

## IV.—THE MEETING HOUSE AT HORSLEY-UPON-TYNE.

BY MABERLY PHILLIPS.

[Read on the 27th April, 1887.]

THE pen of our venerable member, Mr. James Clephan, has drawn for us many an interesting picture of the lives and doings of the early Nonconformists in Newcastle; and Mr. Longstaffe, in his voluminous *Memoirs of Ambrose Barnes*,<sup>1</sup> the celebrated Puritan alderman, has provided a mine of information for the young student upon the same subject.

But the notable Act of Uniformity<sup>2</sup> that became law upon August 24th, 1662, spread consternation throughout the whole county of Northumberland as well as in the town of Newcastle, for at the same time as Hammond,<sup>3</sup> Durant,<sup>4</sup> and Lever<sup>5</sup> resigned their holdings in the town, some forty other livings were left vacant throughout the county. Many of those so retiring started conventicles in or near their own houses, where they gathered together their friends and followers. Among this number was the Rev. "Thomas Trurant,"<sup>6</sup> who, upon the date I have named, quitted the pretty rectory adjoining the ancient church at Ovingham.

But we have traces of Nonconformity in the district some time prior to this.

At Heddon-on-the-Wall, in 1629, it would appear that one Cornelius Glover was in the habit of preaching in the parish church after the vicar had finished his service, and that sometimes the clergyman was even hastened along to make room for Mr. Glover. From the depositions taken before the High Commissioner at Durham we find, "On a Sunday James Carr did saie to deponent I must goe to Mr. Wilson (the vicar) and bidd him dispatch praiers for that Mr. Glover

<sup>1</sup> *Memoirs of Ambrose Barnes*, Surtees Society, Vol. L.

<sup>2</sup> *Hist. Independency*, Fletcher, Vol. IV., p. 199.

<sup>3</sup> "Samuel Hammond, from St. Nicholas's," *Baxter's Life and Times* (1713), by Edmund Calamy, D.D., Vol. II., p. 498.

<sup>4</sup> "William Durant, from Allhallows," Calamy, *supra*, p. 500.

<sup>5</sup> "Henry Leaver, from St. John's," Calamy, *supra*, p. 500.

<sup>6</sup> "Thomas Trurant, Ovingham," Calamy, *supra*, p. 505.

is coming to preach." And from the same source we are informed that in a few years Mr. Glover got into trouble about his preaching and had to flee the district, as the following entry shows:—"Cornelius Glover, clerk, preaching sedicious doctrine, 1634, Oct. 23; attachment, Dec. 11, sought for; not found, 1635, Jan. 22. Of noe certaine abode—not likelie to be apprehended."<sup>7</sup>

Dr. Calamy,<sup>8</sup> who is one of our great authorities upon the ejected ministers of 1662, says of Mr. Trewrent—"He continued preaching at Ovingham after he was ejected, and by his moderation and prudent carriage gained much even upon his enemies. He preached afterwards at Harrow-on-the-Hill, in this county, where he had a meeting place. There he continued the exercise of his ministry till God called him to his rest in the year 1676." In a subsequent edition of the same work by Palmer,<sup>9</sup> after Harrow-on-the-Hill, "Middlesex" is put in a parenthesis, but in this instance (though generally very correct) there can be no doubt that our author is slightly out, and that it was to Harlow-on-the-Hill that Trewrent removed, and there that he ended his days. Though living in a quiet country rectory, Trewrent seems to have kept himself abreast of the times, for we find that he, with Weld,<sup>10</sup> Hammond,<sup>11</sup> and Durant,<sup>12</sup> of Newcastle, edited, in 1654, a little work entitled *Hyprocrisie Discovered in its Nature and Workings*.<sup>13</sup> It was dedicated to Sir Arthur Hesilrig, and printed at Tomlin's, at the Sun and Bible, in Pie Corner. And when Cromwell propounded his scheme for a college at Durham, Trewrent was one of those named as a constant visitor.<sup>14</sup>

The Act of Uniformity of 1662 was followed, in 1664, by the Conventicle Act,<sup>15</sup> which made it a criminal offence to attend any dis-

<sup>7</sup> *Court of High Commission at Durham*, Surtees Soc., Vol. XXXIV., pp. 8, 110, 111.

<sup>8</sup> *Baxter's Life and Times*, by Ed. Calamy, D.D. (1713); continuation of same (1727), a later edition, entitled Palmer's *Nonconformists' Memorial*.

<sup>9</sup> *Palmer's Noncon. Memorial*.

<sup>10</sup> "Thomas Weld, from Gateshead," Calamy, Vol. II., p. 238.

<sup>11</sup> Calamy, *supra*, p. 498.

<sup>12</sup> Calamy, *supra*, p. 500.

<sup>13</sup> Surtees Soc., Vol. L., p. 366.

<sup>14</sup> Hutchinson's *Hist. Durham*, Vol. I., p. 523.

<sup>15</sup> *Hist. Independency*, Fletcher, Vol. IV., p. 203. Crime to attend any dissenting place of worship, and gave power to a single justice of the peace to convict, on the oath of an informer, any person above the age of sixteen present at

senting place of worship ; but we have every reason to believe that the passing of this Act did not silence the ejected vicar, and that it was some time during this period that he, as well as preaching at Harlow Hill, held secret services in the house of some friend at Horsley, for there are still many in the district who tell you, " My grandfather told me that his grandfather told him that the early congregation at Horsley used to be gathered at night, the members coming masked from great distances." But, in 1665, to make matters more complicated, the Oxford, or Five Mile Act,<sup>16</sup> was passed. It prescribed certain tests, and forbade all who could not conform to them from coming within five miles of any corporate town, or within a similar distance of their old livings. To this Act, however, Trewrent<sup>17</sup> agreed, and so continued to live in the district and, as far as we have any record, contrived by some means to keep himself free from fine or imprisonment.

In the year 1672, King Charles II. granted his licenses to tender consciences,<sup>18</sup> and enacted that, upon application, a person could obtain a license to preach, the same favour being granted to certain houses, rooms, barns, or buildings to be used for preaching therein.

Many of the ejected ministers availed themselves of the offer. There has been somewhat recently brought to light, at the Record Office, London, the Domestic Entry-book<sup>19</sup> of Charles II., containing

any meeting for worship where five or more were present beyond members of the family. Penalty for first offence, three months' imprisonment, or payment of £5 ; second offence, six months, or £10 fine ; for the third, transportation beyond seas, or payment of £100. If a convicted person returned to his own country without permission, or before expiration of his term of banishment, he was to suffer death.

<sup>16</sup> *Hist. Indep.*, Fletcher, Vol. IV., p. 203. The object was to drive Nonconformist ministers from places where they were well known. The plague had been raging very badly in London ; many clergy left their churches, and some of the old ejected ministers came back and preached in them, which tended much to bring about this Act.

<sup>17</sup> Dep. York Castle. Surtees Soc., Vol. XL., p. 135.

<sup>18</sup> *Hist. Indep.*, Fletcher, Vol. IV., p. 210.

<sup>19</sup> The following letter will explain the licenses :—

Public Record Office,

Rolls House, Chancery Lane, 22nd April, 1887.

" Dear Sir,—I regret that the pressure of work will only permit me to send a few lines respecting the volumes you refer to. They form a portion of the Public Records preserved in the custody of the Master of the Rolls. The two bound volumes do not contain original licenses, but are merely the official registers of such licenses as were granted under the Indulgence of 1672. The more complete of the two volumes registers the names of persons and places ; the other forms an index, which I find goes no further than about June 10, 1672. The Rev. W.

a list of the licenses granted, and by it we find that upon June 29th "Thomas Truren" had a license granted to be a Congregational teacher in his house in the parish of Ovingham; and that the house of "Thos. Trewren," in the parish of Ovingham, was licensed as a place where preaching might be held. (Harlow Hill and Horsley are both in the parish of Ovingham.) The same book informs us that upon September 5th, 1672, one George Bendall was granted a similar license for his house in Newcastle-upon-Tyne. By the kindness of a friend I am enabled to-night to exhibit the identical license that Mr. Bendall obtained. It may be remembered that he was one of the members of the early morning congregation that was surprised by Cuthbert Nicholson,<sup>20</sup> cordwainer, at a gathering in the house of Dr. Gilpin, in the "White Freers," when the doors were broken open, and the names of all present taken down and handed over to Mr. Mayor.<sup>21</sup> A *fac simile* of this license is given in the annexed plate.

History tells us that the licenses we have referred to were very soon withdrawn,<sup>22</sup> and the old laws again put in full force against the Nonconformists. We can only presume that Trewrent kept on in his old way until death ended his earthly mission at Harlow Hill in 1676. By the courtesy of the vicar, Mr. Blackett Ord, I have been allowed access to the registers at Ovingham; but as the burial entries do not

Hume Elliot called my attention to this last fact. I consulted the volumes carefully some time ago, with especial respect to Presbyterianism, and some of my observations (together with a transcript of the Indulgence) were printed in the report of the Law and Historical Documents Committee of the Presbyterian Church of England. You will find them in the published minutes of last year's Synod, pp. 191-194. In addition to the two volumes referred to by you, we have a bundle of applications for licenses, notable among which is an application in the handwriting of John Bunyan for some nineteen licenses. This document is printed *in extenso* in the admirable life of Bunyan published not long ago by Mr. John Brown of Bedford. Numerous applications are also scattered amongst the unbound State Papers of 1672, and we have some of the original licenses. The two volumes are of the deepest interest, and have, I fancy, been several times consulted by literary enquirers. Only small portions have been printed. I tried in vain to get the committee (above referred to) to recommend the publication of the whole by the Presbyterian Church of England. Each volume contains about 300 pages of manuscript, and furnishes much information of biographical and topographical interest.

"Trusting that these few particulars may be of service,

"I remain yours faithfully,

"Maberly Phillips, Esq."

"ERNEST G. ATKINSON."

I have had a list of the licenses for Northumberland, Durham, and Cumberland extracted: the same will be found at the end of this paper.

<sup>20</sup> Gardner's *England's Grievance Discovered*, p. 168.

<sup>21</sup> Surtees Soc., Vol. L., p. 409; *Dep. from York Castle*, Surtees Soc., Vol. XL.

<sup>22</sup> *Hist. Indep.*, Fletcher Vol. IV., p. 211.



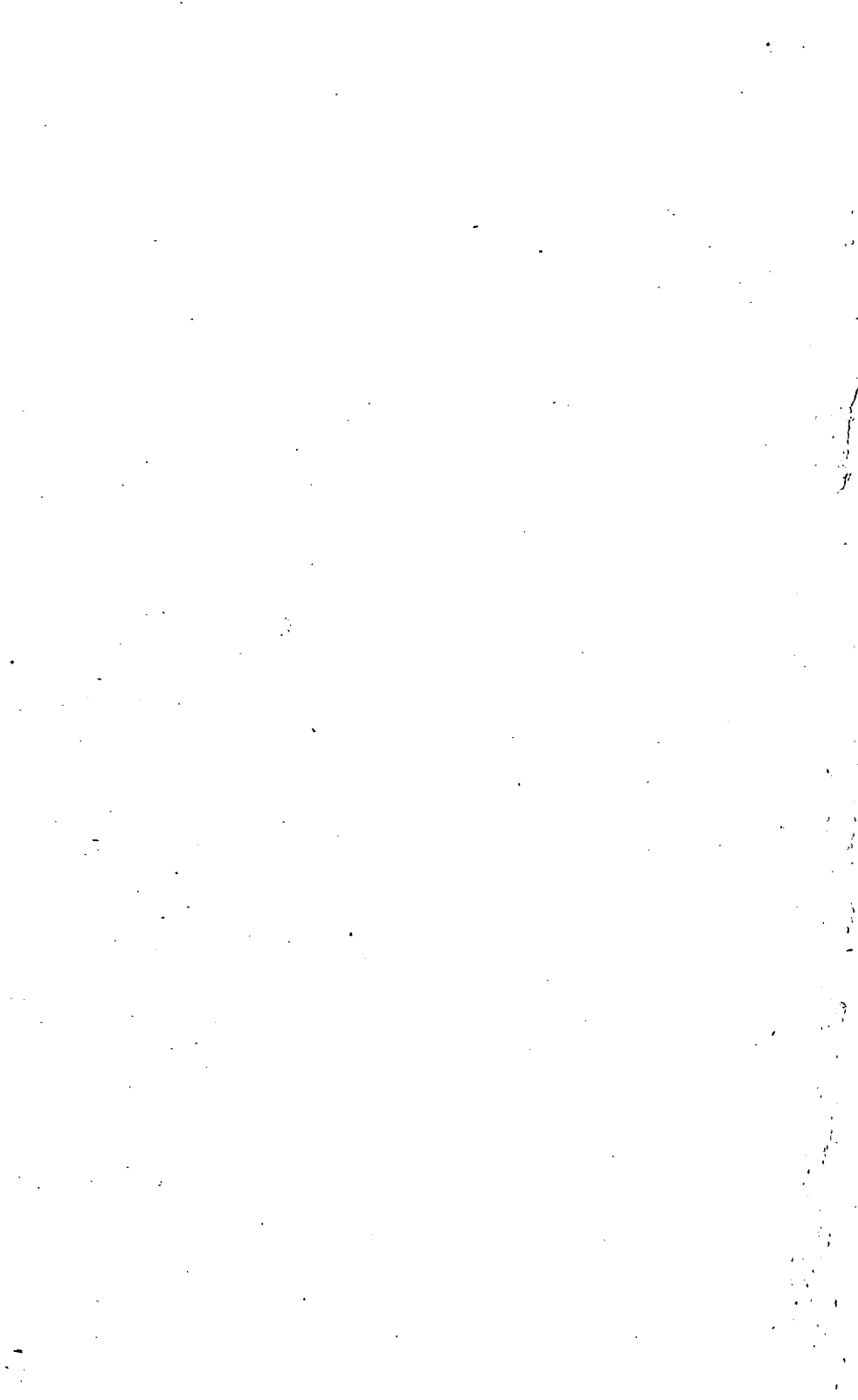
*Charles II*

CHARLES by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c. To all Mayors, Bayliffs, Constables, and other Our Officers and Ministers, Civil and Military, whom it may concern, Greeting. In pursuance of Our Declaration of the 15th of March, 1672. We have allowed, and We do hereby allow of a Room or Rooms in the house of George Bondall of Newcastle upon Tyne to be a place for the Use of Such as do not conform to the Church of England, who are of the Perswasion commonly called Congregational to meet and assemble in, in order to their publick Worship and Devotion. And all and singular Our Officers and Ministers, Ecclesiastical, Civil and Military, whom it may concern, are to take due notice hereof: And they, and every of them, are hereby strictly charged and required to hinder any tumult or disturbance, and to protect them in their said Meetings and Assemblies. Given at Our Court at Whitehall, the 5th — day of September in the 24th year of Our Reign, 1672.

By His Majesties Command.

*Alington*

*1 Bondalls house*



commence until 1678, of course there is no record of his burial. The tradition is that he was interred in the garden adjoining the chapel, which is very likely, as he would most probably stand excommunicated; and we know that about the same date Durant, the ejected minister from All Saints, was buried in the garden of his house in Pilgrim Street, Newcastle,<sup>23</sup> for that reason. Burial in Bolam Churchyard was also refused by Mr. Forster, the vicar, to Mrs. Bavington, of Harnham,<sup>24</sup> because she was excommunicated. Mrs. Bavington was eventually interred in a tomb cut out of the rock under the house at Harnham Hall.

But the archives of Durham have been kinder to us than the Ovingham register, as there the will of Thomas Trurent was handed to me a short time ago, a copy of which I submit:—

Memorandum that on or about the seventeenth day of January in the year of our Lord one thousand six hundred seventy and six Thomas Turvin then of Harlohill within the parish of Ovingham & county of Northumberland Clark since deceased being sick in bodie but of perfect minde & remembrance & desirous to make his will and dispose of the Estate he had. He the said Thomas Turvin did declare himself Nuncupatively as followeth or in words tending to the like effect [that is to say] I Give and bequeth unto Mrs Elizabeth Ogle six red Lethern hose a screen & two brew lead cettles; unto Mr Thomas Boutflower a clock, unto Mrs Clark 2 pair of sheets & bed clothes to furnish a bed & a book to Mr Bridges; unto Mr Thomas Ogle ten books 3 of Zanchijs & Musculus on Isaiah, & the rest to chuse as he pleases. Unto Mabell Gray a pair of sheets. The debts to be paid & the remainder to my son Jonathan. And he desired Mr Thomas Boutflower to be his Executor. Which words or words to the same signification the said Thomas Turvin did utter & declare as & for his last Will and Testament in the presence & hearing of

PRISCILLA CLARK }<sup>25</sup>  
JOHN CLARK }

<sup>23</sup> Calamy, Vol. II., p. 500; and Surtees Soc., Vol. L., p. 418. After his ejection, he continued to live in his own house in Pilgrim Street. The gardens would run to Anderson's Place. Brand says he found there a flat gravestone, with a Latin inscription; it was under the staircase, in one of the stables of the late Sir Walter Blackett's house (now about covered by Messrs. Lambton's Bank). The stable appears to have been built over it. The place was long known among the servants by the name of "the dead man's hole." The stone was given by Mr. Anderson, during the ministry of Mr. Turner, to the church worshipping at Hanover Square. When they removed to a new church in New Bridge Street the stone was fixed in the vestibule, where it now stands. Mr. Turner's church, though Unitarian in his time, had originally been Congregational; and Durant's followers removed thither at his death in 1681.

<sup>24</sup> Richardson's *Table Book, Historical*, Vol. I., p. 300; Mackenzie's *Northd.*, Vol. II., p. 176; Hutchinson, Vol. I., p. 218.

<sup>25</sup> These signatures are not original.

*An Inventory of all the Goods & Chattells of Mr Thomas Trewren of Harlow died possessed of &c.*

|  | £   | s. | d. |
|--|-----|----|----|
| Imprimis—Two Oxen ... ..                         | 07  | 00 | 00 |
| Three Kyne ... ..                                | 09  | 00 | 00 |
| Two Draught Horses ... ..                        | 04  | 00 | 00 |
| Swine & Geese ... ..                             | 01  | 12 | 08 |
| Husband Geare ... ..                             | 02  | 00 | 00 |
| Hardcorne ... ..                                 | 01  | 14 | 00 |
| Oates ... ..                                     | 02  | 00 | 00 |
| For hardcorne sown ... ..                        | 01  | 06 | 08 |
| Five Silver Spoons ... ..                        | 01  | 05 | 00 |
| Puder ... ..                                     | 02  | 10 | 00 |
| Brass & Iron ... ..                              | 02  | 14 | 00 |
| Five bedsteads ... ..                            | 02  | 10 | 00 |
| Furnishing for beds in the East Room             | 01  | 15 | 00 |
| In the North Room ... ..                         | 00  | 15 | 00 |
| In the Upper Room ... ..                         | 01  | 05 | 00 |
| In the West Room ... ..                          | 03  | 00 | 00 |
| Blankets ... ..                                  | 01  | 16 | 00 |
| Coverletts ... ..                                | 00  | 14 | 00 |
| Carpet & Counterpanes ... ..                     | 01  | 00 | 00 |
| Lining ... ..                                    | 09  | 19 | 00 |
| Cushions ... ..                                  | 00  | 03 | 00 |
| Wood vessell ... ..                              | 02  | 00 | 00 |
| Chests & Trunks ... ..                           | 01  | 09 | 00 |
| Tables & Chairs ... ..                           | 01  | 00 | 00 |
| Hangings ... ..                                  | 00  | 15 | 00 |
| Winnowing cloth pookes seives &<br>ridles ... .. | 00  | 06 | 00 |
| Bookes ... ..                                    | 10  | 00 | 00 |
| To soome in all ... ..                           | £73 | 00 | 04 |

GEO. DOBSON.  
OSWALD HARRISON.

(Episcopal Seal.) Richard Lloyd Knight Doctor of Laws. Vicar General and Official Principal for Spiritual purposes to the lord Nathaniel by Divine Providence Lord Bishop of Durham Sendeth Greeting To our well beloved in Christ George Forster clerk Vicar of Bolam in the diocese of Durham and Ralph Robinson Clerk Curate of Ovingham in the said Diocese of Durham we order and enjoin them to call before them or either of them at some suitable place and hour one Thomas Boutflower gentleman Executor of the Will of Thomas Trewrin late of Harlow-upon-the-hill in the Parish of Ovingham gentleman deceased to swear him the said Thomas Boutflower faithfully to execute the Will of the said deceased and pay the debts and legacies mentioned in the said Will. And Also produce a full true and perfect inventory of all and singular the goods of the said deceased and exhibit the same to us And that the said Executor shall enter into a bond to us faithfully to perform the orders herein and give security for the performance of such duty committed to him on or before Friday the 23rd of this instant month of March and Certify the same together with the will inventory and bond aforesaid to be annexed to these presents. Dated at Durham under our seal the 3<sup>d</sup> day of March 1676.

22 March  
Vestra venerabile  
Mandatum fuit  
impleta per nos

GAB. NEWHOUSE  
Registrarius

GEO: FORSTER Vicar. de Bolam  
RADOLPH. ROBINSON Vicar. de Ovingham



It says that on or about the 17th day of January, 1676, at "Harhohill," Thomas Trewren did declare himself nuncupatively as follows; etc., etc. He gives to Mrs. Eliz. Ogle six red leather hose; to Mr. Thomas Boutflower<sup>25</sup> a clock; to Mr. Bridges a book; to Mr. Thomas Ogle<sup>26</sup> ten books; to Mabel Gray a pair of sheets; and the remainder of his estate to his son Jonathan, and desires that Mr. Boutflower will be his executor. There is also an "Inventory of Goods & chattells," which is very interesting as it shows the value of things in that day; the total comes to £73 0s. 4d., no mean sum for the times; and from it we clearly see that Trewrent kept a farm. The inventory is signed by George Dobson and Oswald Harrison, of whom more anon.

There is also a mandate from the Episcopal Court of Durham. The original is in Latin, but I have had it transcribed. It is to "our well-beloved in Christ," George Forster, vicar of Bolam, and Ralph Robinson, curate of Ovingham, enjoining them to call before them at some suitable place Thomas Boutflower, and take his declaration that he will duly discharge the will. Upon the 22nd March the three meet, and Forster and Robinson sign the document and return the same. I incline to think Mr. Thos. Boutflower would reside at Apperly; for at the same time that Trewrent left Ovingham Mr. Evans<sup>27</sup> left the vicarage at Bywell, and we are told he removed to "Weldon, three miles from Bywell," which I take to be Welton, near Nafferton, and about the distance named from Bywell, and that he preached alternately at Sir Wm. Middleton's at Belsay, and at the house of Mr. Boutflower at Apperly, which lies a few miles from Stocksfield. Mr. Boutflower was evidently a man of substance, as the list of rentals<sup>28</sup> in 1663 quotes him as owning property in several places.

It was rather remarkable that it was upon the same day of the month (viz., March 22), two hundred and eleven years afterwards, that

<sup>25</sup> Calamy, Vol. II., p. 519.

<sup>27</sup> Most probably the same Thomas Ogle who was a member of the Baptist Church at Hexham, and who was "delivered over to Satan" (in 1655) with Mr. Stephen Anderton (minister), for schism and blasphemy against Mr. Tilliam's doctrine. Mr. Anderton was restored, but we have no note of Thomas Ogle.—*Hist. Baptist Ch.* (Douglas), pp. 65, 73.

<sup>28</sup> Calamy, Vol. II., p. 519.

<sup>29</sup> "Rentals and Rates for Northumberland, with Proprietors' Names, 1663," Hodgson, Pt. 3, Vol. I., p. 243.

I found the will of Trewrent at Durham. A word or two upon the signatures before us on the mandate. Of Ralph Robinson, curate of Ovingham, we know nothing, but the vicar of Bolam, George Forster,<sup>29</sup> was ejected by the rebels in 1646, and was severely fined for not giving up his living. It is said that he was pulled out of his pulpit by the blacksmith. He was frequently dragooned and plundered of his hay and corn. He lived until the restoration in 1660, when Mr. Leaver,<sup>30</sup> who had been put in by the Parliament, was ejected, and Forster restored. Apparently he did not forget then to punish his old enemies.

Phill Bavington  
Sept 15 1668

H Bavington  
Sept 17 1668

How vain is the help  
of man —

H Bavington

*Omnia vanitas*

Jun 9 1670

The register notices that he refused burial to the son of the Bolam blacksmith, and treated Mrs. Bavington in the same way. She was the daughter of Sir Arthur Hazlerig, and wife of Major Philip Bavington. She died August 28, 1670, but was not buried in the garden tomb until September 9th the time between being occupied in arranging with the vicar and preparing the tomb. She was a dissenter, and for some cause had been excommunicated, a sentence frequently passed upon dissenters for contempt of court. At Harnham Hall, upon two of the panes of glass, may still be seen written the inscriptions, doubtless printer-hand, copies of which are here given,  $\frac{3}{4}$ ds of the full size. Many years after, the

<sup>29</sup> Hodgson's *Northd.*, Part 2, Vol. I.; Veitch and Brysson *Memoirs*, p. 64.

<sup>31</sup> Calamy, Vol. II., p. 514.

tomb was rifled and the body mutilated. Veitch,<sup>32</sup> one of the ejected Scotch ministers, also lived at Harnham Hall under the name of "Johnson."

What immediately was the history of Horsley upon the death of Mr. Trewrent we have now no means of ascertaining, we can only presume that they struggled on as best they could, considering the nature of the times, until the year 1682, when we again catch their history, never afterwards to lose it, for in that year the Rev. Robert Blunt<sup>33</sup> took the reins of office. Calamy says:—

'he was educated at Trinity College, Cambridge, and afterwards came to Kirkeharle, from whence he was ejected. After his being silenced, he took a farm, but grew weary of it in a year. Then he lived north with his wife's mother, and preached in her house, but the Archdeacon of Durham keeping court in the neighbourhood, he was prosecuted and for non-appearance excommunicated. Writs came out against him every term, and yet he escaped out of their hands and continued preaching every Lord's day. In 1672 he got a license to preach, but that being soon called in he was outlawed and fined £30 in the Exchequer, and yet continued preaching to poor country people in the night. In 1682 he settled with a congregation at Horsley, where he continued until his death.'

Accounts regarding Mr. Blunt are somewhat conflicting. The Memoirs of Barnes<sup>34</sup> speak of him as having been put out at "Pontelon," while Calamy names him as at Kirkeharle, and Randall's list<sup>35</sup> does not quote him at either place. It is quite possible that he may have been at Ponteland until the restoration in 1660, then have been put out there and presented with the living of Kirkharle, which he resigned at the passing of the Act of Uniformity. I have tried to clear up the point, and have written to the present vicars of both places on the subject, but, unfortunately, they could not aid me. There is no doubt that Dr. Thomas Gray<sup>36</sup> was ejected from Ponteland by the Parliamentary party in 1641, and suffered very great hardships in consequence; but Randall's list, the only one I believe that is available, is very incomplete during the time of the Commonwealth. Calamy quotes Humphrey Bell as being ejected from Ponteland in 1662. We are informed

<sup>32</sup> Calamy (ed. 1727), Vol. IV., p. 686; *Memoirs* of Veitch and Brysson.

<sup>33</sup> Calamy, Vol. II., p. 504.

<sup>34</sup> Surtees Soc., Vol. L., p. 140.

<sup>35</sup> Randal. *A State of the churches under the Archdeaconry of Northumberland*, at the end of Vol. II. of Hutchinson's *Hist. Northd.*

<sup>36</sup> Walker's *Suf.*, Vol. II., p. 253.

that Mr. Barnes<sup>37</sup> was instrumental in procuring a yearly allowance out of the legacy of Philip Lord Wharton for Mr. Robert Blunt, and that Mr. How, of London, also left him a small annuity. But although there may be some doubt about Blunt having been at Ponteland, there can be no doubt of his leaving Kirkharle in 1662, and of his future movements. The Domestic Entry-book that we have before referred to clears the matter for us, for we find from it that in 1672 Robert Blunt was granted a license to be a Presbyterian teacher in his house at Alnwick, and that the house of Robert Blunt in Alnwick was licensed to be a meeting place, and the friend who searched for me, further found in a bundle of loose papers<sup>38</sup> the following:—"Mr. Robert Blunt desires a license to preach in the Tolbooth of Alnwick, if it may be granted; if not, for his own house there, he was formerly minister at Kirkhorll. 7th May, 1672, Mr. Ferner."

There can be no doubt, therefore, that Alnwick was the place "North" to which Calamy says he removed, and that he came last from Kirkharle. But there is one other singular thing regarding him. In the volume of visitations, in the Episcopal Registry at Durham, for Northumberland and Durham for 1665 to 1669, amongst the names in the lists of those who are "presented" for being Quakers and Nonconformists we find that at Alnwick, on October 14th, 1665, William Blunt, Eliz. Brandling, Fras. Brandling, Matthew Blunt, Edward Craster and wife, John Neil, Robert Boswell and wife were all presented for being Nonconformists. I think we may safely take this as the family of our old friend, though at first sight, it seems strange that he was not there himself. But when we remember that Calamy tells us he was excommunicated by the archdeacon, and writs issued against him, we can pretty well account for his absence.<sup>39</sup> Unfortunately, the book does not favour us with the fate of the early Alnwick Nonconformists. But, however much Blunt kept in hiding, we feel pretty sure he would be somewhere to the front when his brother in adversity, William Veitch, passed through the town a prisoner on his way to Edinburgh. Veitch was a Scotch minister who deemed it best for safety to cross the Border, so he came to Falalees, near Rothbury, bringing his young children in creels. Though Falalees was a very wild place he was soon molested, when he removed

<sup>37</sup> Surtees Soc., Vol. L., p. 140.

<sup>38</sup> See Note, No. 17.

<sup>39</sup> Calamy (ed. 1727), Vol. II., p. 504.

to Harnham Hall, which we have previously noted as containing the tomb of Madam Bavington. After a few years the property was sold. Veitch then removed to Stanton Hall, near Long Horsley, and here it was in 1679 that Majors Main and Oglethorpe came to his house, forced an entrance, and took Veitch prisoner to Morpeth Jail.<sup>40</sup> From there he was removed *viâ* Alnwick to Edinburgh, where he was designed to be sentenced to death, which, by the application of a friend who took a journey to London on purpose, was prevented, but the instructions only arrived an hour before sentence of death was to have been pronounced. He was taken to Alnwick, January 31st, 1678-9, by Lieut. Griffiths, the beating of the kettle drums announcing his arrival.

We can well imagine that during some of Blunt's nocturnal preachings Horsley was visited, and that arrangements were made for his becoming the minister of the place, and thither, in 1682, he removed, and as far as we can gather spent a more peaceful time.

The question of information against those who did not conform would depend very much upon the temper of the vicar and churchwardens of the parish in which they lived. It would appear that at his time of visitation the archdeacon issued a printed form to his clergy containing a number of questions, first for the vicar to answer regarding his wardens, secondly, questions to the wardens regarding the vicar, and further orders, that they were all to meet together and answer a number of questions regarding those residing in the parish. A list of offences for which some or many parishioners were "presented" in the diocese of Durham between 1665 and 1669, may give a good idea of the questions the vicar and wardens would have to answer. They ran as follows :—

Plowing on Easter day.

Suffering one of his servants to carry whins on the King's birthday.

Being a Nonconformist.

Not uncovering his head when he went into church.

Absenting from church.

For being married after the Quaker fashion.

<sup>40</sup> *Memoirs*, Veitch and Brysson, p. 79. Veitch subsequently, under the name of "Johnston," conveyed the Earl of Argyle to London. While they were at "Roderham," at supper with the landlord of the inn, a postboy came in and gave "mine host" a bill to read. He gave it to Veitch, asking him to read it aloud. It was a notice of Argyle's escape, and offering a reward of £500 for his body.

Working with a person who stood excommunicated.

Unlicensed schoolmaster.

For pinning crosses on a dead body going to be buried.

For interring in a garden one dying excommunicated.

For not receiving the sacrament.

For being a scold, and breeding disorder among her neighbours.

For entertaining a Romish priest.

For not paying cess towards the repairs of the church, and throwing scalding water in the face of the churchwardens.

Burying their dead in a garden, and refusing to bring them for Christian burial.

Not baptizing their children.

A number of parishioners at Bolam for having a burial place in the garth of the church, other than that provided by law.

And at Bywell, William Fenwick, Esq., J.P., for coming seldom to church. (May we presume he was engaged composing the celebrated tune for the Northumbrian Small Pipes that bears his name.)

I think the young community at Horsley must have had many friends, or their little hamlet was so out of the world that it was quite forgotten (in the present day even, many people will modestly ask, "Where is Horsley?"), as I did not see any of its inhabitants named in the list.

At a time when most people believed in witches and bewitching, and when such a magnate as a Newcastle magistrate could send to Scotland for a witch trier, who, upon his arrival at Newcastle, tried the poor wretches by running pins into their bodies, and condemned a number, who were duly hanged,<sup>41</sup> we can easily imagine that the sudden or untimely death of any one known to be an active persecutor of those not conforming might deter many a churchwarden in his duty as by law prescribed, and several cases of this nature would be known at Ovingham. First, there was the case of Major Ord. He had, in 1660, some difference with his vicar, Mr. Gilbert Rule; of Alnwick,

<sup>41</sup> Gardner's *Englanvi's Grievance Discovered*. The witch-trier was afterwards found to be an impostor, 'he was laid hold on in Scotland, cast into prison, indicted, arraigned, and condemned, for such villanie, exercised in Scotland; and upon the gallows he confessed, he had been the death of above two hundred and twenty women, in England, and Scotland, for the gain of twenty shillings a peece, and beseeched forgiveness, and was executed.' P. 116 (reprint of 1796.)

regarding the use of the Prayer Book. Matters were carried to a very bitter end, when, a few days before the case was to be tried in Newcastle, Major Ord had occasion to see a friend, and for the purpose was about to ride through the Tyne at Ovingham, where he fell dead from his horse. The jury found that he was dead before he fell, but the event made such an impression that those who had joined the Major in the prosecution would not appear, and the proceedings, therefore, fell through.<sup>42</sup> Then there was Sir Thos. Lorraine of Kirkharle, who had, during the week, sworn to break up the meeting of Mr. Veitch (*alias* Johnson), at Harnham, on the following Sunday, but in the meantime he was kicked down stairs by his wife, who was sister to Sir John Fenwick, for selling four oxen and spending the money in drink. His leg was broken and he was otherwise much injured.<sup>43</sup> The awful death of Mr. Bell, vicar of Long Horsley, was naturally much talked of through the country-side. He had taken an active part against the Nonconformists, and returning home from Newcastle one night he stopped to drink with the curate at Ponteland, and on leaving there, after dark, mistook his way, and was not heard of for two days, when he was found in the River Pont, standing upright, but frozen to death, and firmly embedded in the ice.<sup>44</sup>

The ministrations of Mr. Blunt commencing, as we have said, in 1682, lasted for a number of years, and until the laws against Nonconformists became less stringent, for it was not until Feb. 13th, 1715/6, that he found a quiet resting place in the churchyard at Ovingham, at the advanced age of 92. Unfortunately, we have little now that we can tell of the doings at the Horsley meeting house during that long period. The various political changes that occurred would, of course, be keenly watched. The coming home of the young Earl of Derwentwater to take up his abode at Dilston would be sure to have attracted their attention, and if the procession did not pass through their village on its way from Newcastle to Corbridge, they could have seen it winding along the valley of the Tyne, and it is just possible some of their number may have followed the Earl and General Forster in their disastrous rising in October, 1715.

Of our old friend's domestic life the Ovingham register records one

<sup>42</sup> Rule went into Scotland, then to France and Holland, where he studied physic, and took degree of Doctor. Some time at Berwick.—Calamy (1727), Vol. II., p. 514; Vol. IV., p. 676. <sup>43</sup> *Memoirs*, Veitch, p. 63. <sup>44</sup> *Ibid*, p. 87.

sad event, for from it we find that the partner of his troubles and trials for so many years left him to finish his earthly journey alone on April 26, 1710. From the same source we gather that an assistant minister that he had in his failing years preceded his old master, for on June 2, 1715, "Mr. Hezekiah Dawson, minister of Horsley," joined the great majority. The saying is very true, "Uneasy lies the head that wears a crown," for while many a crowned head had passed away the old minister had survived. Born in 1624, in the closing years of James I., he saw the eventful reigns of Charles I., the Commonwealth, Charles II., James II., William and Mary, Anne, and was a loyal subject for two years of George I., a period unparalleled in the religious history of our country.

During the greater part of Mr. Blunt's life the length of his sermons would doubtless be measured by the hour glass, and, judging from the services that were held in Cromwell's time, it would take a pretty large glass to be very frequently turned ere the morning service came to an end. From Marsden's *History of the Puritans* I extract the following, which may make us thankful for the days in which we live:—

'The manner of Cromwell's chaplain was as follows:—He began at nine o'clock with prayer of a quarter of an hour, read and expounded Scripture for about three quarters of an hour, prayed an hour, preached another, then prayed half an hour, and the people then sang about a quarter of an hour, during which he retired and took a little refreshment, he then came into the pulpit again, prayed an hour more, preached another hour, and then with a prayer of half an hour concluded the service.'

But we may presume things quieted down ere Blunt finished his course; as the church books of All Saints, Newcastle, show, in 1640, the purchase of "an hour and a half glass," but in 1706 the officials invest in one of only "20 minutes."

From the manuscript of Mr. Walter Wilson in Dr. Williams's library, in Grafton Street, London,<sup>45</sup> we are informed that Mr. James Atkinson became Mr. Blunt's colleague just before his death, that the congregation then consisted of 250, not an average, but residents attending, twelve of their number being county voters, and that upon the death of Mr. Blunt, Mr. Atkinson was duly appointed the minister of the Horsley church.

<sup>45</sup> *Congregational Year Book*, 1887, p. 164. Catalogue of Books in Dr. Williams's Library at the Library of the Literary and Philosophical Society, Newcastle.



By the kindness of Mr. Brewis Elsdon, solicitor to the trustees, I have been allowed access to all documents in his possession. From their earliest deed it would appear that in November, 1721, the chapel and minister's house were made over to James Atkinson of Horsley, gent.; Luke Bell, Newburn Hall, gent.; John Forster, Leamington, gent.; Robert Humble; Ryton, gent.; Stephen Eltringham, Hall Yards, yeoman; and Thos. Ornsby, Stella Path Head, yeoman, by Mr. Philip Richardson, of Crookham, in the county of Durham, who acknowledges that his father, William Richardson, had received the sum of £35 in full consideration for the chapel and house, but having died before he had signed a deed of conveyance, his son and heir, the said Philip Richardson, duly executed the same. Upon the back of the deed is endorsed the "Livery of Seizin," proving that the villagers had duly witnessed the delivery by the one and the "seizin" by the other of some handable portion of this property.<sup>46</sup> The boundaries are duly given, and it is described as "now in the occupation of the Rev. James Atkinson, but late in the occupation of the Rev. Robert Blunt." It is stated to be for the use of "Protestant Dissenters."

It would, therefore, undoubtedly be some time during Mr. Blunt's ministry that the chapel was built, but, most unfortunately, we cannot fix the exact date of its erection. It is a plain, substantial building, devoid of any architectural beauty. There is a sun-dial upon the front wall, which appears to date from the building of the chapel. The residence of the minister is at the side of the chapel; it is evidently of much earlier date, but from time to time it has been much altered; the outer walls have been cemented, the roof has been renewed and covered with blue slates, but a house a little down the village to the west, which stands unaltered, enables us to form a good idea of what the minister's house originally was, and blending tradition with the various historical data that I have gathered, there is little doubt that the early meetings were held at night in the attic of the house (which ran the whole length of the building). Access was obtained through a small trap-door by means of a ladder, which could be pulled up

<sup>46</sup> "Livery of Seizin." When it was wished to make the transfer of property very public, it was customary to call the villagers together to witness that the party selling handed to the party purchasing a clod of earth, or a stone, etc., in token of one delivering and the other seizing the property in question; notice of the same being endorsed upon the deed and duly witnessed.

after the congregation had assembled, so that every precaution might be taken against informers. Then as times improved, and the laws were relaxed against the dissenters, by subscription, and perhaps by positive hard labour, the chapel was raised by the members upon the ground at the side of the house, the house having been bought of William Richardson for the £35 we have before quoted, but no conveyance made at the time.

This sum of £35 for a house and chapel in after years, when a lawsuit was pending, seems very much to have bothered counsel; but I think we may take it as fair value for a well built four-roomed house at the time it was purchased, and an extract from Best's *Farm-Book*,<sup>47</sup> written in 1641, may give us a good idea on the matter. He says:—

John Borwick pay'd for his house & close adjoining £1 6s 8d per ann. but since his decease Edw<sup>d</sup>. Pender has paid 40/- besides 12<sup>d</sup> that he gave in earnest att the time of the graunt Lawrence Middleton pays for his house & close 13/4 per ann. but it is worth 16/- They usually lette these cottages hereabouts for 10/- apiece although they have not so much as a yard or any back side belonging to them We give the thrashers 6<sup>d</sup> per day from time we get all in till all is thrashed then to Candlemas 4<sup>d</sup> Mowers 10<sup>d</sup> Women boys and girls the bigger sort 3<sup>d</sup> lesser 2<sup>d</sup> John Pearson had usually for weeding & dressing 7<sup>d</sup> when he meated himself but when he was here at meat he had 4<sup>d</sup> a day.'

From these entries I think we may gather that William Richardson was fairly paid for his house; though I strongly believe the Richardson family were prominent members of the church, and may have been lenient in their valuation, as we shall endeavour to show.

In the valuation list for Northumberland in 1663,<sup>48</sup> given in Hodgson's history of the county, under the head of Horsley, we find one Elizabeth Richardson holding property assessed at £8 per annum. Of Elizabeth Richardson we know nothing, but presume she had a son Thomas, who lived afterwards at Ovingham, and who in due time inherited his mother's property; for by the will of the said Thomas Richardson, made in 1706, and duly proved at Durham, we find that he left all his goods, movable and unmovable, to his son William Richardson. A full copy of the will is subjoined. It is well worthy of perusal; and it will be seen that one of the witnesses to the signature is Robert Humble, presumably the same Robert Humble of Ryton who is one of the trustees of the chapel.

<sup>47</sup> Surtees Soc., Vol. XXXIII., p. 124. <sup>48</sup> Hodgson's *Northd.*, Part 3, Vol. I., p. 290.

The will also contains such a confession of faith as shows Richardson to have been a man of strong religious opinions, and leads to a very probable surmise that it was written by our old friend Robert Blunt—the lawyer or the clergy being in that day the principal will-writers, and we have evidence of the minister of Ovingham making a will on a former occasion.

Thomas Richardson died August 6th, 1720, according to the entry in the Ovingham register.

Soon after Mr. Atkinson became the minister at Horsley, one Daniel Shaftoe, who in a deed belonging to the trustees is quoted as of Humshaugh, near Hexham, but in his own will as of Hexham, died, and after making some bequests to a kinswoman and his servant, leaves all the rest of his goods and chattels to John Forster, of Leamington; John Harrison of Harlow; John Dawson of Harlow; Luke Bell of Newburn Hall; John Wilkinson of Horsley; John Angas<sup>49</sup> of Stifford; and makes them his executors. The will is dated October 31st, 1718, and duly proved at York, November 28th, 1718. What the property consisted of we have failed to ascertain, or what these six executors immediately did with it, but we do find that in the year 1746 they purchased of one William Rochester a small farm at Great Whittington for the sum of £380, "as it was deemed desirable by the minister and people of the Horsley chapel that the same should be purchased and annexed to the meeting-house or chapel, and the rents and profits for ever applied for the maintenance and support of the said minister," and this seems to have been duly carried out, the little farm being known to this day as the Whig's Farm, and the meeting-house still often being called the Whig's Chapel. It will be noticed that two of the executors under this will are also trustees of the chapel when it was purchased from Richardson, leading us to think that Mr. Shaftoe must have had some connection with the place, and, though not expressed in his will, that he must have directed those to whom he left the money to apply the same for the benefit of the Horsley chapel. The family of Shaftoes is so numerous that I have failed to trace exactly who this Daniel Shaftoe was, but am informed that he was a descendant of the Bavington family. If this be so, it

<sup>49</sup> Mr. W. A. Wilkinson of Heddon-on-the-Wall, who made out the pedigree of the Angus family, says John Angus was the fourth son of John Angus of Styford, and afterwards became John Angus of Hillyfield.

rather points to an acquaintance between Shaftoe and Robert Blunt, when he was at Kirkharle, that place being close to Bavington. I have also been informed that members of the Bavington family did attend at Horsley. The conflicting description of Mr. Shaftoe, as of Humshaugh and of Hexham, is strange. It is possible his property may have been at Humshaugh, as the Inn there, now the property of Miss Herdman, was in 1740 owned by William Shaftoe, but the ownership is not quoted back to a prior date.<sup>50</sup>

The universal tradition in the district is that the building of the chapel was very greatly assisted by the Dobsons of Harlow Hill, and that the whole family was then, and for many years afterwards, staunch supporters of the community; also that the heads of the family had been troopers in Cromwell's army, that they were at the sacking of Dundee, and got considerable booty, with which they returned after the battles were all over, and settled at Harlow Hill. An old rhyme in the country-side runs something to this effect:—

‘The Dobsons, the Dobsons, they went to Dundee,  
But when they came back they held their heads hee.’

The parish registers of Hexham<sup>51</sup> and Whickham<sup>52</sup> also show entries of Cromwell's soldiers having been buried within their boundaries. It is a fact worthy of note that in the Ovingham register, which commences in 1678, we find at once numerous entries of the names of Richardson, Forster, Harrison, Yellowleys, etc., but it is ten years before we find the name of Dobson. In 1688 we have Mary Dobson, but the name does not occur again until 1701, when George Dobson is interred; but after that date the name is very frequently met with. I have been fortunate in finding the will of George Dobson, one of the troopers; it is dated March 28th, 1700, from Harley, in the county of Northumberland, and a careful perusal of it opens up many interesting matters. His youngest son John inherits most of his property, and is to continue in the farm that he holds under lease from the Duke of Somerset.

To George Dobson, son of Jonathan (we presume his brother, and

<sup>50</sup> The name appears at Gunnerton, not far from Humshaugh, in 1689. One Wm. Beacheliff was murdered; and Edward Shafto, gent., of Gunnerton, says, when out a gunning one May morning, he found two gray mares tied, with saddles and bridles on. He took them home, and then with his brothers William and Arthur went up Stone-Gapps and found the body of the murdered man.—*Surtees Soc.*, Vol. XL., p. 294.

<sup>51</sup> *Chronicon Mirabile*, Sharp.

<sup>52</sup> *Ibid.*

another old trooper), he leaves a legacy of £10. He desires that John will give to his son Samuel Dobson a gold ring of 20/- price, after his decease, for a token. He leaves to his "loving wife, Mary Dobson," a quarter part of all he has, and desires that she shall dwell in the "west parlour" so long as she lives, or remains unmarried; but we much fear that she did not long enjoy his kind provision, for the parish register, nine days after the interment of the old trooper, has the entry (June 19, 1701) Mary Dobson of "Harlah Hill," leaving little doubt that she soon joined her soldier-husband.

It will be seen that one of the witnesses to this will is John Harrison, and by comparing the signature we find him to be the John Harrison who is one of the trustees of the chapel property.

The will contains such a strong declaration of religious faith—though not in the identical words—that it leads us to infer that the same hand wrote it which penned the will of Thomas Richardson in 1701, namely, the old Puritan minister, Robert Blunt.

Dobson's desire that "his loving wife dwell in the west parlour" is worthy of note. Upon inquiry, I am informed that this was not a Northumbrian custom, and we do not find it in Thomas Richardson's will, made about the same time; but I am informed, on very good authority, that it was the usual custom in both Cumberland and Westmoreland to leave to the dowager widow a specified part of the house or a special room according to the position of the parties, many of the houses to this day showing evidences of the same.

Mr. Bates, in his recent exhaustive paper upon Heddon-on-the-Wall,<sup>53</sup> confirms what we have said about the Dobsons having been troopers in Cromwell's army, further remarking that they came from Patterdale in Westmoreland, and this leaving the west parlour to the dowager widow would appear to sustain the statement in a remarkable manner.

The paper we have referred to also tells us that Mr. Dryden, the present owner of High Seat, has in his possession an unredeemed bond showing that John Dobson of "Harley-upon-the-Hill" lent £50 to Ralph Widdrington of Cheeseburn Grange, and William Widdrington his son, on 16th May, 1699, to be repaid on the 14th of December following.

<sup>53</sup> *Arch. Ael.* Vol. XI, p. 259.

This I take to be the John Dobson named in the will, for, though the youngest son, he appears to take the lead in the family.

The whole matter clearly shows us that the Dobsons were men of substance. In after years they frequently appear as trustees of the chapel.

The name of Dobson also occurs in the history of the early Baptist churches, for amongst those implicated in the plot at Muggleswick was one Capt. Dobson.<sup>54</sup>

At the back of the residence of Mr. William Bell, at Harlow Hill, may yet be seen a substantial house, with rooms on either side of the door. Upon the head-stone of the door is marked "G. I. 1705," and the same upon a stone in the angle of the house. On the front of the house a sun-dial will be seen, very like the one on the chapel. This I take to be the George Dobson who receives the legacy of £10, and whose signature we have to the inventory attached to Mr. Trewrent's will, showing another connection amongst the Nonconformist community. There is also "I. D." cut in a cross wall at the east end of the front boundary wall of Mr. Bell's garden. From time to time the Dobsons have owned considerable property in the district. For many years some of the family had the "Iron Sign," a wayside hostelry of much note in its day. I have failed to get at the origin of the "Iron Sign." Is it possible that it can have been a corruption of "Ironsides," in memory of Cromwell's well-known troopers?

Much as we should like to know more of Oliver's old soldier, I fear we must rest content with the glimpse we have got. Had Carlyle's "unknown correspondent"<sup>55</sup> only preserved the diary of Trooper

<sup>54</sup> Douglas, *N. of Eng. Bp. Ch.* p. 81; Surtees's *Dur.* Vol. II. pp. 389, 391.

<sup>55</sup> Well supported tradition relates that when King Ch. I. was in Auckland, on his journey from Newcastle to Holmby, Gertrude, the eldest sister of Colonel Francis Wren (who was as ardent a Royalist as he was a stern Republican), went to visit the King at Christopher Dobson's, and found him in the middle of a large guard-room, the soldiers sitting round on benches smoking tobacco—a practice the King held in utter abomination. Shocked at their uncourtly freedom and want of respect towards royalty, she dashed the pipes from the soldiers' mouths as she advanced towards the King, to whom, kneeling, she tendered her respectful homage. The King, equally surprised and gratified at such a bold and unexpected proof of attention to his personal comfort, raised her up, saying, 'Lady, I thank you! You have done more than the boldest man in England durst have done.'—*Chronicon Mirabile*, Sharp.

Squire, instead of committing it ruthlessly to the flames, perhaps the case might have been different.<sup>56</sup>

We have before named that William Richardson died without having executed the deed of conveyance of the chapel and house, and that his son, Philip, executed the same as his heir, and that in the said deed he is described as of Crookham, in the county of Durham (which really was Crookhall), and by his will, some extracts from which I sub-join, it appears that he lived until the year 1760, when he ordered that all his property in Horsley was to be sold, by which we clearly see that the Richardsons held other houses besides the one they had sold to the chapel trustees, one of which I was subsequently enabled to identify.

But to return to the more immediate history of Horsley under the care of Mr. Atkinson, we may fairly assume that things prospered during his pastorate, as the present gallery bears date 1729, speaking of increased accommodation being required, but the Angel of Death seems to have invaded his family. An entry in the register, February 20th, 1721, Mrs. Atkinson of Horsley, and again in 1747 (August 6th), Hannah, daughter of Mr. Atkinson of Horsley, tell their respective stories. There is one event that soon after this would cause some excitement in the little assembly, and that was the rise of the Wesleys. Very soon after the news would reach such a quiet place as Horsley, Charles Wesley was announced to preach at Ryton, 1742 or 1743, and thither wandered some of the Horsley congregation, notably one Jonathan Simpson,<sup>57</sup> who, with his good wife, was much impressed, and greatly held with Wesley's doctrine, which did not appear quite to harmonise with the views of Mr. Atkinson and the rest of the members of the church, for differences of opinion ran so high and waxed so warm between them that it led to Simpson leaving the little community, although he had been a member for many years and acted as precentor. After his leaving he was not long in getting Wesley to come to Horsley, which he regularly did, the service being held for many years in Simpson's house, until the members were strong enough to erect a building for themselves.

In the Ovingham register, 1756, we find, "Isabella Simpson died, aged 109." Probably some relative.

<sup>56</sup> *The Squire Papers: List of Long Parliament*, and Eastn. Assn. Com. as adjoined to Vol. II., 3rd ed.; *Oliver Cromwell's Letters and Speeches*.

<sup>57</sup> *The Orphan House of Wesley*, Stamp, pp. 5-6.

It was towards the closing years of John Wesley's life, when driving out to preach at Horsley,<sup>58</sup> that he tells of a very narrow escape he had from a terrible accident. He was accompanied in the chaise by Mrs. Smith and her two children, Mr. Smith riding beside them on horseback. Upon gaining the top of a very steep hill, about two miles from Newcastle, both horses suddenly took fright and dashed down the hill. The driver was immediately thrown from the box, but the horses, though going first on the edge of one ditch, then on that of the other, cleared all obstacles, passing over the centre of a small bridge at the bottom of the hill, and dashing madly up the next, when they suddenly turned through an open gateway on the left, then across a farm yard to a field, but smashing another gate to pieces in their progress. Then they went over the field as madly as ever, and were nearing a precipice when Mr. Smith galloped in front of them and brought them to a sudden stand. Had they gone a few yards further they must all have been killed. The hill undoubtedly was Denton bank.

Being at Horsley a short time ago, I was anxious to see the house where Wesley had preached, and after being kindly shown through by Mr. Jones, the present occupier, I saw a number of initial letters cut in the head stone of the front door. They were—

T · R.      M · R      W \* R      I R.  
P R.      1700.

I was told that the property was supposed to have at one time belonged to the Ravensworth family, ignoring the fact of the family name being Liddell. A local history and directory that had been just published boldly asserted the same. But the letters so exactly correspond with the names we have met with in the Richardson family, as to leave no doubt that this was at any rate some of the property ordered to be sold by Philip Richardson in 1760. It is somewhat strange that another of their houses should in after years also have fallen to the nonconforming party. There are some other marks upon the side stones of the door; they are very indistinct, but they have been copied for me as nearly as possible. The letters on the left hand side are stated to be "I. W.," and the date something like 1740 to 1743. It has been suggested that it was cut to commemorate John Wesley's

<sup>58</sup> *Life and Times of John Wesley*, Tyerman, Vol. III., p. 169.



preaching there about that time. I throw out the idea and it can be taken for what it is worth, but the marks are too indistinct to be reliable. The house was for many years occupied by the late Mr. Archbold.

The homely pulpit from which Wesley preached is still preserved as a relic of early Methodism.

At Horsley, the quiet course of Mr. Atkinson's life appears to have run on for over forty years, and we have little to record of the various events that transpired. Shortly before his death the Hexham riots<sup>59</sup> would cause some excitement, as the Ovingham register tells us that Joseph Hyslop of Wylam, who was shot in that fatal affair, was buried in 1761.

On Oct. 31st, of the same year, the entry is "The Rev. James Atkinson, Dissenting Minister, at Horsley," showing us that his earthly course was ended; but as he and his old colleague had ministered there for eighty years we may presume that he had reached a venerable age. It would appear that he was followed in the ministry by the Rev. William Eltringham, though we have not the exact date of his appointment, and from the parish register again do we gather the leading events while he was there. The smallpox had evidently raged badly both at Horsley and Ovingham, and the awful night of Nov. 17th, 1771, would never be forgotten, for then the river rose so high that all the bridges on the Tyne but that at Corbridge were carried away,<sup>60</sup> and the following copy from the Ovingham register shows the fearful event that happened just across the river at Prudhoe:—

|   |   |
|---|---|
| Charles Wilson of Horsley                         | } All these eight<br>drowned when boat-<br>house was swept<br>away by flood<br>Sunday, 17th Nov.<br>about 1 o'clock<br>morning<br>and 2 men were<br>saved on trees. |
| Alexr. Hall servant to Mr. Laws at Prudhoe Castle |   |
| Isabella Hepple servant                           |   |
| Geo. Simpson                                      |   |
| Isabella Johnson                                  |   |
| Dorothy Johnson Daughter                          |   |
| Ralph Johnson son                                 |   |
| Matthew son of Arthur Johnson of Ovingham         |   |

<sup>59</sup> A dispute about serving in the militia. Great mob. Ensign Hart shot by one of the mob; soldiers then fired; 24 killed. At next assizes two rioters were tried for high treason. They were found guilty, and sentenced to be drawn upon hurdles to place of execution, then to be hanged by the neck; to be cut down alive, and to have their entrails taken out and burnt before their faces; then to have their heads severed from their bodies, the bodies divided into four quarters, and their heads and quarters disposed of at His Majesty's pleasure.—Richardson's *Table Book*, Vol. II., p. 94-8.

<sup>60</sup> *Ibid.* p. 203.

Mr. Eltringham laboured on for other eighteen years. This brings us to 1789, when he finished his course of earthly labour, which is testified in the register to which we are so much indebted as follows :— “ Rev. William Eltringham, of Horsley, minister of the Gospel.”

Soon after Mr. Eltringham's death, the Rev. John Heslup was appointed as minister in his stead. Of his life we are able to record very little, though there are those still living who remember him well, and they have described him as a man not unlike the old portraits of Wesley. He wore a powdered peruke to the very last, retaining his office for twenty-eight years, and being gathered to his fathers Nov. 26, 1822.

Up to this date, whatever may have been the faults or failings of the Horsleyites, they certainly were not fickle in their regard for their ministers, for from 1682, when Mr. Blunt came amongst them, until 1822, when Mr. Heslup died, a period of one hundred and forty years, only four ministers had held the charge, death in all cases terminating the appointment.

But unfortunately, towards the close of Mr. Heslup's life, difficulties of a very serious nature arose that threatened at one time to wreck the community entirely.

It would appear that in March, 1821, Mr. Heslup being in very infirm health, it was resolved at a duly constituted meeting that the Rev. Andrew McGregor should be appointed for one year as assistant to Mr. Heslup. The services of Mr. McGregor were much appreciated by many of the members ; but during the year matters came to their knowledge so seriously touching the character of Mr. McGregor that it was resolved not to renew his appointment at the end of the twelve-months, notice of which was duly given to McGregor. He refused to accept the same, alleging that he had been engaged by Mr. Heslup ; and he seems to have retained his position until Mr. Heslup's death, a few months after.

One Sunday, Dec. 1st, 1822, due notice was given that the members would meet the following Tuesday to appoint a new minister ; but when they assembled, to their astonishment they were refused admission to the chapel by the village constable and others there assembled, by order of Mr. McGregor, and Wm. Catcheside and Stobart (two members of the congregation). A meeting was therefore held

elsewhere, at which Mr. Wm. Nesbit presided, when a letter was written asking the advice of Mr. Davidson and Mr. Gibb, ministers of the denomination in Newcastle, who may yet be remembered by some of the members of this society. I have been told that some quaint lines upon men about town of that day jocosely described Mr. Davidson as follows :—

“A lang, lean, lounging cuff, with visage thin,  
His nose is prominent and aquiline.”

However, Mr. Davidson sent word that if they would convene a meeting for the following Friday, he would attend, when he hoped all might be settled amicably. When the Friday arrived, Mr. McGregor still refusing admission, a forcible entry was made, various resolutions were passed, and at the close of the meeting new locks were put on the doors, Mr. Davidson promising to come and conduct the services on Sunday. On Saturday night Catcheside and his party again appeared, wrenched off the new locks, and once more took possession, and when Mr. Davidson arrived on Sunday the constable was again on duty, admission being refused to the members; but a Mr. Matthews, a minister from South Shields, was introduced by the back door, and the chapel packed with villagers whom these unseemly proceedings had gathered together.

There was nothing now left the trustees but the terrors of the law, to which they had most reluctantly to resort. Messrs. Kirkley and Fenwick were engaged; but, as most people have experienced, a lawsuit is more easily entered than withdrawn from. To make matters more complicated, one William Milburn, who had married Mr. Heslup's housekeeper, took possession of the minister's house, and refused to give up his holding.

The lawyers set to work; the chapel was closed. Counsel's opinion was obtained.

The Chancery Court followed, and a case was made out for my Lord Eldon,<sup>61</sup> in whom, I doubt not, memories were awakened of certain nocturnal exploits at a house on the Sandhill, at Newcastle.

But the wheels of the chariot of Law move slowly, and while they were revolving Mr. McGregor retired with his followers to a room at the Angel Inn, at Corbridge, where he laboured for some little time, but eventually came to an untimely end, being found dead in an outhouse.

<sup>61</sup> *Life of Lord Eldon*, Twiss, Vol. I., p. 75.

Milburn took fright, and left the minister's house and the district.

Catcheside and Stobart signed a declaration renouncing all claim to membership, and had to pay some £20 each towards the law charges; and in the course of some three years everything was put right, and the trustees were once again in peaceable possession of their own, with the addition of the usual lawyer's bill.

From that time matters have again gone smoothly, but are all too recent to interest the antiquary.

The senior deacon, Mr. William Nesbit, appears by the correspondence to have stuck well and ably to the lawyers, and to him every credit is due. His daughters were members of the congregation, one of them (Ann) subsequently becoming the wife of Joseph Parker, of Hexham, then a rising young minister, now the well-known Dr. Parker of the City Temple. Mrs. Parker, a hymnist of no mean merit, died in the prime of life.

Through the various changes in the trustees the old names appear again and again.

There is one fresh name, however, that strikes our attention. In 1773 John Millie of North Shields, is appointed, and I have every reason to believe that he was the father of the unfortunate James Millie who was the victim of the diabolical murder that was committed in the Arcade, on December 7th, 1838,<sup>62</sup> by Archibald Bolam.

From one who was intimate with James Millie I gather that he succeeded to his father's business of hardwareman in the Low Street of North Shields, in the early part of the present century, and there he resided for many years with his widowed mother, until business declining, he relinquished the same, and accepted various situations as a clerk, until, upon the Tuesday prior to the murder, he entered the service of the Bank. Millie was 54 years of age, he was a Non-conformist, and at the time of his death I believe held Unitarian views.

Of the congregation that gathered from time to time within the walls of the meeting-house at Horsley during the first two centuries of its existence we can say hardly anything, the unfortunate loss of all the books leaving us entirely in the dark.

<sup>62</sup> Richardson's *Table Book*, Vol. II., p. 358. *Newcastle Chronicle*, Dec. 7-15, 1838.

An entry in the Ovingham register of 1770, namely, "Robert, son of Robert Stephenson, of Horsley," savours strongly of the steam engine.

The ancestors of Mark Akenside, the poet, may have formed some of the hearers of Blunt and Atkinson. Mark's father and mother attended the ministry of the Rev. Benjamin Bennet, at the chapel of the same persuasion in Hanover Square, Newcastle, where, for many years, the seat that they occupied, and the inkstand that was fixed in it for young Mark to use when taking notes, were held as objects of great interest. Young Akenside was baptised by Mr. Bennet in 1721. The elder branches of the family lived at Eachwick for many years, and, being dissenters, would most probably come to Horsley as the only Nonconformist place within range. Mr. Bates tells us that their baptisms are entered in the Heddon register in the following disrespectful fashion:—"3 March, 1701/2, Hannah, daughter of Thomas and Ann Akenside of Eachwick, said to be baptised by somebody," and "Abraham, son of Thos. Akenside of Eachwick, a Dissenter, said to be baptised by somebody, 18 Dec., 1716." It is just possible that our old friends who officiated at Horsley may have been the "somebodies" referred to.

---

#### APPENDIX A.

---

In the Name of God Amen. I George Dobson of Harley in the County of Northumberland being sick and weak in body but of sound and perfect memory [thanks be to God] do make and declare this my last will and Testament in manner following [that is to say]. First I commit and commend my Soul into the hands of Almighty God hoping assuredly through the all sufficient mercies of the Lord Jesus Christ my only Saviour and Redeemer for full remission and forgiveness of all my sins and my body to the Earth from whence it came to be interred at the discretion of my executor hereafter mentioned, And as for the worldly estate which the Lord hath been pleased to endow me withal I Give the same as followeth.

Imprimis I Give and bequeath unto my youngest son John Dobson the Third or Three Quarter of All my sheep oxen horses and all my other goods whatsoever of what kind or nature soever moveable or immoveable and All that my Tenement in Harleyhill aforesaid which I hold by lease under the Duke of Somerset with all benefit and of renewal of the said lease And my said son John

to enter upon and enjoy the third part of the said goods tenement or farmhold at my death. My will and mind is that my loving wife Mary Dobson shall hold and enjoy a quarter part [equally to be divided] of the said Tenement or Farmhold for her natural life if she shall so long remain unmarried and after her death or intermarriage which shall first happen after my decease then the said quarter part of the tenement or farmhold aforesaid to remain and go to my said son John his heirs and assigns for ever. I Give to my loving Wife a quarter part in all my goods as oxen sheep and all other goods whatsoever moveable or immoveable of what nature or kind soever and a quarter part of all corn or hay that shall be growing or coming upon a quarter part of the said farmhold and to enter upon the same at my death and to dwell in the West Parlour so long as she lives or remains unmarried. I Give to George Dobson son of Jonathan Dobson 10*l*. To my said son 'John Dobson my wearing apparell all my ready money plows waines and utensils of husbandry and I appoint my said son Executor. In Witness whereof I have hereunto set my hand and seal the 28th March 1700

Memorandum. Before the sealing and delivery hereof I order my said son John to Give unto my son Samuel Dobson a gold ring of 20*s*. price after my decease for a token.

GORGE DOBSON



Witnesses

JOHN HARRISON

GUY COOKE

ROBT. KNAGGS

Will proved 1701.

A True and perfect Inventory of Goods and Chattels belonging to George Dobson of Harlow Hill deceased taken and apprizd this 11<sup>th</sup> July 1701 by us George Coulson and John Dawson.

|                                       |     |     |     |     |    |    |
|---------------------------------------|-----|-----|-----|-----|----|----|
| His apparell horse and purse          | ... | ... | ... | £05 | 00 | 00 |
| Household Goods Wollen Linen & Pewter | ... | ... | ... | 03  | 00 | 00 |
| 4 Oxen                                | ..  | ... | ... | 13  | 00 | 00 |
| 8 Cowes                               | ... | ... | ... | 07  | 10 | 00 |
| 2 Stotts                              | ... | ... | ... | 05  | 00 | 00 |
| ” ” five years old                    | ... | ... | ... | 05  | 00 | 00 |
| 50 Old Sheep                          | ... | ... | ... | 10  | 00 | 00 |
| 2 Horses                              | ... | ... | ... | 04  | 10 | 00 |
| 20 Hogs & Lambs                       | ... | ... | ... | 03  | 06 | 08 |
| One Sow & 6 Pigs                      | ... | ... | ... | 01  | 00 | 00 |
| Corn in the Stack Garth               | ... | ... | ... | 02  | 10 | 00 |
| Corn Crop on the Ground               | ... | ... | ... | 20  | 00 | 00 |
| Utensils for Husbandry                | ... | ... | ... | 03  | 00 | 00 |

Debts funeral expenses ... .. £82 16 08

£72 16 08

JOHN DAWSON }  
GEO: COULSON } APPRIZERS.

In the name of God Amen I Thomas Richardson of Ovingham in the Parish of Ovingham in the County of Northumberland being in good health of body and of sound and perfect mind and memory Praise be given to Almighty God I do Mack and order this my preasant Last will & testament in maner & form following That is to say First and principally I commend my Soul into the hands of Almighty God hoping through the merits death & passion of my Saviour Jesus Christ to have full and free pardon and forgiveness of all my sins and to inherit everlasting life

And my body I commit to the earth to be decently buried att the discretion of my Executor hereinafter named and as touching the disposal of all such temporal estate as it hath pleased Almighty God to bestow upon me I give and dispose of as followeth

First I will that my debts and Funeral charges shall be paid and discharged and all the rest of all my personal estates goods and chatels movables and immovables whatsoever I do give & bequeathe unto my Son William Richardson full sole executor of this my last will & testament leaving the said William Richardson to pay my wife one pound yearly of good & lawful money so long as she continues my Widow and also whatsoever she had of her own when she became my Wife to have att her disposal now & to whom she pleases and likewise if that be not satisfactory I leave her wholly to my son for her to cum home to him and he to take care of her so long as she continues my widow And for my household goods I do give them to my tow grandchildren Hannah & Mary Richardson but except the chamber bed and other bed tow Hannah Richardson & likewise if the said William Richardson who is my full son and executor dey leaving no issue neather Male or female I do hereby leave the children of Margaret Thompson who was my sister now dec<sup>d</sup> to be my executors of this my last will and testament faling all the others before and hereby I desire that my body may be deasently buried & I do hereby revouck disavow and make void all former wills and testaments by me heretofore maid in witness thereof I the said Thomas Richardson to this my last will and testament set my hand and seal

January 15th 1706

THOMAS RICHARDSON

Sined sealed in the presence of us

ROBT HUMBLE

JOHN HUMBLE mark

THO: OCKLAX „

[Two last named witnesses make a mark]

Will proved 1720

*Extracted from the York District Probate Registry attached to Her Majesty's High Court of Justice*

In the Name of God Amen I Daniell Shaftoe of Hexham in the County of Northumb<sup>r</sup>land being of sound and perfect memory doe make this my last Will & Testament in mann<sup>r</sup> & forme following First I give devise & bequeath unto my

Kinswoman Jane Stokoe of Hexham in the said County Widow & relict of Richard Stokoe the sum of twenty pounds of lawfull money of Great Brittain as a legacy Item I give devise and bequeath unto Daniell Stokoe of Hexham Butcher son of the said Jane Stokoe the sum of five pounds as a legacy Item I give devise and bequeath unto the children of the said Jane Stokoe the sum of seaventy & five pounds to be equally divided share & share alike amongst them & the heires or Exe<sup>s</sup> of any deced childe or children (if any such be) which said sev<sup>l</sup>all sums of money soe bequeathed and devised as aforesaid shall be paid by my Exe<sup>s</sup> within six months next after my death Item I give devise & bequeath unto my servant Margaret Blakeburne all my household goods corne coalls malt meall & books Item All the rest of my goods & Chattells moveable & immoveable reall & psonall I give devise & bequeath unto John Forster a<sup>s</sup> Foster of Lemington a<sup>s</sup> Sudley in the County aforesaid John Harrison of Harlow in the said County John Dawson of Harlow in the said County Luke Bell of Newburnehall a<sup>s</sup> Newburne in the said County John Wilkinson of Horseley in the said County & John Angas a<sup>s</sup> Angus of Stifforde in the said County who I doe hereby make & appointe sole Exe<sup>s</sup> of this my last Will & Testament & doe hereby revoke All oth<sup>r</sup> Wills by me form<sup>l</sup>y made In wittness whereof I have<sup>h</sup> hereunto sett my hand & seall this one & thirty day of October Anno Dni 1718—Dan<sup>l</sup> Shaftoe (Ls) —Signed Sealled published & declared to be the last Will & testam<sup>t</sup> of the said Daniell Shaftoe in the p<sup>s</sup>ence of—John English—Lanc<sup>l</sup>ot Stokoe—Jarard Bowman—Rich<sup>d</sup> Heron

This Will was proved at York on the twenty eighth day of November 1718 by  
John Foster Luke Bell John Harrison John Dawson John Wilkinson and  
John Angas the Executors in the said Will named

*Extracts from the Will of Philip Richardson.*

Philip Richardson of Crookhall Durham Yeoman Leave my sister Hannah Kirkup brother in Law John Clark & my Nephew William Yellowley all my messuages Lands Tenements and Hereditements being in the township Tounfields & Territories of Horsley in the County of Northumberland and all other my real estate upon Trust

To sell all property as soon as possible

To sister Hannah Kirkup £170 If she dies before me to go to her daughter Sarah Scott wife of John Scott if no heirs equally to Joseph Clark Hannah wife of William Yellowley my niece Isabella wife of Nathaniel Clark and my niece Mary wife of John Nesbitt further to my niece Hannah Richardson daughter of my late brother William Richardson Dec £90 To my sister in law Ann Richardson mother of said Hannah Richardson £ or to my Nephews William Richardson Thomas Richardson Philip Richardson sons of my said late brother Thomas Richardson by his first Wife &c &c

Signed this 6th Feby 1762

PHILLIP RICHARDSON



## APPENDIX B.

LIST OF PREACHING LICENCES GRANTED &c. BY KING CHAS II,  
IN 1672, FOR NORTHUMBERLAND AND DURHAM.

- Not approved License to Henry Leaver to be a Presb<sup>n</sup> Teacher at a place called  
not granted the Chappelle at the Bridge end joining to Magdalen Hopiteli in  
Newcastle 16 April 1672
- Not approved License to William Durant to be ane Indepen<sup>t</sup> Teacher in a Roome  
not granted of Trinity howse called the Chappell in Newcastle 16 Ap<sup>r</sup> 1672
- Not approved License to Richard Gilpin to be a Presb Teacher in a place called  
not granted the Moothall in the Castle garth Newcastle 16 Ap<sup>r</sup> 72
- Not approved License to John Pringle to be an Indep Teacher in a place called  
not granted the Moothall in Castle garth Newcastle 16 Ap<sup>r</sup> 72
- Not approved A place called the Chappell at the Bridgeend joining to Magdalen  
not granted Hospitall in Newcastle licensed to be a p<sup>r</sup> Meeting place 16 Ap<sup>r</sup> 1672
- Not approved A Roome called the Chappell in Trinity howse in Newcastle  
not granted licensed for an Indep Meeting place 16 April 1672
- Not approved A place called the Moothall in ye Castle Garth in Newcastle  
not granted licensed to be a presb Meeting place 16 Apr 1672
- Not approved Another for the same place to be an Ind Meeting place 16 Ap<sup>r</sup> 72  
not granted License to W<sup>m</sup> Durant Cong<sup>l</sup> of Newcastle 13 May  
Like to John Pringle Pr of Newcastle 13 May  
Like to John Gilpin of New Castle 13 May  
License to Henry Lever of New Castle 13 May  
The house of Benjamin Ellison in the towne of Newcastle vpon  
Tyne p<sup>r</sup> Sep<sup>t</sup> 5<sup>th</sup>  
The House of Antho: ffethames of Newcastle vpon Tyne p<sup>r</sup> [Sep. 5]  
The house of George Bendall of Newcastle vpon Tyne Cong<sup>r</sup> Sep  
5 (See *fac sim.* of this license facing p. 36).  
The house of Benjamin Elison of Newcastle vpon Tyne Cong<sup>r</sup> Sep<sup>t</sup> 5<sup>th</sup>  
The house of Rich. Galpaine of Newcastle vpon Tyne Cong<sup>r</sup>  
[October 28.]
- Morpeth Cong<sup>l</sup> A Roome or Roomes in the Talboth in Morpeth Northumberland  
Talbooth licensed for a Cong<sup>l</sup> Meeting Place 30 Ap<sup>r</sup> 72
- Thompson License to John Thompson to be a Cong<sup>l</sup> Teacher in the Talbooth  
Cong<sup>l</sup> Morpeth in Morpeth Northumb<sup>d</sup> 30 Ap<sup>r</sup> 72
- Berwick License to Luke Ogle of Berwick to be a Grall [general] Pr Teacher  
2 May 72 [do].  
License to Nicholas Wressell of Berwick 2 May 72  
License to Gilbert Rule of Barwick vpon Tweed p<sup>r</sup> Teacher Sep<sup>t</sup> 5<sup>th</sup>  
License to Gilbert Rule of Barwick vpon Tweed to be a p<sup>r</sup> Teacher  
[Sept. 30<sup>th</sup>]

- Alnwick The howse of Rob Blunt in Alnewick Northumberland Pr Meeting Place 8 May 72  
License to Rob Blunt to be a Pr Teacher in his howse at Alnewick in Northumb<sup>d</sup> 8 May 1672
- No Shields The howse of Jsabell Green in North Sheeles in Durha' [Northumberland] Pr Meeting Place 13 May 1672
- Ovingham License to Tho<sup>s</sup> Trewren to be a Cong<sup>l</sup> Teacher in his house in the parish of Ovingham North<sup>d</sup> 29 June 72  
The house of Thomas Trewren in Ovingham Parish North<sup>d</sup> Cong<sup>l</sup> 29 June 72
- Wolsington The house of John Owen in Wolsington Northumb<sup>d</sup> Pr 22 July 1672  
License to John Owen to be a Pr teacher in his house in Wolsington North<sup>d</sup> 22 July
- (Veitch) Falalee License to W<sup>m</sup> Johnson to be a Pr Teacher in his house at Falalee n<sup>r</sup> Rothbury Northumb<sup>d</sup> 25 July 1672  
The house of W<sup>m</sup> Johnson at Falalee Northumb<sup>d</sup> Pr 25 July 1672
- Scarby The house of Rich Gilpin att Scarby Castle in Northumberland [Cumberland] pr Sep 5<sup>th</sup> 1672
- Bolam The house of Luke Ogle Bowlorne [Bolam] in Northumb<sup>d</sup>Ld pr [Sep. 5]
- Harsop License to Patrick Bromfeild to be a pr. Teach<sup>r</sup> at his owne house at Harsop in Northumberland Sep<sup>t</sup> 30<sup>th</sup>
- Bolam License to Wilt Johnson pr Teacher at his owne house in Bolam in Northumberland Dec<sup>r</sup> 9<sup>th</sup>:72
- Morpeth The house of John Thompson of Morpeth Northumberl<sup>d</sup>
- Ponteland The house of John Ogle of Kirkley Pond Jland in Northumberland Cong<sup>r</sup> December 9 72
- Belsay The house of S<sup>r</sup> W<sup>m</sup> Middleton of Pelsain [Belsay] Northumb<sup>d</sup> Pr  
The house of John Duffenby of Dalton in Northumberland
- So Shields The howse of Cuthbert Colesworth in the Westpans near South Sheeles Durrham Pr Meeting Place 13 May
- Sunderland The house of William Warham in Sunderland Durham Pr Meeting Place 13 May 1672  
License to Ralph Wickliffe to be a Pr Teacher in W<sup>m</sup> Warha[m]'s howse in Sunderland Durrham 13 May
- Lamesley The howse of Tho: Wilson in Lampsley Durrham Pr Meeting Place 10 June  
License to Tho: Wilson to be a Pr Teacher in his howse in Lampsley Durha' 10 June 72
- Bp Auckland License to Rob Pleasaunce to be a Pr Teacher in his house at Bishop Auckland Durrha' 10 June  
The house of Rob<sup>t</sup> Pleasaunce at Bishop Auckland Pr Meeting Place 20 June
- Brancepeth License to Rob<sup>t</sup> Lever to be a Pr Teacher in his house in Branspeth Durham 20 June 1672  
The house of Robert Lever in Branspeth Durham Pr Meeting Place 20 June 1672  
License to John Lummock to be a Jndepend<sup>t</sup> Teach<sup>r</sup> in our Bish<sup>r</sup> of Durrham : No: 18 : 72