

SOME ACCOUNT OF THE HOUSE IN THE CLOSE, NEWCASTLE,  
ON THE EAST SIDE OF THE TUTHILL STAIRS.

By the kindness of the Rev. James Raine, jun., a bundle of early deeds, relating to the House in the Close, formerly the residence of Edward Stote, and Mr. Alvey, the royalist Vicar of Newcastle, have been submitted to the Society.

The house in question is thoroughly modernized, and the dingy aspect of the site calls for no slight stretch of the fancy to enable us to recal the appearance of the residence when, from 1587 to 1650 at all events, it had its *orchard* on the north.

It is easily identified. To the south was "the Cloase" (1587), to the west were the "Tuthill Stayres" (1650). Behind was the orchard belonging to it. Further north, adjoining to the orchard, was a messuage and garth, described in 1587 as in a street called "the Towtehill" (the continuation of the Stairs). In 1637 the same street was "the Tutehill," and in 1650 "Fenckle Streate." As to these names of the lower part of the Westgate, see Brand, i, 121, the name of Finkle Street being now very differently applied.

The owner in 1587 was HENRY CHAPMAN, 'marchant' (a word which the scribe dutifully renders into *marcator*) and alderman. His wife's name was Joan. In Hilary Term, 4 Car., a merchant and alderman of the same name<sup>1</sup> levied a fine of this and other property in the town to William Hall and ALEXANDER DAVISON. Davison seems really to have been the purchaser. He was a merchant, became *Sir* Alexander at York, 1 April, 1639, was as "thorough" as Laud and Strafford could possibly desire, and was killed under arms at the siege of Newcastle, 11 Nov., 1644, *aged eighty*. He was ancestor of the Davisons of Blakiston, the noble monuments of whom are so enriching a characteristic of Norton Church. On 10 Jan. 1637, Alexander Davison leased the house to his son-in-law Thomas Riddell, and his daughter Barbara, Riddell's wife. Riddell at that time was an esquire of Newcastle; in fact he was occupant of the property. He was afterwards Sir Thomas Riddell, of Fenham, knt. On the 15th of the same month of January, Alexander Davison, in anticipation of a marriage to be solemnized between his son

<sup>1</sup> See Richardson's Mon. Ins. of St. Nicholas', i, 20.

'Raiph' Davison, gent., and Timothea Belasys,<sup>2</sup> a daughter of Sir William Belasis of Morton, co. pal. Durham, knight, high sheriff of the said co. pal., and in satisfaction of "the portion and child's part" which the same Raiph might claim of his father's goods after his death, settles<sup>3</sup> the messuage in the Close; two little burgages on the east part of that messuage; a tenement or burgage<sup>4</sup> at or near the north part of the orchard belonging to the same messuage, now or late in the tenure of Yeldred Alya, and in a street or place called the Tutehill; Dent's Close, in Blindman's chaire; Tenter's Close, with a house thereupon, without Newgate, in Sidgate; meadow grounds in the Castle Feild, purchased of Michael Weldon, whereof there are two small parcellls called the Newkes; a close of meadow or pasture without and near unto the walls of the town, containing 4 acres, purchased of Leonard Carr, and sometymes the inheritance of George Spooore; and Hart Close within the liberties of Newcastle, (a burgage with a steepe leade therein, in Pilgrim Street; and the Spittle Tongues near the town, *erased*). The uses are to Alexander the settler for life, and then in tail general to his sons, Raiph, Edward,<sup>5</sup> Samuel,<sup>6</sup> and

<sup>2</sup> Living the wife of Davison in 1650. The Davisons of Thornley Gore and Elvet were the offspring of the marriage.

<sup>3</sup> He also settled lands in Thornley Gore, 15 June [January?] 1637.—*Surtrees*.

<sup>4</sup> This and a messuage on the west also belonged to Chapman in 1622.

<sup>5</sup> Baptized 1611, buried 1641 at St. Nic., Newcastle.

<sup>6</sup> Samuel Davison, Esq., of Wingate, the third husband of Bp. Cosin's daughter Elizabeth. Her conduct seems to have been "marked at least with levity." Her previous husbands were Henry Hutton and Sir Thomas Burton, and after Davison's decease she undertook a fourth, the younger Isaac Basire. The Bishop had his own troubles with his daughters and their husbands. He had "a rogueing letter from Mr. Jo. Blakiston," boasting of having ruined his daughter Burton in an alehouse in Westmoreland. Davison met with some opposition in acquiring her. "Samuel Davison, now he has throwne out the plump Dean [probably Carleton, Dean of Durham and Bishop of Chichester] and is to have the lady, does come out with his drie jests, and is good company, *especially at dinner, when the Deane is by.*" The effect of our remainder-man's burial in Auckland Chapel before the renovator thereof is amusing enough.

"Mr. Stapyton, concerning Mr. Davisons buryall in Auckland Chappel, and the consultation had by Devenport with you about it, you seem to take it for granted that it was in my daughter Burton's power to appoint and order it there if she pleased: for you say that you made it a question whether it had been fit or no for my daughter to have *denyed* such a small request of her dying husband, as if it had been in her power to grant and order it so without any address made to me about it, and therefore you would not dissuade either Mr. Devenport or her to abstaine from burying her husband in the chappel, unlesse hee had desired to be buried in the vault which I made for myselfe: and truly you had no reason either to bury him there, or elsewhere in the chappel, till I had been first consulted, for I never gave my daughter leave to dispose either of house or chappel at her pleasure or any body else but my owne, neither is there any body that I speake withall here but condemms it for a sudden and rash act to suffer *any one to be buryed there before myself*: but since Mr. Devenport and my daughter, together with yourselfe, have thus *clapt up* the matter which cannot be now undone againe, I must be content to let it be as it is and say *Requiescat in pace.*

JO. DURESME.

2 May, 1671."

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Joseph,<sup>7</sup> successively; remainder to the settler's son and heir apparent Thomas Davison<sup>8</sup> in fee. There is a provision for avoidance of the settlement by payment of 750*l.* to Ralph within ten years at one payment. Alexander and 'Ralph' Davison seal with the usual Davison shield.<sup>9</sup> Timothea Bellasys seals with the arms and crest of Swinburne, T. Swinburne being a witness.

RAPHE DAVISON, of Winyard, co. Dur. Esq., on 20 Oct., 1647, leases the burgage in the Close, late in the tenure of Sir Thomas Riddell the younger, knt., and now of Edward Stott<sup>10</sup> [signs Stote] of Newcastle, merchant, for seven years. On 11 Feb., 1650, Ralph conveys the same property, including an orchard now occupied by Jane Stote, widow, and bounded by Tuthill Stayres on the west; and the messuage on the east of it, and the messuage east of that; and a mess. in Fenckle Streate on the east side thereof, bounding on an orchard in the possession of the said Jane Stote on the south; to James Briggs of Newcastle, merchant. Ralph Davison seals with the arms of Davison differenced by a crescent. Edward Man, merchant, seals with the arms, on a fess between three goats passant as many pellets; crest, above a mural coronet, a goat's head erased. John Butler, merchant, seals with a chevron between three covered cups, a crescent for difference. On Sep. 1, 1651, Briggs, with his wife Agnes, re-conveys all the property to Davison, and seals with three bars (or possibly barry of 8), a canton, a mullet for difference. On Aug. 5, 1653, Davison,<sup>11</sup> and Timothea his wife, convey the same to

THOMAS DAVISON, of Newcastle, merchant,<sup>12</sup> who in 1662 purchased a rent of 14 marks issuing out of one messuage in the Close, formerly occupied by Henry Chapman, alderman, from Richard Morpeth, of Stillington, co. pal., gent. Morpeth seals with a merchant's mark and r. s.

Some notice of one or two tenants of the property may be properly introduced in connection with it.

YELDARD ALVEY became vicar in 1630, on the election of the previous incumbent, Dr. Thomas Jackson, "the ornament of the University of Oxford;" to be President of Corpus Christi College. The Doctor seems to have been the means of Alvey's appointment. "As preferments-(says

<sup>7</sup> Killed during the siege of Newcastle, and buried 25 Oct., 1644.

<sup>8</sup> Ancestor of the Davisons of Blakiston.

<sup>9</sup> Granted in 1631.

<sup>10</sup> He married Jane dau. of Cuthbert Bewick, Esq., and had issue Sir Robert Stott; and, as it is presumed, Cuthbert.

<sup>11</sup> He died in 1684.

<sup>12</sup> He was Governor of the Merchants' Company, and stands at the head of the pedigree of Davison, of Norton and Beamish.

Lloyd) were heaped upon him without his suit or knowledge, so there was nothing in his power to give which he was not ready and willing to part withal to the deserving and indigent man. His vicarage of St. Nicholas, in Newcastle, he gave to Master Alvey, of Trinity College, upon no other relation, but out of the good opinion he conceived of his merits."

Alvey had been collated to the vicarage of Eglington three years before (1627). A license to preach in Newcastle had been granted to him by the title of A.M. of Trinity College, but in his vicarage he sometimes occurs as Doctor Alvey. He retained Eglington with Newcastle.

When Jackson's promotions were laid to the charge of Archbishop Laud, and he answered that he thought him "learned, honest, and orthodox," it was replied, that "though learned and honest, he was an Arminian."<sup>13</sup> We need not wonder therefore that his protégé occurs in Prynne's *Hidden Works of Darkness* as "the Arminian and superstitious Vicar of Newcastle."

The town of Newcastle was generally at loggerheads with the Bishops of Durham, and it may be questionable whether the Vicar's place was one of halcyon ease. A dead set had been made at Newcastle by its industrious laymen against the claim of the clergy to be exempt from the common taxes of the country. A curious case on the subject submitted by the freeholders of the Bishop's own county palatine, and the legal opinion in their favour, is printed in this volume at page 51. It could not well be a matter of grave reprobation if the Newcastle people trod in their steps, but their proceedings were exceedingly annoying to Bishop Morton. On Feb. 10, 1634, he writes to Mr. Richard Baddeley, at London, that "our greate business in this cuntry is provision for a ship, and the sages in Newcastle have soe advanced the matter for exoneration of themselves, and burdening their neighbours, that they are become odious that way, soe that wee of the church, who thought we might plead imunity, I doubt shall be found chargeable, notwithstanding that the sheriffs are all propitious unto us, but yett wee want directions. Therefore I having hereby my hartly remembrance to Sir Edmond Scott, shall desire him to understand if possible hee may by my Lord's grace, what I and the church of Durham may presume upon, because as wee would not bee awantinge to any service for his Majestie, soe would wee preserve freedome in that wee may. This will require an expedite returne. Our Lord Jesus blesse us with his speciall grace."<sup>14</sup>

<sup>13</sup> Lloyd, 68.

<sup>14</sup> Copy in J. B. Taylor's MSS.

A few months before, we find some dinner chat at Auckland Castle about the sitting of some above the communion table in St. Nicholas' Church, Newcastle. A person who had seen this strange arrangement remarked, that "It was not fit that any should sit above God himself."<sup>14</sup> It may with great probability be assumed, that this passage has reference to one of the rude disfigurements of churches which were so rife in the early stages of the reformed Church of England, and were so congenial to the Puritans, and that this was "the gallery which obstructs the chancel" commanded by his Majesty to be removed. The churchwardens did not obey the order, whereupon "the churchwardens of All Hallows, who were afterwards commanded the like, presumed that theirs might likewise stand." The Bishop, on this, gives Mr. Alvey the unpleasant duty of calling upon his churchwardens to perform the King's command without further delay. "If they shall neglect to do it, let me understand, that I may question them accordingly; and as soon as they begin, require the same performance of the churchwardens of All Hallows for their gallery; for, without further questioning, both must be down."<sup>16</sup> The All Saints' officers sent John Hall and William Robson to Auckland "to entreat the Bishop for the standing of the gallery." Their expenses stand in the churchwardens' accounts after those for ringing the bells on King Charles's march against the Covenanters in May, 1639, from which we may gather that the offensive erections had attracted his Majesty's attention during his seventeen days' stay. The mission was unsuccessful, and "the joyners for takeing down the gallery over the quire, by the Chanchlor's special directions," were paid 5s.<sup>17</sup> Brand and Sopwith suppose that the galleries removed were the ancient roodlofts, but it is difficult to see how they could be over or obstruct the chancels. It is not likely that they would be termed galleries, or that Charles I. would order their destruction at that time.

We have very little intelligence of Master Alvey's ministry. John Fenwick, the republican merchant of Newcastle, in his curious tract, called *Christ Ruling in the Midst of his Enemies*, complains of the molestations of Dr. Jackson, and his successor, Mr. Alvey. The Vicar fled on the panic which followed the battle of Newburn (Aug. 28, 1640). "Surely" says Fenwick, "Vicar Alvey would have given his vicarage for a horse, when he for haste leapt on horseback behind a countryman, without a

<sup>15</sup> Travels of Sir William Brereton, 1634. Richardson's Tracts. The altar of St. Nicholas was then considerably in advance of the east widow.

<sup>16</sup> Brand, i. 265.

<sup>17</sup> Sopwith's All Saints' Church, 127.

cushion; his faith and qualifications failing him, he might well fear to fall from grace by the Scots' coming. We leave him in his flight to the grace of Canterbury—until the Scots were gone home again.—The next bout, if the Scots come again, he may perhaps learn to foot it into France, and to dance and sing, 'Alas, poor Vicar, whither wilt thou go.' All the other clergy also fled, meanly mounted. On Sunday, Fenwick, who had accompanied the Scots, led Lesley to St. Nicholas', where Mr. Alexander Henderson preached. Mr. Andrew Cant (whose surname, by the efforts of himself and his son Alexander, is immortal,) preached at All Saints'. Great destruction of church ornaments seems to have followed. "The organs," says Fenwick, "and sackbuts and cornets were struck breathless with the fright of their vicars, and others of best friends' flight on Friday at night before, after Newburne fight, in token of mourning that they should never meet again; for not long after, the wrath of the Scots' covenant in the Scottish soldiers did blow them down, both root and branch, with their altars and railing, service book and fonts, and all such fopperies as the honest Scots lads found without a warrant or salvo-guard from their King Jesus, who sent them out."

A royalist alderman of Newcastle complained that in his sermon Mr. Henderson "forgot so much of his text and the duty of his calling, that he fell to a strange extravagant way of applauding their victorious success and debasing the English, making that the whole subject of his discourse." The Bishop of Durham and the Newcastle royalists generally drew up a narrative of the grievances occasioned by the invaders. Two of the answers of the Scots are these: 'For the complaints of the Bishops, Deans, Prebends, Parsons, they rifled their own houses themselves, left their doors open, and fled from them; so that if there were more justice in the land, they may be accused before the Chief Justice, for the pillaging their own houses, and accusing others. The Parson of Rye [Ryton] and of Whickham first rifled their own houses, and then fled, leaving nothing but a few playbooks and pamphlets, and one old cloak, with an old woman, being the only living Christian in the town, the rest being fled.'<sup>18</sup>

On Oct. 16, Alvey writes to the Archbishop of Canterbury with the following account of his sufferings. "I am for the present, outed of all my spiritual promotions, to the yearly value of 300*l.*, and have most of my movable goods seized upon by the rebels; being forced (upon some threatening speeches given out by them, that *they would deal more rigorously with me than others*) suddenly to desert all, and to provide for

<sup>18</sup> Richardson's Tracts.

the safety of myself, wife, and *seven* children, by a *speedy flight in the night time*. How they would have dealt with me they have since made evident by their harsh dealing with two of my curates, whom I left to officiate for me in my absence; who have not only been interrupted in reading divine service, but threatened to be pistoled if they would not desist from the execution of their office. And whereas I had lately purchased 60*l.* per annum in Northumberland, and hoped to have been supplied that way in these calamitous times, till I might with safety return, they have, since I presented my petition to his Majesty, seized upon that also, and commanded my servant to be accountable to them for it. This is my case at that time." Walker perceives from this letter that the Vicar had been active as well as passive in the King's service, "by which means he had so far recommended himself to the favour and esteem of that prince that he had designed some reward for him, which in all probability the Rebellion prevented the King from bestowing."

Immediately after the departure of the Scots, Mr. Alvey returned. The scene of the next Sunday must really be given in Fenwick's own queer style. "The first Sabbath day after the Scots were gone, Vicar Alvey appears in public again, new drest up in his pontificality, with surplice and service book, whereof the churches had been purged by the Scots lads, and therefore now become innovations, and very offensive to many, who could digest such things before; but my wife being less used to have her food so drest, growing stomach-sick, set some other weak stomachs on working, who fell upon the vicar's new dressing (the surplice and the service book) which set the malignant superstitious people in such a fire, as men and women fell upon my wife like wild beasts, tore her clothes, and gave her at least an hundred blows, and had slain her if the mayor had not stepped out of his pew to rescue her, he and his officers both well beaten for their pains, such was the people's madness after their idols, as God wonderfully preserved her life and brought her to me to London. Some men carried away pieces of her clothes, and made as much of them, as if they were holy reliques. This was a bold affront, the parliament then sitting."

The affront, however, speaks volumes in favour of the Vicar.

Walker says that Vicar Alvey "was not only pulled out of his pulpit by two *Holy Sisters*, but imprisoned at Newcastle, at Holy Island, and at Norwich." This was perhaps a second feminine attack, consequent on his ejection by his own countrymen in 1645. He had, after his restoration, lost his beloved wife Jane. She died in 1643, the fertile mother of ten children, five of either sex, aged only 34. On the monu-

ment erected by her husband in St. Nicholas Church, she is stated to have been a bright example in her worship of God, her deference to her husband, her attachment to her offspring, her love for her kindred, her charity to the poor. Three of her children had been born since 1640, and we cannot but feel for the incumbered parent when, on 26 May, 1645, he was deposed by order of the two Houses<sup>17</sup> from his vicarage of Newcastle, then worth above 200*l*.<sup>18</sup> He was also ejected from Eglington.

No honest minister could in fact remain in his clerical office. His purity might preserve him from ejection for what his enemies thought to be scandalous living; his peaceful and Christian deference to the times might shield him from the charge of malignancy; but the fate of the learned of the land was sealed. An ordinance of Feb. 1644, enjoined the taking of the Covenant by all persons above eighteen years of age, and swept the Church of all ministers who, honouring the King, would not disobey his Majesty's order of Oct. 1643, that they should not take it, and who could not conscientiously swear to endeavour "the extirpation of Prelacy."

The liturgy was silenced. Not even the toleration of Cromwell extended to the oppressed sons of the National Church; it left it still a crime to pray in the unequalled language adopted by those who had made their blood its imprimatur. But before that powerful man's Protectorate, Vicar Alvey had departed to the dust of his Church of St. Nicholas. In 1647, a cry under his persecution broke out under the title of *The Humble Confession and Vindication of them who suffered much, and still suffer, under the Name of Malignants and Delinquents, &c.* Walker had not seen it, but he was told that "it showed its author to be a very honest, good man, and a true son of the Church of England."

On March 19, 1648, Alvey was borne to his grave, his death being hastened, as was thought, by his sufferings. His ten children were reduced to great straits, and subsisted in good measure by charity.<sup>19</sup>

EDWARD STOTE, merchant, another tenant of the house, has become a person of considerable notoriety in connection with his descendants in the great cause of *Manby v. Bewick and Craster*. As is well known, he married Jane, the daughter of Cuthbert Bewick, Esq., and in 1641, is mentioned in the will of Robert Bewick, a merchant of Newcastle, as "my cousin, Edward Stott." He died on the 19th, and was buried on the 21st of December, 1648, at St. Nicholas'. His relict, "Jane Stote, widow," still occupied the premises in 1651. On 6 Aug. 1660, "Mrs. Jane Stote, widow," was buried at St. Nicholas'.

<sup>17</sup> See their Journals.

<sup>18</sup> Walker.

<sup>19</sup> *Ibid.*



“Mrs. Jane Stote” was buried at Tollerton, near York, 1 Dec. 1663. She might be a sister of Cuthbert Stote, who was Rector of that place at the time, though it has been submitted (apparently in ignorance of the above entry of 6 Aug. 1660), that she was the widow of Edward Stote of Newcastle, and that Cuthbert was his son, and brother of Sir Richard Stote, whose parentage is ascertained.

Without being in a position to settle the question, we may observe, that the position in the reports of *Manby v. Bewick*, that the first known mention of Cuthbert Stote is in the register of St. Nicholas', Newcastle, 2 Mar. 1661, is incorrect: Cuthbert Stote was an intruding Rector of Whickham. A son *Edward*, who apparently was named after his presumed grandfather, was buried there on the 30 Jan. 1656-7. In 1658, Cuthbert Stote occurs as minister of Whickham, in the list of collections in the county of Durham for the persecuted Christians in Poland, contained in the MS. Journal of Timothy Whittingham, Esq., of Holmside. On the 21 Mar. 1659-60, Mr. Stote buried a daughter Ann at Whickham. Under the name of Scot, he is said by Calamy to have conformed on the Restoration. In the lists of Whickham Rectors there is no notice of a successor till 1671, but he does not appear to have retained his living, for on 2 Mar. 1661, he buried a son Richard at St. Nicholas', Newcastle. On 10 Sep. 1662, he buried there a daughter Margaret, who had been born the day before. We next find him at Tollerton, 13 Sep. 1663. It has been questioned whether the Curate of St. Nicholas' occurring in Bishop Cosin's Register in 1663 as *Nicholas* Stote was really our Cuthbert. It is remarkable that Hutchinson and Surtees also call the intruder at Whickham Nicholas. The difficulty is increased by the fact, that Edward Stote had a son Nicholas, bap. 29 Sep. 1632, who on the plaintiff's assumptions will stand as Cuthbert's brother. It is possible that the brothers might act in concert at Whickham, and that Nicholas might acquire the curacy at Newcastle on his conforming. The acknowledged minister at Whickham most certainly was Cuthbert.

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*Gateshead.*