 <sup>th</sup> 1917. A devoted member of this Church. Erected by the Ferryhill Military Distinction Fund Committee.
3. Ferryhill Dean Bank School.	Plaque.	S	N/A. Teachers & Scholars of the school.	To the memory of George Biggs first headmaster of this school Captain C Company 3 <sup>rd</sup> Batt. D.V.C. Regiment who died suddenly on 30 <sup>th</sup> August 1917. This tablet was erected by Staff & Scholars. A devoted teacher & zealous patriot.

4. Shildon, All Saints Church.	Plaque.	R	Unveiled Aug. 1920 by Rev. P.W. Francis. £80. N/A.	“Pro patria”. In loving memory of our dear son Gunner Robert Grundy, Tank Corps, who fell in France, August 8 <sup>th</sup> 1918 aged 21 years. A loyal member of this church & choir. “Faithful Unto Death.”
5. Shildon, All Saints Church.	Plaque.	R	Unveiled Aug. 1920 by Rev. P.W. Francis. £80. N/A.	In loving memory of our dear son Pte. Albert Henry Bowe 18 <sup>th</sup> D.L.I. who fell in action near Gommecourt, France, 1917 aged 19 years. A loyal & faithful member of this church & choir. “Till the day breaks & the shadows flee away.” (SEE ABOVE).
6. Shildon, All Saints Church.	Plaque.	R	N/A.	To the glory of God & in loving memory of George R. Graham Smeddle Lieutenant R.F.C. killed 10 March 1918.
7. Shildon Sports & Social Club.	Plaque.	S	N/A.	In honoured memory of John Cree who served with the 4 <sup>th</sup> Royal Fusiliers in France. Died at Stockport on 17 <sup>th</sup> Jan. 1917. They are the world’s truest & noblest sons who act the noblest.
8. Shildon, St. John’s Church.	Plaque.	R	N/A.	Erected to the Glory of God & in loving memory of James Kitching, aged 23, killed in action at Vimy Ridge 9 <sup>th</sup> April 1917 & of Walter Kitching, aged 19, killed in action at Cambrai, 20 <sup>th</sup> Nov.

				1917. The Beloved sons of John George & Elizabeth Kitching of this Parish. "Father, in Thy gracious keeping, leave we now our dear ones sleeping" – Hymn.
9. Spennymoor, Trinity Methodist Church.	Font.	R	N/A. Aunt & Uncle.	In loving memory of our dear nephew Rifleman Arthur Bradley K.R.R.C. who died of wounds in France Sept. 30 <sup>th</sup> 1916.
<b>District of South Tyneside.</b>				
1. East Bolden Congregational Church.	Manse.	R	N/A. Mr. & Mrs. T.L. Pippet (parents).	This tablet was affixed by the East Boldon Congregational Church in honour & loving remembrance of Lance Corporal Thomas N. Pippet (only son of Mr.& Mrs. T.L. Pippet of East Boldon who was killed in Battle in France on August 10 <sup>th</sup> 1917 & in memory of whom this Manse was given by his parents.
2. Harton, South Shields Grammar School.	Picture.	S	N/A. Father.	In memoriam Irving Henderson, 16 <sup>th</sup> N.F. An old boy of this school killed at the Somme, 1 <sup>st</sup> July 1916 Presented by his father, Ald. J.W. Henderson.
3. Hebburn on Tyne, St. John's Church.	Plaque.	R	N/A.	To the glory of God & in loving memory of Edward Mowbray Wardle, Late Pte. 3 <sup>rd</sup> Batt. Grenadier Guards, who died from wounds in France 5 <sup>th</sup> December 1917 aged 37 years. "Steadfast in



				life, valiant in death" – on Newcastle's Boer War Memorial.
4. Hebburn on Tyne, St. John's Church.	Plaque.	R	N/A.	To the glory of God in loving memory of Robert William Veale Pte. 2 <sup>nd</sup> Batt. Grenadier Guards aged 24 years who fell at Houthurst Forest 14 <sup>th</sup> Oct. 1917. He lived righteously & died nobly.
5. Hebburn on Tyne, St. John's Church.	Plaque.	R	N/A.	To the glory of God & in loving memory of John Lawrence Mavin, 2 <sup>nd</sup> Engineer British India Coy., R.M.S, Okhla aged 25 years. Lost at sea by the mining of the R.M.S Okhla off Bombay 29 <sup>th</sup> July 1917.
6. Hebburn on Tyne, St. John's Church.	Plaque.	R	N/A.	To the glory of God & in loving memory of Edward Mowbray Wardle late Pte. 3 <sup>rd</sup> Batt. Grenadier Guards who died from wounds in France 5 <sup>th</sup> December 1917 aged 37 years. A loyal & true Churchman, beloved by all.
7. Hebburn on Tyne, St. Oswald's Church.	Plaque.	R	N/A.	Dedicated to Henry J. Gamble, killed in action 1916 aged 24.
8. Hebburn on Tyne, St Oswald's Church.	Plaque.	R	N/A.	Dedicated to Arthur J.B. Pratt, killed in action 1916, aged 23.
9. Jarrow, Christ Church.	Plaque.	R	N/A.	In memory of Arthur Blackwood Gowan Lieut. Durham Royal Engineers killed in the Second Battle of the Somme 15 <sup>th</sup> July 1916

				aged 19 ½ years, son of A.B. Gowan, Managing Director of Palmers Shipbuilding & Iron Co. Ltd. & and an apprentice in the works.
10. Southshields, Stanhope St. School.	Framed Photograph.	S	Unveiled June 1920 by Lieut. Col. R. Chapman. N/A.	Dedicated to 2 <sup>nd</sup> Lieut. J.B. Norman, M.C. Machine Gun Corps, who died on 10 <sup>th</sup> April 1918.
11. Southshields, All Saint's Church.	Plaque.	R	N/A. Mother.	To the glory of God & in sacred remembrance of Harold, aged 223 years late 2 <sup>nd</sup> Lieut. In the 13 <sup>th</sup> East Yorks. Regt. The dear elder son of Mrs. C. & the late W.J. Bell killed in action on the 13 <sup>th</sup> Nov. 1916. For the cause of freedom & humanity.
12. Southshields, St. Simon's Church.	Plaque.	R	N/A.	To the Glory of God & in memory of 2 <sup>nd</sup> Lieut. Wilfrid Sheriff, 22 <sup>nd</sup> D.L.I. killed in France July 19 <sup>th</sup> 1917, aged 20 years. "O may Thy soldiers, faithful, true & bold, fight as the saints who nobly fought of old, and win, with them, the victor's crown of Gold. Alleluia!" – Hymn 'For All the Saints'.
13. Southshields, Baptist Laygate.	SGW. Single light depicting Jesus beckoning fishermen from a boat.	R	N/A.	To the glory of God & in loving memory of C.H. Pearson & of Charles Hall Pearson who fell in France Easter Monday 1917.
14. Southshields, Baptist Laygate.	SGW. Single light depicting Jesus	R	N/A.	To the Glory of God & in loving memory of

	carrying a lamp with his right arm raised in blessing.			Henry Digman ship sunk by mine in North Sea 16 <sup>th</sup> Dec. 1914.
15. West Boldon, St. Nicholas' Church.	Plaque.	R	N/A. Anna Kirkley (Aunt).	St. George. Pray for all soldiers. Placed by Anna Kirkley in memory of her nephew Lieut. Wilfred Kirkley Wellington Regt. N.Z. killed at the Somme Sept. 16 1916. R.I.P.
<b>District of Stockton</b>				
1. Eaglescliffe, All Saints' Church	Plaque. Depicts emblem of Northern Cyclist Battalion.	R	N/A. Friends & congregation.	Dedicated to Captain James Arrowsmith, licensed lay reader in Diocese of Durham 1876-1914. Placed by friends & members of the congregation.
2. Eaglescliffe, All Saints' Church.	Plaque.	R	N/A.	Dedicated to Captain Gerald Gloag Sadler, 3 <sup>rd</sup> Dragoon Guards attached the Carabinieres 6 <sup>th</sup> Guard. Son of Sir Samuel & Lady Sadler of Eaglescliffe. Served in South African war 1901-1902. Died at Messines, Belgium, 1914.
3. Egglecliffe, St. John the Baptist Churchyard.	Cross.	R	N/A.	In proud memory of Flight Lt. Frederick Forster Smith late Lotians & Border Horse of Manor House aged 21 years who lost his life whilst serving his country Sept. 1 <sup>st</sup> 1918.
4. Norton, St. Mary the Virgin Church.	Plaque.	R	N/A.	Faithful unto death. To the dear memory of James Cartmell Brown Rugby & Pembroke Coll. Camb. 2 <sup>nd</sup> Lt. 5 <sup>th</sup>

				Battn D.L.I. Younger son of Sir Frank & Lady Brown who died in the service of his country from wounds received in the battle of Ypres 27 <sup>th</sup> April 1915 aged 21 years & was laid to rest at Hazebrouck in France. Duty honour Sacrifice.
5. Norton, St. Mary the Virgin, The Collegiate.	Plaque.	R	N/A.	In loving memory of Lt. Charles Stewart Vane Tempest 5 <sup>th</sup> DLI attached Royal Air Force. Born in Norton 5 <sup>th</sup> May 1896. Killed in aerial battle in the Great War Sunday 25 March 1917 & buried in the cemetery of Ligny-En-Cambresis. "He being made perfect in a short time fulfilled a long time" – Wisdom of Solomon 4:13.
6. Norton, St. Mary the Virgin.	Plaque.	R	N/A.	In loving memory of Francis Sherwood Scott Lt. 1 <sup>st</sup> Batt. Kings Own Yorkshire Light Infantry. Only son of John T. & Isabel Scott of Collins Close Norton. Enlisted August 1914 killed in action on the 17 <sup>th</sup> October 1918 near Le Cateau France aged 23. (Proud he served from the beginning a true volunteer?).
7. Stockton, St. Thomas' Church.	SGW. 3 lights depicting Christ in his glory, angels, pilgrim king & St. George standing on slain dragon.	R	Unveiled Feb. 1920 by the Bishop of Durham. N/A. Parents.	To the glory of God & in loving memory of two sons of Ald. M. Robinson J.P. & his wife  Margaret who gave their lives in the Gt. War this window is

				<p>dedicated "A noble &amp; willing sacrifice wholly acceptable unto God"</p> <p>Left hand side: In loving memory of Cpt. Arthur Henry Robinson Legion of Frontiersmen D.S.O., M.C. who fell in action 11<sup>th</sup> June 1917 at Lindi, East Africa.</p> <p>Right hand side: In loving memory of Major Frederick Wilfred Robinson Machine Gun Corps who fell in action 28<sup>th</sup> March 1918 at Caix, France.</p>
8. Stockton, Malleable Works.	Plaque.	S	N/A.	South Durham Malleable Works War Fund In honour of the memory of A. Brough who made the supreme sacrifice for his country in the Gt. War Oct. 8 <sup>th</sup> 1917.
9. Wolviston, St. Peter's Church.	Plaque.	R	N/A.	In memory of Jessie Richard died 3 <sup>rd</sup> June 1933 aged 65 years Benefactress of this church. Also of her son Harry Richards Lt. Notts & Derby Regiment Killed in action in the Gt. War 1914-18.
District of Sunderland.				
1. Fatfield, St. George's Church.	Table.	R	N/A.	Dedicated to Pte. Fred Nicholson, died of wounds, Camiers, France, 1917, aged 34.
2. Hedrrington, St. Aidan's Church	Plaque.	R	N/A.	Dedicated to Bombardier Matthew Greener RFA killed in

				France 1916 aged 28.
3. Herrington, St. Aidan's Church.	Plaque.	R	N/A.	Dedicated to William Stanley Cruikshanks, 1 <sup>st</sup> Herrington Group of Scouts 1910-1917, killed in action at Ypres 1917 aged 20.
Herrington, St. Aidan's Church.	Plaque.	R	N/A.	Dedicated to Lance Cpl. John Mitchinson 1 <sup>st</sup> Batt. D.L.I 1918.
4. Hetton-le-hole, Methodist Church.	Plaque.	R	N/A. Members of choir.	To the glory of God & in memory of Pte. Norman Armstrong, King's Own Royal Lancasters, who gave his life for his country, 2 <sup>nd</sup> May 1917. Erected to his memory by the members of the choir.
5. Hetton-le Hole, Methodist Church.	Plaque.	R	N/A. Members of choir.	To the glory of God & in memory of Pte. Thomas Smith Pratt 1/22 <sup>nd</sup> London Reg. who gave his life for his country, 16 <sup>th</sup> Oct. 1918. Erected to his memory by the members of the choir.
6. Houghton-le-Spring, Church of St. Michael & All Angels.	Plaque.	R	N/A.	To the dear memory of Francis Douglas Adamson Lt. 2 <sup>nd</sup> Border Reg. second son of Cuthbert & Clara Adamson Born Oct. 8 1891 killed in action in France Nov. 16 1915. "From the contagion of the world's slow stain. He is secure Heaven's light for ever shines, earth's shadows flee" - 'Adonais: An Elegy on the Death of John Keats' by Shelly.
7. Monkwearmouth,	Plaque.	R	N/A. Family.	In loving memory of

All Saints.				<p>Sergt. Wm. G. Ramshaw of the 7<sup>th</sup> D.L.I., who fell in action near Hooze, May 24<sup>th</sup> 1915. He was a loving son &amp; brother &amp; for many years a devout communicant in this church, a valued chorister, &amp; a faithful teacher in the Sunday School. "He being dead yet speaketh" – Hebrews 11:4.</p> <p>FLAG FROM YPRES. When on March 25-1920 the body Sgt. W.G. Ramshaw was conveyed from the Zouave Wood to the cemetery at Ypres the above flag was laid upon his remains. It had flown with the Red Cross flag for a long time during the war above Ypres Field Hospital.</p>
8. Ryhope, St. Paul's Churchyard.	Cross.	R	N/A.	<p>In loving memory of Corpl. George Musgrove 7<sup>th</sup> Yorks Regt. who was killed in action in France 8<sup>th</sup> Feb. 1917, aged 26 years. Also Corpl. Thomas Musgrove 2<sup>nd</sup> Yorks &amp; Lancs. Regt. who was killed in action in France 1<sup>st</sup> Dec. 1917, aged 20 years beloved sons of Robert &amp; Isabella Musgrove. Thy will be done.</p>
9. Ryhope, St. Paul's Church.	Plaque.	R	N/A.	<p>To the glory of God &amp; in loving remembrance of Second Lt. (acting Captain) Alfred Gordon</p>

				Bell M.C. aged 19 years who died of wounds received in action April 10 1917, in the Battle of Arras, where he fell after leading his company for two days with great gallantry. Born Jan. 14 1898. Died April 18 1917.
10. Shiny Row, St. Oswald's Church.	Chalice & Paten.	R	Donated Nov. 1918. N/A. Sister.	St.Oswald Ch. Shiny Row. To the glory of God & in honoured memory of Lt. Alfred Todd M.C. Royal Flying Corps who died in German hands of wounds received in? France April 12 1917 this paten & a chalice are given by his sister Nora Todd on All Saints Day 1918.
11. Shiny Row, St. Oswald's Church.	Prie Dieu.	R	N/A. Comrades.	Dedicated to Bert Thewliss who fell in France 1918. Given by his comrades.
12. Silksworth, St. Matthew & Wilfred Church.	Organ.	R	N/A. Father.	Dedicated to 2 <sup>nd</sup> Lieut. Sydney Walker, killed in action 15 <sup>th</sup> August 1917.
13. Sunderland, Christ Church.	Plaque.	R	N/A.	To the glory of God & in ever loving memory of John Rayner Evans, Lieutenant, Monmouthshire Reg. killed in action at Sequehart, 8 <sup>th</sup> Oct., 1918 aged 25 years.
14. Sunderland, Christ Church.	Plaque.	R	1922. N/A. Mother.	To the glory of God & in proud & ever loving memory of John Hunt Hedley 2 <sup>nd</sup> Lieut. 5 <sup>th</sup> Middlesex Reg. The dearly loved second son of the late John



				Hunt Hedley, who lost his life 8 <sup>th</sup> March 1918 near Ypres in the Great War, aged 19. "Sursum Corda" "He died the noblest death a man may die, Fighting for God & Right & Liberty & such a death is immortality."
15. Sunderland, Bishopwearmouth Cemetery.	Statue of Soldier.	S	N/A. Parents.	Erected in loving remembrance of Gunner James William Rutherford Trench Mortar Battery Royal Horse Artillery the beloved son of Thomas & Marie Rutherford who died at Rouen. August 1 <sup>st</sup> 1916 from the result of wounds received in action in Delville Wood aged 25 years. That Britain might be free, full price he paid, a worthy sacrifice. Also the above Thomas Rutherford who died September 12 <sup>th</sup> 1932.
16. Washington Grammar School.	Plaque.	S	N/A.	To the memory of Richard Jameson, B.Sc. sometime Science Master in this school who gave his life for high & pure ideals Dec. 22 <sup>nd</sup> 1917.
District of Teesdale.				
1. Barnard Castle School Chapel.	SGW. One light featuring knight in armour.	R	Dedicated Oct. 1921. N/A. Family.	To the glory of God & in memory of William George Ellis Phillips R.N.V.R. who wounded at Antwerp – died at Aachen, Germany on Christmas Eve 1914 aged 25 years. "Dulce et decorum est pro

				patria mori”.
2. Forest in Teesdale Methodist Chapel.	Clock.	R	N/A.	On Clock Rim: Placed in memory of John Raine Anderson Midge Holme Harwood aged 19 years who died in military hospital at Haubourdin France on the 18 <sup>th</sup> day of May 1918. Plaque below clock: To the memory of John Raine Anderson.
3. Hamsterley, St. James’ Church.	Plaque.	R	N/A.	To the glory of God & in proud & loving memory of Lt. Col. Gerard Chipchase Roberts 14 <sup>th</sup> Bn Gloucestershire Regt. Killed in action June 1916 near Neuve Chapelle Aged 42 & of his only son Capt. Gerard Brian Chipchase Roberts 2 <sup>nd</sup> Bn D.L.I. Killed in action May 1940 in the same area aged 28.
4. Woodland, St. Mary’s Church.	Plaque.	R	N/A. Wife.	To the glory of God & in affectionate remembrance of John Hepple dearly beloved husband of Isabella Hepple who was killed in the Great War 5 <sup>th</sup> Oct. 1918 a communicant of this Church & a sidesman of this Parish.
District of Tynedale.				
1. Allenheads, Sparty Lea Prim. Methodist Church.	Plaque.	R	Unveiled Nov. 1919 by Wm. U. Bright, dedicated by Rev. W. Armstrong. N/A. Erected by	In loving memory of Pte. Gilbert Graham, 25 <sup>th</sup> Batt. N.F., fell in action at Bapaune north east of Albert, aged 20 years. Death

			inhabitants.	divides, but memory clings. Erected by the inhabitants of Sinderhope District.
2. Bellingham, St. Oswald's R.C.	Plaque.	R	N/A.	Pray for the soul of Flight. Sub. Lieut. Thomas Spencer R.N.A. Born Dec. 24 <sup>th</sup> 1894 who died in action Feb. 16 <sup>th</sup> 1915 R.I.P.
3. Beltingham, St. Cuthbert's Church.	Plaque.	R	N/A.	To the glory of God and in loving memory of Charles Lindsay Claude eldest son of Honble Francis Bowes Lyon b. Sept. 15 1885 Lieut. 3 <sup>rd</sup> Black Watch R.C. Highdrs 1 <sup>st</sup> Army Corps Brit. Expy. Force killed in action Oct. 23 1914 First Battle of Ypres, Flanders. "He asked life of Thee & Thou gavest him a long life even for ever" – Psalm 21:4. In te domine speravi.
4. Birtley, St. Giles Church.	Plaque.	R	N/A.	Australian Commonwealth Military Force. To the glory of God & in memory of Pte. William Ernest Robson of Low Shield Green who fell in action in France 5 <sup>th</sup> Nov. 1916 aged 35 years.
5. Birtley, St. Giles Church.	Plaque.	R	N/A.	To the glory of God & in loving memory of John Thomas Hutchinson of Birtley Shields & of the Australian Imperial Forces who was killed in action in France 24 <sup>th</sup> April 1918 aged 28.
6. Birtley, St. Giles	SGW. 3 lights,	R	N/A. Parents.	To the honour & glory

Church.	Christ holding a lamb, an angel, St. George.			of God & in loving memory of William Gilbert, died 3 <sup>rd</sup> August 1902 aged 17 years, & John Thomas, killed in action in France 20 <sup>th</sup> April 1918 aged 28 years. Sons of Ralph & Adamenia Hutchinson of Birtley Shields.
7. Bywell, St. Peter's Church.	Plaque.	R	N/A.	In memory of Gilbert Atkinson Lieut. 9 <sup>th</sup> D.L.I. Born in this Parish 8 <sup>th</sup> Jan. 1883 died of wounds in France 4 <sup>th</sup> Oct. 1918.
8. Bywell, St. Peter's Church.	Plaque.	R	N/A.	To the glory of God & in memory of John Laurence Pumphrey younger son of Joseph & Frances Pumphrey of Hindley Hall, in the Parish of Trooper in Northumberland Yeomanry who died at Ypres in Oct. 1914 of wounds received in action on the 24 <sup>th</sup> day of Oct. Aged 23.
9. Catton Lane Foot Wesleyan Methodist Church.	Plaque.	R	N/A. Members & friends of the church.	1914 The Great War 1919. In loving memory of Pte. Geo. Robt. Maughan, 27 <sup>th</sup> N.F. aged 22 years who was killed in action 25 <sup>th</sup> April 1917 and was interred at Aubigny. This memorial has been subscribed for by the members & friends of the Catton Wesleyan Church.
10. Chipcase Castle Chapel.	SGW. Angel appearing to Mary Magdalene after resurrection.	R	1919. N/A.	In memoriam Capt. Hugh Taylor Scots Guards. Born Christmas Eve 1880. Killed in action Dec. 18 <sup>th</sup> 1914.

11. Featherstone, Roadside. (Believed to be situated at the place his mother said goodbye to him).	Crucifix.	S	N/A.	Praise God for James Hope Wallace Lieut. 4 <sup>th</sup> N.F. who fell in action at Wancourt near Arras on Sept. 15 <sup>th</sup> 1917 Jesu Mercy. "Thine eyes shall see the King in His beauty; they shall behold the Land that is very far off" – Isaiah 33:17. Love is strong as death.
12. Great Swinburne, St. Mary's R.C.	Plaque.	R	N/A.	Pray for the repose of the Soul of Francis Fowler, 1 <sup>st</sup> E. Yorks. Regt. Killed in action Aug. 15 <sup>th</sup> 1918 aged 18.
13. Halton, St. Oswald, St. Cuthbert & King Alfwald Church.	Plaque.	R	N/A.	To the glory of God & in loving memory of Richard Graham of Grottington, killed in action Sep. 20 1917 aged 35 years. "Faithful unto death".
14. Haltwhistle, Holy Cross Church.	Plaque.	R	N/A.	In loving memory of Capt. Raymond Smith XI Border Regt. killed in action near Thiepval on July 1 <sup>st</sup> 1916 aged 27 years. "Greater love" etc.
15. Haltwhistle, Holy Cross Church.	Plaque.	R	N/A. Family.	In memory of olive, youngest daughter of Robert & Mary Smith of Greystone Dale, who died at Ostrovo, Serbia, on Oct. 6 <sup>th</sup> 1916, while on active service with the Scottish Women's Hospital Unit. Buried at the Allies' Cemetery, Salonika. This tablet is placed here by her brothers & sisters.
16. Haltwhistle, Holy	Plaque.	R	N/A.	To the glory of God &

Cross Church.				in loving memory of Lieut. Harry Lowes Willey, of the 23 <sup>rd</sup> Battn. Manchester Regt. who was killed in action at Langemark, near Ypres, Belgium 22 <sup>nd</sup> Oct. 1917 aged 24 years. "He asked life of thee, & thou gavest him a long life, even for ever & ever" – Psalm 21:4.
17. Hexham, Priory & Parish Church of St. Andrew.	Plaque.	R	N/A. Dorothy Head.	To the glory of God, & in ever loving memory of John Oswald Head: Hackwood, who died July 28 <sup>th</sup> 1914. Aged 85 years. Also of his son Reginald Head, Capt. 1 <sup>st</sup> Border Reg. who was killed at Gallipoli on April 18 1915 aged 30 years. Erected by Dorothy Head.
18. Ingoe, Primitive Methodist Church.	Plaque.	R	N/A. Friends.	To the glory of God & in loving memory of Pte. Arthur George Akenhead 3 <sup>rd</sup> West Yorks. Regt. Who died of wounds received in action 11 <sup>th</sup> Oct. 1918. Formerly a member & Sunday School Superintendent of this Chapel. This tablet is erected by friends of this district.
19. Kirkharle, Church of St. Wilfred.	Plaque.	R	N/A. Parents.	In loving memory of John Fenwick Anderson Captain Highland Light Infantry Third son of George & Alice Anderson born 7 <sup>th</sup> May 1889 killed in France 14 <sup>th</sup> July 1915 buried at Le Touret Cemetery.

20. Kirkwhelpington, St. Bartholomew's Church.	Plaque.	R	N/A. Parents.	In loving memory of Algernon George Parsons Major R.F.A. only son of the Hon. Sir Charles Parsons K.C.B. of Ray Demesne. Born Oct. 19 <sup>th</sup> 1886 killed in action in Flanders April 26 <sup>th</sup> 1918 & buried in the Military Cemetery at Lissenthoek. Pro Deo et Rege.
21. Minsteracres, St. Elizabeth R.C.	Plaque.	R	N/A.	"Pro patria". Of your charity pray for the repose of the soul of Arthur E. Silvertop, Commander, R.N. of H.M.S. Defence, who went down with the ship in the Battle of Jutland, May 31 <sup>st</sup> 1916 aged 38 R.I.P.
22. Minsteracres, St. Elizabeth R.C.	Plaque.	R	N/A. £600. Mrs. Silvertop.	Of your charity, pray for the repose of the soul of Francis Somerled Joseph Silvertop, Lt. Oxfordshire Yeomanry, who was killed in action at Gillemont Farm May 20 <sup>th</sup> 1917, aged 33 years, and was buried at St. Emelie British Cemetery Villers Fancon, and to whose memory these Stations of the Cross were erected by his wife, and on behalf of their little son.
23. Newton, St. James' Church.	SGW. 2 lights.	R	N/A.	In loving memory of Richard Latimer Tully, 2 <sup>nd</sup> Lt. 4 <sup>th</sup> Northumberland Fusiliers, who died in France July 22 <sup>nd</sup> 1918 aged 19 years.

24. Ovington, St. Mary's Church.	Plaque.	R	N/A.	To the memory of Frank Ismay Gilchrist, 48 <sup>th</sup> Highlanders of Canada First Canadian Expeditionary Overseas Force, born at Wellburn in this Parish, killed in action at St. Julien April 24 <sup>th</sup> 1915. "They shall not grow old" etc.
25. Ovingham, St. Mary's Church.	Plaque.	R	N/A. Family.	To the glory of God & in loving memory of Pte. J.F. Turner, 26 Batt. N.F. who fell in action 9 Nov. 1917 & was buried in France. This tablet was erected by his Father, Mother & Sister. If love could save thou hadst not died.
26. Ovingham.	Rectory.	R	1919. N/A. Lord Stamfordham.	In memory of Captain The Hon. John Neville Bigge, 1 <sup>st</sup> Batt. King's Royal Rifel Corps, who was killed in action near Festubert in France, on May 15 1915. This house was secured to the service of the church as the residence of the vicars of this parish by his father Arthur John first Baron Stamfordham 1919.
27. Prudhoe, St. Mary Magdalene Church.	Candlesticks.	R	N/A. Family.	To the glory of God & to the dear memory of Lt. Hamish G. Geils Pender 2 <sup>nd</sup> Gordon Highrs who fell in action March 13 <sup>th</sup> 1915.
28. Prudhoe, St. Mary Magdalene Church.	Lectern.	R	N/A. Family.	To the glory of God & in loving memory of our dear son Gunner



				John H Johnson Castle Farm who died of wounds received in action in France on April 16 <sup>th</sup> 1918.
29. Prudhoe, St. Mary Magdalene Church.	Plaque.	R	N/A. Mother, brothers & sister.	To the glory of God & in loving memory of Pte George Kent, 16 <sup>th</sup> Batt. N.F. who was killed on active service in France Feb. 5 <sup>th</sup> 1916. Erected by his Mother, Brothers & Sister.
30. Prudhoe, West Road Methodist Church.	Silver Plate.	R	N/A. Family.	In memory of my dear son Stokoe Ridley who died in France April 9 <sup>th</sup> 1918.
31. Riding Mill, St. James' Church.	SGW (St. George) & Plaque.	R	N/A.	To the glory of God & in memory of Charles Gordon Sharp 2 <sup>nd</sup> Lt. 4 <sup>th</sup> N.F. who fell at the Ypres Salient. Feb. 5 <sup>th</sup> 1916.
32. Riding Mill, Shepherds Dene Retreat.	House, cross & plaque.	S	N/A. Major Marjoribanks. The house was used as a hospital during the war; the Major gave the house to Newcastle & Durham Diocese to be used as a Retreat.	Plaque: 2/Lt. M.E. Marjoribanks 21.11.17. 1 <sup>st</sup> Battn. N.F. I.W.G.C.
33. Shotley Low Quarter, St. John's Church.	SGW. Single light depicting Christ in glory offering a crown to St. George.	R	N/A. Family.	To the glory of God & in dear memory of 2 <sup>nd</sup> Lt. George Forster Pattinson killed in action in France May 27 <sup>th</sup> 1918. Erected by his Father, Mother & Sister.
34. Simonburn, St. Mungo's Church.	Plaque.	R	N/A.	In loving memory of Bertram Allgood Cpt.

				Royal Irish Rifles who fell in action at Ypres 7 Dec. 1914 "I thank my God upon every remembrance of you" – Philippians 1:3
35. Simonburn, St. Mungo's Church.	SGW. Single light depicting a knight in armour & a halo-St. George?	R	N/A.	In loving memory of Charles Noel Ridley, Cpt. Northumberland Hussars who died of wounds in France 7 <sup>th</sup> Oct. 1915 aged 30 & buried in the Souvenir Cemetery, St. Omer, this window is dedicated. "Be strong in the Lord" – Ephesians 6:10.
36. Simonburn, St. Mungo's Church.	Plaque.	R	Dedicated Aug. 1920 by Rev. Ernest Cull. N/A.	To the glory of God & in thankful remembrance of Henry Quentin Ridley Lt. Australian Infantry Force, elder son of Musgrave Ridley Esq. killed near Zonnebeke in Flanders 12 <sup>th</sup> Oct. 1917 in his 35 <sup>th</sup> year. "He whom this scroll commemorates was numbered among those who at the call of King & Country left all that was dear to them endured hardness, faced danger, & finally passed out of the sight of men by the path of duty & self-sacrifice giving up their own lives that others might live in freedom. Let those who come after see to it that his name be not forgotten."
37. Simonburn, St. Mungo's Church.	SGW. 3 lights. Centre: Christ as the Good	R	N/A.	To the honour & glory of God & in loving memory of William

	Shepherd, Left: An angel, Right: St. George.			Gilbert, died 31 <sup>st</sup> Aug. 1910 aged 17 years, & John Thomas killed in action in France 24 <sup>th</sup> April aged 28 years. Sons of Ralph & Adamenia Hutchinson of Birtley Shields.
38. Slaley, St. Mary the Virgin Church.	SGW. Single light depicts a soldier lying at the foot of Christ on the Cross.	R	N/A. Parents.	To the glory of God & in ever affectionate remembrance of our dear son Wilkinson Rowell who gave his life France Oct. 1916 aged 20. This window is erected by his parents Thomas & Hannah Rowell of Todburn Steel.
39. Slaley, St. Mary the Virgin Church.	SGW. Single light depicting knight kneeling before an angel with Christ on the Cross in the background.	R	N/A. His aunt & uncle.	In loving memory of our nephew John Henry Charlton who fell in France in the Gt. War April 20 1918 aged 31. John & Margaret James.
40. St. John Lee, St. John of Beverley Church.	SGW. Depicts 3 kings of Northumbria.	R	N/A. Parents.	This window is dedicated to the glory of God & in proud & cherished memory of Simon William Richmond Mewburn Cpt. 14 <sup>th</sup> (King's) Hussars the beloved son of William Richmond Mewburn of Acomb & Elizabeth Fanny his wife. He served continuously in France, Flanders, & Mesopotamia from September 1914 till May 1916 & was killed in action near Kut-El-Amara on May 21 <sup>st</sup> 1916 aged 31 years.
41. St. John Lee, St.	Tomb Effigy.	R	1922/1923.	Simon William Richard

John Beverley Church.			£5,000. Family.	Mewburn born 9 <sup>th</sup> Sep. 1884 Gazetted 2 <sup>nd</sup> Lt. 14 <sup>th</sup> (King's) Hussars 3 <sup>rd</sup> Nov. 1903. Promoted Captain 6 <sup>th</sup> Aug. 1910, killed in action 21 <sup>st</sup> May 1916. A brave soldier, a loyal friend & a loving son & brother. "O valiant heart who to your glory came. Through dust of conflict & through battle flame. Tranquil you lie your knightly virtue proved. Your memory hallowed in the land you loved." – Hymn.
42. St. John Lee, St. John of Beverley Church.	Plaque.	R	N/A.	"Gloria est pro patria mori". Sacred to the loving & glorious memory of James Harold Cuthbert of Beaufront Captain in His Majesty's Regiment of Scot's Guards. Companion of the Distinguished Service Order. Justice of the Peace for the County of Northumberland & High Sheriff of that County in the year 1911, who was killed in action near Loos in France on 27 <sup>th</sup> of Sept. 1915, & was buried on the field of battle. He married firstly the Lady Anne Dorothy Frederica Byng third daughter of the 5 <sup>th</sup> Earl of Strafford who was taken by God on the 31 <sup>st</sup> of Jan. 1907 & lies buried in this churchyard. He married secondly, Kathleen Alice eldest daughter of John

				Coppin Straker of Stagshaw in this County by whom he had issue Harold David, now of Beaufront, Vida, Gerald Ivo & Sidney John.
43. Warden, St. Michael's Churchyard.	Cross.	R	N/A. Pub. Sub.	In memory of Pte. Thomas Harrison NF who died at Cardiff, Nov. 11 <sup>th</sup> 1918. Erected by public subscription.
44. Warden, St. Michael's Churchyard.	Cross. (Original grave marker).	R	N/A.	In memoriam buried in the Guards' Cemetery Les Boeufs, France. R.I.P. In memory of 2 <sup>nd</sup> Lt. F.J.G. Leadbitter 11/60 <sup>th</sup> Rifles killed in action 5.3.17 age 36 years.
45. West Allen, Limestone Brae Cemetery.	Cross.	S	Unveiled Oct. 1920 by Col. L.C. Lockhart. A service was conducted by Rev. T. Nevison in Limestone Brae Wes. Methodist Church. N/A. Pub. sub.	Our "glorious dead". Erected by the inhabitants of West Allen to the memory of Pte. J.W. Fairless 12/13 N.F. who fell in a action in France during the Great European War 1914-1918. "Greater love" etc.
46. Whitfield, Holy Trinity Church.	Plaque.	R	N/A.	In ever loving & grateful memory of Mark Hedley Bettison Capt. 9 <sup>th</sup> D.L.I. beloved husband of Alice Bettison & younger son of the Rev. H.A. & Mrs. Bettison who gave his life at the call of duty at Ypres on 18 <sup>th</sup> April 1916.
<b>District of Wansbeck.</b>				
1. Ashington, St. George's United Reform Church.	Plaque.	R	N/A. Parents.	Sacred to the memory of Samuel James Smart, Royal Innisk.

				Fusl., who fell in France, Aug. 16 <sup>th</sup> 1917, aged 25 years only son of Samuel & Jane Smart also his chum, David Kinnaid, Royal Innisk. Fusl. Who fell in France, July 1 <sup>st</sup> 1916, aged 25 years. "Faithful unto Death."
2. Ashington, St. George U.R. Church.	Plaque.	R	N/A. Family.	Christ will link the broken chain Till in heaven we'll meet again. In loving memory of our dear son George Clough, who was killed in action, in France June 29 <sup>th</sup> 1916, aged 21 years. Ever remembered by his loving Father & Mother, Brother & Sister. He did his duty.
3. Bothal, St. Andrew's Church.	Choir Seats.	R	1927. N/A.	The choir seats were given to this Church in 1927 in memory of William Johnson Weatherley member of this choir Lance-Corporal, K.R.R. killed in the Gt. War July 2 <sup>nd</sup> 1916 aged 20 years.
4. Choppington, St. Paul's Church.	Altar.	R	May 1918. N/A. Parents.	To the glory of God & in loving memory of John Percy Moore born Sept. 25 <sup>th</sup> 1883 died May 17 <sup>th</sup> 1916 & Henry Cecil Moore born Nov. 14 <sup>th</sup> 1886 died Feb. 17 <sup>th</sup> 1917. They gave their lives for their country. Erected by their Father & Mother May 1918.
5. Newbiggin By The Sea, St. Bartholomew's	Plaque.	R	N/A.	In Pious Memory of Dominic Roe Dathy O'Daly, B.A. (Oxon) 2 <sup>nd</sup>

Church.				Lt. 7 <sup>th</sup> N.F. who fell in action in the Gt. War Nov. 14 <sup>th</sup> 1916 whilst hoping to take Holy Orders. Also of Eleanor Mary O'Daly (Nee Nicholson) his widow, called to rest Dec. 26 <sup>th</sup> 1919. They loved the Church of God. R.I.P.
District of Wear Valley.				
1. Bishop Auckland, St. Peter's Church.	Plaque.	R	N/A.	In proud & loving memory of Stanley Edgar Badcock Major 6 <sup>th</sup> Batt. D.L.I. eldest son of Mr. & Mrs. F. Badcock Thornfield Bishop Auckland who fell in the 2 <sup>nd</sup> Battle of Ypres April 26 <sup>th</sup> 1915 aged 34 years. He died the noblest death a man can die fighting for God & Right & Liberty" – 'All's Well!' by John Oxenham
2. Bishop Auckland, St. Peter's Church.	Plaque.	R	N/A.	To the glory of God & in proud & loving memory of Herbert Waller Cummins Lt. 4 <sup>th</sup> battn. Yorkshire Regt. T.F. (Alexandra, Princess of Wales' Own) Youngest & dearly loved son of Jane & the late W.J. Cummins born March 18 <sup>th</sup> 1880 killed in action in Zouave Wood at the 2 <sup>nd</sup> Battle of Ypres. May 24 <sup>th</sup> 1915 whilst gallantly defending his sector of trench. For King, Country & Freedom. "I am the Resurrection etc."

3. Crook, St. Catherine's Church.	SGW. Single light: St. George.	R	N/A.	To the glory of God & in loving memory of William Henry Walton R.A.S.C. who died while on active service at Basra, 19 <sup>th</sup> Oct. 1916.
4. Crook, St. Catherine's Church.	SGW. Single light: Christ wearing crown of thorns.	R	N/A.	To the glory of God & in loving memory of William James Best, died 14 <sup>th</sup> Oct. 1918 & his son Philip killed in France 23 <sup>rd</sup> April 1917.
5. Crook, Dawson Street U.R. Church.	SGW. Art Deco.	R	N/A. Family.	In loving memory of Corporal Sidney Rudkin, 15 <sup>th</sup> D.L.I. who died on Aug. 26 <sup>th</sup> 1918 from wounds received in action on the 24 <sup>th</sup> . Erected by his loving Father, Mother & Sisters.
6. Heatherycleugh, St. Thomas' Church.	SGW. Crucifixion.	R	Unveiled Aug. 1920 by Mr. H.S. Willis manager of Weardale Lead Co. Dedicated by Bishop of Richmond. N/A. Father.	Dedicated to 2 brothers named Monkhouse.
7. Howden le Wear, St. Mary the Virgin Church.	Plaque.	R	N/A. Wife.	Sacred to the memory of Corporal John Henry Slee, who, at the call of King & Country left all that was dear to him etc. giving up his life at Fricourt July 1 <sup>st</sup> 1916 that others might live in freedom. This tablet is erected by his loving wife.
8. Howden le Wear, St. Mary the Virgin Church.	Processional Cross.	R	N/A. Brother.	A.M.D.G. In loving memory of Joseph Nutley, 2 <sup>nd</sup> N.F. who fell in the Gt. War at Ypres on Feb. 21 <sup>st</sup>



				1915. This Cross is given by his brother George Nutley. R.I.P.
9. Howden le Wear, St. Mary the Virgin Church.	Font.	R	N/A.	To the glory of God in loving memory of John Geoffrey Stobart 2 <sup>nd</sup> Lt. Rifle Brigade who was killed while leading his men at St. Eloi, near Ypres 15 <sup>th</sup> March, 1915 aged 23.
10. Hunwick, St. Paul's Church.	Plaque.	R	N/A.	In loving memory of R. Lishman Groves Head Master of Hunwick C.E. School who died from wounds received in action Oct. 17 <sup>th</sup> 1918. Interred at Roisel, France. "Peace Perfect Peace" - Hymn
11. Ireshope Burn, Weardale Museum.	Tea set.	S	N/A.	Pte. H Lowery, 20 <sup>th</sup> D.L.I. The Great War 1914-1918. He answered the call.
12. Westgate, St. Andrew's Church.	Plaque.	R	N/A.	To the glory of God & in loving memory of 2 <sup>nd</sup> Lt. David Ronald Peacock 6 <sup>th</sup> D.L.I. second son of the Rev. William Peacock vicar of this parish 1019-1917. Killed in action while leading his company in the Battle of the Somme Oct. 1916. Beloved by all who knew him.
13. Witton Park, St. Paul's Church.	Rose Window & plaque.	R	N/A.	The Rose Window was originally given in memory of Brigadier General Roland Boys Bradford, V.C., M.C. who at the age of 23 became the youngest Brigadier General in the British Army. He

				was born in Carrwood House, Witton Park & killed at the Battle of Cambrai in Nov. 1917. The window was destroyed by vandalism & later replaced by Patricia Hudson Moses in 1992 along with the two porch window. This design incorporates the association of the D.L.I. with the village, and is dedicated to the memory of Rosetta Heslop.
14. Wolsingham, St. Mary & St. Stephen's Church.	Plaque.	R	N/A.	"Faithful until Death" To the glory of God & in ever loving memory of Hugo Chomondeley Arnold aged 19 years, elder son of the Revd. & Mrs. H.A. Arnold, 2 <sup>nd</sup> Lt. 4 <sup>th</sup> Reserve Battn. The buffs, who died in hospital at Camiers, France on June 12 <sup>th</sup> 1917 of wounds received in action on June 9 <sup>th</sup> . "With Christ, which is far better" – Philippians 1:23.
15. Wolsingham, St. Mary & St. Stephen's Church.	Plaque.	R	N/A.	In loving memory of Sergt. John James Labert, dearly beloved son of Mary Ann & the late Robert Lambert, who was killed in action in France whilst serving with the 6 <sup>th</sup> Battn. D.L.I. March 29 <sup>th</sup> 1918 aged 23 years. He laid down his life for his country.
16. Wolsingham, St. Mary & St. Stephen's Church.	Plaque.	R	N/A.	"Omnia Audax" In loving memory of 2 <sup>nd</sup> Lt. Harry Drummond,

				17 <sup>th</sup> Battn. The Lancashire Fusiliers, youngest & dearly beloved son of Henry & Elizabeth Drummond, who was killed in action on his twentieth birthday, Oct. 31 <sup>st</sup> 1918 & was buried near Coutrai, Belgium. "Faithful unto Death."
17. Wolsingham, St. Mary & St. Stephen's Church.	Plaque.	R	N/A.	In loving memory of Lance-Cpl. John Noble Lacey, 19 <sup>th</sup> Battn. D.L.I. only & dearly loved son of John & Margaret Lacey, of Wolsingham, who fell in action in France, April 17 <sup>th</sup> 1918 aged 22 years. "Greater love" etc
				365 Private Memorials
				52 utilitarian Memorials
				313 aesthetic memorials
				2,227 memorials studied in all.

List Compiled from my own research in local archives and the information found on:

North East War Memorials Project, <http://www.newmp.org.uk>

War Memorials in North Yorkshire, <http://www.ww1-yorkshire.org.uk>

Public Monuments and Sculpture Association, <http://www.pmsa.org.uk>

1,539 memorial inscriptions did not contain any quotes, 688 memorial inscriptions did contain quotes, 50 of which contained more than one quote, totalling 738 quotes in all.

INSCRIPTIONS AND NUMBER OF TIMES USED.

“Greater love” hath no man than this that a man lays down his life for his friends – John 15:13. (163)

Faithful unto death – Revelation 2:1-17. (44)

Their name liveth evermore – Sirach 44:14. Suggested by Rudyard Kipling for the Stones of Remembrance in large war grave cemeteries. (90)

Lest we forget – phrase in a poem by Rudyard Kipling called ‘Recessional’. (42)

The “glorious dead” – chosen by Rudyard Kipling for National Cenotaph. (46)

Dulce et Decorum est “pro patria” Mori (It is sweet and fitting to die for ones country) - a line from an Ode by the Roman poet Horace. (2 used the full quote another 26 used part).

They were a wall to us – Samuel 25:16

Pro Patria- Horace (72)

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