

*J. C. Edwards, Photo.*

GENERAL VIEW OF BLANCHLAND, FROM S. W.

## XVIII.—BLANCHLAND.

BY THE REV. ANTHONY JOHNSON, VICAR OF HEALEY.

[Read on the 30th August, 1893.]

BLANCHLAND, like Slaley (which some of our members visited on Friday, the 16th of June, 1893), originally, and until the year 1724, formed part of the ancient and extensive parish of Bywell St. Andrew. On a fine summer's day few excursions can be pleasanter than a drive through Minsteracres park, then turning westward along the valley of the Derwent, or from Slaley over the Bolbeck common—high, wide, wild, and lonely—until you drop with a rapid descent and pleasant surprise into the lovely valley of the winding Derwent, and suddenly discover the charming little village of Blanchland spread out before you, like an oasis in the desert, with its rich and fertile meadows, and its massive square-towered church and many other remnants of monastic buildings, grey with age, a sight to delight the eye either of an antiquary or an ordinary visitor. In the village itself we see to-day in the bright, clean cottages every sign of comfort and prosperity, and we perceive that Blanchland is rightly named 'The Happy Village.' A hundred years ago it must have presented a very different appearance, for Hutchinson, who visited the place about A.D. 1776, gives but a doleful account of what he saw. 'By a disagreeable road,' he says, 'in a desolate country, we travelled to Blanchland, seated in a narrow deep vale, on the river Derwent; a few strips of meadow ground lay along the margin of the stream, and some cultivated lands skirt the feet of the hills, whose summits are covered with heath. This is a very different situation from others I have seen, chosen by the Religious for the foundation of their houses; the country around is barren and mountainous; the narrow vale in which the abbey is placed, seems in no-wise suited to the maintenance of its former inhabitants—poverty for ages past has reigned over the face of the adjacent country. The sites of religious houses are generally in well-sheltered and warm situations, where the retirements are surrounded with rich lands.

This place looks truly like the realm of mortification. . . . The west<sup>1</sup> end and tower of the church and the south<sup>2</sup> aisle of the cross remain ; the latter neatly fitted up for parochial duty. . . . The towers on each hand converted into ale-houses ; the buildings which are standing are now inhabited by poor people, who are perhaps employed in the leadworks ; the distress and ragged appearance of the whole conventual buildings, being most deplorable ; no one relique of church pomp remaining. To compensate for the disagreeable review of cells of poverty, we walked in the levels adjoining the church, when it happened to be the time of divine service ; the psalm of the congregation, at our distance, had a degree of solemn harmony, which inspired serious though pleasing reflections ; sentiments and ideas succeeded, which dignify the mind of man, and give him competition with angels.<sup>3</sup>

The abbey of Blanchland was founded in A.D. 1165 by Walter de Bolbeck, and dedicated to the Blessed Virgin, for twelve Premonstratensian canons, with liberty to add to their number. Bolbeck was the barony of John de Bolbeck in the reign of Henry III. In the first year of king Edward I. it was held by sir Hugh de Bolbeck, who, as Camden informs us, fetched his descent by his mother from the noble barons of Mon-Fitchet. Sir Hugh died without male issue, and it came to his four daughters, namely, *Margery*, who married Nicholas Corbet, and afterwards Ralph, son of William, lord Greystock ; *Alice*, who married Walter de Huntercomb, baron of Wooler ; *Philippa*, who married Roger de Lancaster ; and *Maud*, who married Hugh, baron of Delaval. Alice and Maud having no issue, the whole barony was divided between Nicholas Corbet and Roger de Lancaster. We find a mediety of it in the possession of Robert de Harle of Kirk Harle, heir of Roger de Lancaster, 24 king Edward III., in which he was succeeded by sir Ralph de Hastings, his nephew, by his sister Margaret ; the other mediety belonging to William, lord Greystock, by Margaret's second marriage. The barony was in the crown in the twelfth year of queen Elizabeth, A.D. 1569, when a survey was

<sup>1</sup> The east end and north transept were what he would see. He had evidently lost his bearings.

<sup>2</sup> What he thought to be the south aisle was really the chancel and part of the nave ; 'the towers on either hand' being the present inn and the old gate tower.

<sup>3</sup> Hutchinson, *Northd.* vol. i. pp. 118, 119.

taken in which it is stated that 'the Barony of Bulbeck extendeth into the Towns and Hamletts of Bromehaugh, Rydding, Helye, Shotley, Slaylye, and Mynstreacres All which Towns and Hamletts are very well Inhabited with Men of good Service and have very good farms and able to keep much Cattle and get plenty of Corn and Hay were it not for the continual Robberies and Incursions of the Thieves of Tyndall which so continually assault them in the Night as they can keep no more Cattle than they can Lodge either in the House or in like safety in the Nights.'<sup>4</sup> On the '21<sup>st</sup> of October, 38<sup>th</sup> Eliz. 1596, Henry Widderington held the Manor of Bolbeck as the 10<sup>th</sup> part of a knight's fee and the Manor of Haughton and appurtenances, and Humshaugh, certain lands in Burkley [Birtley], Bingfield, and Stonecroft, Stanely field and Whitingham of the Queen's Barony of Tindale as one knight's fee. He died 9<sup>th</sup> of March 40<sup>th</sup> Eliz. Henry Widderington son of Edward Widderington his son is heir.'<sup>5</sup> The barony of Bolbeck came afterwards into the possession of the Bakers of Elemore hall, in the county of Durham. It was sold by George Baker to George Silvertop of Minsteracres, from whom it has descended to the present lord of the manor, H. T. Silvertop of Minsteracres.

When Walter de Bolbeck founded the abbey he gave to it the lordships, demesnes, and advowson of the church of Blanchland, the appropriations and advowsons of the churches of Harlow, Bywell, Styford, Shotley, and Apperley, dedicated to St. Andrew, the tithes of the village of Wulwardhope, and twelve fishes for their table out of his fishery at Styford, in lieu of tithe-fishes. Lands near Acton, on Bolbeck common, belonged to the abbey, and it had property also in the parishes of Wolsingham, Stanhope, and Bolam. The Nevilles were benefactors of the abbey; also John de Torrington and Pegasus de Caducis, by deed of gift dated 1270, gave it nineteen acres of arable land on condition of prayer being offered daily at mass by the officiating priest for the souls of his family, deceased and living.<sup>6</sup> King John, in the sixteenth year of his reign, A.D. 1215, confirmed all previous benefactions. The mitred abbot, for such was his dignity,

<sup>4</sup> See a full copy of the survey, *Arch. Acl.* vol. xiii. p. 110.

<sup>5</sup> Spearman's *Notes*, from copy in possession of the Editor.

<sup>6</sup> *Trans. Durham & North. Architect. & Archaeol. Soc.* A.D. 1865, p. 136.

was summoned as a peer to parliament in the twenty-third year of king Edward I., A.D. 1295.

In 1322, on the 12th of May, Lewis Beaumont, bishop of Durham, wrote from Naburn, near York, to the archbishop, asking leave to bless the abbot-elect of Blanchland, and that permission, to perform an episcopal act in another diocese, was granted.<sup>7</sup>

In 1359 bishop Hatfield appropriated the church of Bolam to the abbey of Blanchland, which establishment, in their petition to the bishop for having its rectorial rights conferred upon them, represented their monastery as 'standing in a lonely desert which was rendered less productive than it had formerly been, by its inhabitants having migrated from it into more fertile parts of the country during the ravages of a recent plague. They also represented their rents and proceeds to have become so small and scanty by hostile incursions and incessant depredations as to be unequal to their own maintenance, the support of hospitality, and the discharge of other burdens with which they were encumbered. The deed of appropriation gives the advowson of the vicarage, the tithes of corn throughout the whole parish, the manse of the rectory, and other rents and proceeds not specially reserved to the vicar, to the abbot and convent and their successors, chargeable nevertheless with the repairs of the chancel; finding the books, robes, and other ornaments which had been supplied by preceding rectors; and with the payment of two-thirds of all ordinary and extraordinary burdens then or in future coming against the said church, the vicar for the time being having to pay the other one-third. The same deed also awards to the vicar a portion to enable him to live respectably, to pay his part of the episcopal rights, and to lodge and entertain wayfaring people, to do which it set off for him a competent house and buildings, to be awarded by

<sup>7</sup> Willemus permissione divina Ebor. Archiepiscopus, Angliae primus, Venerabili in Christo fratri domino Lodovico Dei gratia Dunolm. Episcopo, salutem, et fraternae caritatis in Domino continuum incrementum. Petitioni et precibus vestris favorabiliter annuentes, ut fratri Johanni de Staynton, Canónico, monasterii de Alba-landa, vestrae Dunolm. diocesis, in abbatem ejusdem monasterii electo et confirmato, in aliqua ecclesia seu capella nostrae diocesis, quam ad hoc duxeritis eligendum, manus benedictionis impendere hac vice valeatis, de nostra speciali gratia, licentiam vobis concedimus per praesentes: jurisdictione, et jure diocesano, ac dignitate, et ecclesiae nostrae Ebor. ac successorum nostrorum, nobis competentibus, nobis in omnibus et per omnia semper salvis. Valete. Data apud Thorp prope Ebor., ij idus Maii, anno gratiae millesimo ccc<sup>mo</sup> xxij<sup>o</sup>. Reg. Melton, 462a.

one honest man, and repaired and put up by the abbot and convent; also the tithe of hay through the whole parish, the tithe of lamb and wool, of dairies, mills, and fisheries; all mortuaries, obventions, and oblations: and the whole altarage of the church, and all small tithes then belonging to it and its rectors, either by law or custom; it also gives to the vicar all the glebe land belonging to the living; the cottages, houses, and rents in the town of Bolom, on the outside of the manse of the rectory; and a pension of 2 marks, payable half-yearly, by the said abbot and convent.<sup>8</sup>

At the time of the dissolution of the monasteries the number of the brethren at Blanchland was fourteen, and the annual revenue of the house, according to Dugdale, was £40 Os. 9d., according to Speed £44 9s. 1d.

The Premonstratensians, or white monks, under whom Blanchland rose, formed an order slightly modified from that of the Augustinians, based on the same rules, those of poverty and community of goods, slightly less strict than those of St. Benedict, and was founded by Norbert, archbishop of Magdeburg, in A.D. 1120.<sup>9</sup> He was a courtier and favourite at the court of Henry V., but after a while became impressed with religious sentiments and the vanity and hollowness of worldly things, and leaving the court he retired to a monastery, clad himself in sheep skins, and, by the authority of pope Gelasius II., travelled the country as a reformer and apostle. He was naturally eloquent and persuasive in his style of oratory, and had a wonderful power of convincing his hearers of the truth of what he taught. Struck with the carelessness and irregularities of the priests and monks of his time, he resolved upon establishing an order that should consist of men selected for their devout zeal and eloquent speech, who should combine the functions of the two classes, living together under rule and in community, and going forth to preach to the people; and in 1120 obtained papal authority for carrying out his object. When pondering over the question as to where he should establish his house, it is said that an angel appeared to him in a vision, and pointed out a meadow, near Laon, a lonely spot in the forest of Coucy. Hence the name given to the place was Premonstré, or, in Latin, Premonstratus, *the foreshewn spot*, and the brethren were called Premonstratensians.

<sup>8</sup> Hodgson, ii. i. 338, and iii. ii. 37.

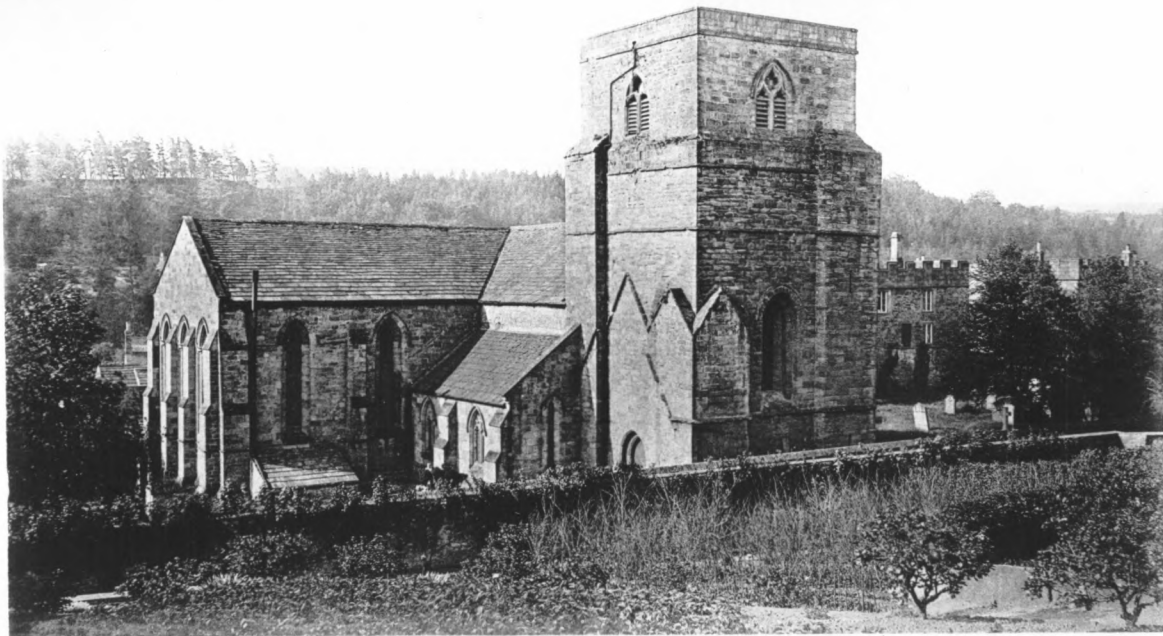
<sup>9</sup> Ross, p. 133.

In 1127 Norbert became archbishop of Magdeburg, but he remained the supreme head of the order until his death in 1134. The order spread rapidly, especially in France, and was introduced into England in 1146, when Newhouse, in Lincolnshire, was founded. A second house was established at Alnwick in 1150. Dryburgh, in Scotland, was founded in 1152, and Blanchland followed in 1165. A description of the daily routine of duties of the Premonstratensians will furnish a tolerable idea of the mode of life within the walls of Blanchland. 'It consisted of religious exercises, the cultivation of the fields, and the performance of their household duties; going abroad to preach, teach, and visit the sick and dying; and reading and copying manuscripts. The religious services in the church occurred seven times in the day.'<sup>10</sup>

The Premonstratensians were called white monks on account of their dress, which was white, that is of undyed wool. They wore a white cassock with a rochet over it, a long white cloak and a white cap. The rochet was a garment resembling a surplice, but with narrower sleeves. The strange appearance of those white-dressed monks might well have given rise to the name of the place, Blanchland or Whiteland, as is popularly supposed, but we are assured by the chronicler Froissart that it bore the name long before the industry of the monks converted that bleak and dreary desert into a little paradise, even as far back as the good old days of king Arthur and the Round Table.

Blanchland occupies such a secluded position among the moors that in former days when roads were few it must have been difficult to approach or discover. Tradition says that when Henry VIII's commissioners came down to dissolve the monastery they lost their way, and were unable to find the place. The monks, overjoyed at their escape, most indiscreetly began to ring their bells, and the sound, piercing through the still air in the hill country, reached the ears of the foes, who were still too near, and guided them to the spot. There may be some truth in the story, but it is more probable that the sounds heard by the commissioners were those of the bells calling the monks to prayer. To the lovers of folk-lore, however, it may be worthy of notice that the tradition appears in another form. Once, it is related, a party of Scotch freebooters paid an unwelcome visit to

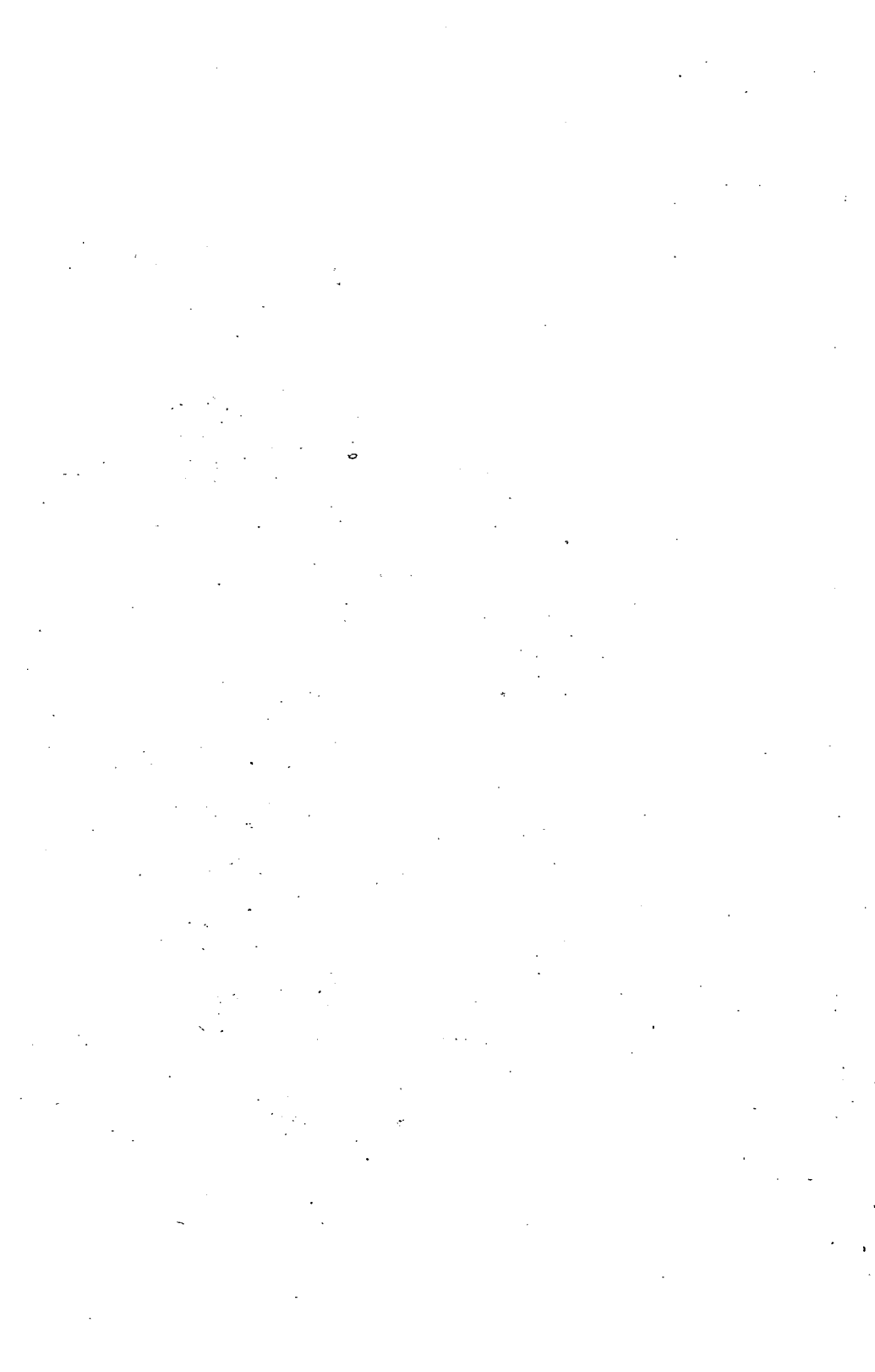
<sup>10</sup> See Ross, *Ruined Abbneys of England*, p. 133.



*M. Auty, Photo,*

BLANCHLAND CHURCH, FROM N. E.





the neighbourhood in search of plunder at the abbey, but, losing their way in a mist on the fells, were on the point of abandoning their adventure, when, on what is still called 'Dead Friars' Hill,' their ears were caught by the unusual sound of the sweet church bells ringing the monks to their evening prayer, and by these sounds they were guided to the abbey, where they murdered several of the monks and carried off all the valuables they could discover.

By the statute passed in 1536 for the dissolution of the smaller monasteries, all congregations of religious persons under the number of twelve, or of a less annual value than £200, were granted to the crown absolutely. Henry VIII. was empowered by the statute to refund such houses as he thought fit. As a rule, he does not appear to have availed himself of the privilege, but in the case of Blanchland he made a rare exception. Probably the commissioners had given him a favourable report of the moral tone of the house and the good work done in a desolate neighbourhood by the monks of Blanchland. At all events, he professed to have such a knowledge of the abbey as induced him to spare it from the general plunder, and leave it unmolested in its privileges and in its works of piety and charity. This is proved by a Latin document in the treasury of the dean and chapter at Durham, entitled 'An Exemplification of King Henry VIII<sup>th</sup>'s Refoundation of the Abbey of Blanchland, Jan. 30<sup>th</sup>, 1536. Granted by Queen Elizabeth June 10, 1589, to Oswald Mitford Gent.'

Thus we see that Blanchland was spared in the first attack upon the monasteries, but in 1539 came the final dissolution, and Blanchland fell with the rest. '1546, June 4<sup>th</sup>. Henry 8<sup>th</sup> grants to John Belloe and John Broxholm the site of the late dissolved Monastery of Blanchland with its appurtenances to be held of the king in capt. as  $\frac{1}{20}$  of a knight's fee payable yearly at Martinmas 18/3 $\frac{1}{2}$ . The grant comprises one close called Westheugh Eastheugh Middleheugh Colefield East Park Ensbury Dogger Childer Wolcross Everyshaw and pasture in Blanchland.'<sup>11</sup> Before long the abbey lands were again attached to the crown, and, as shown by the endorsement of the above-mentioned document, were granted by queen Elizabeth to Oswald Mitford. After passing to the crown again they were sold to the Forsters, and remained in that family until they were purchased

<sup>11</sup> Spearman's *Notes*, copy in possession of the Editor.

by lord Crewe, bishop of Durham, who left them in trust for charitable purposes. His trustees, now in possession, are lords of the manor, and patrons of the living of Blanchland.

In 1724 when Shotley was separated from the old mother-church of Bywell St. Andrew, Blanchland (or Shotley High Quarter) was constituted part of the new parish, and so remained until 1752, when it became a separate benefice, under the joint action of lord Crewe's trustees and the governors of queen Anne's bounty. At that time, however, the more distant township of Newbiggen was allowed to remain as part of Shotley parish, and it was not until 1891 that this omission was rectified. A commission, on which I had the honour of acting, had been appointed by the bishop to enquire into the boundaries of parishes in the rural deanery of Corbridge and suggest improvements. The result of our deliberations was (*inter alia*) 'The separation of the northern portion of the township of Newbiggen from the parish of Shotley, and the annexation of the same to the parish of Whitley. The separation of the southern portion of the township of Newbiggen from the parish of Shotley and the annexation of the same to the parish of Blanchland.'<sup>12</sup>

The Rev. J. C. Dunn, the present vicar of Blanchland, has kindly furnished me with the following dimensions and other details respecting the abbey church. 'It consists of a chancel, measuring 28 feet 2 inches by 27 feet, and a nave, measuring 34 feet by 27 feet—total length, 62 feet; and a transept running to the north, measuring 30 feet 6 inches by 23 feet, and terminating with a massive twelfth century or Early English tower, measuring 15 feet by 17 feet. A baptistery, built on the foundation of the chantry chapel, in which stands the ancient font, is on the east of the transept, and was erected in 1854, during the incumbency of the late Rev. C. Thorp. One could easily imagine that it was once a magnificent cruciform church, though we may be nearly certain that the present form is the original form, wanting only the remainder of the nave. After the suppression, during the reign of Henry VIII., it appears to have gradually become a ruin.' In 1752 lord Crewe's trustees repaired it, and again in 1815. The east end was rebuilt in 1884, during the incumbency of the late Rev. G. M. Gurley, when three lancet windows, with monolithic

<sup>12</sup> See *London Gazette*, Feb. 27, 1891.




# THE ABBEY OF S. MARY BLANCHLAND, NORTHUMBERLAND.

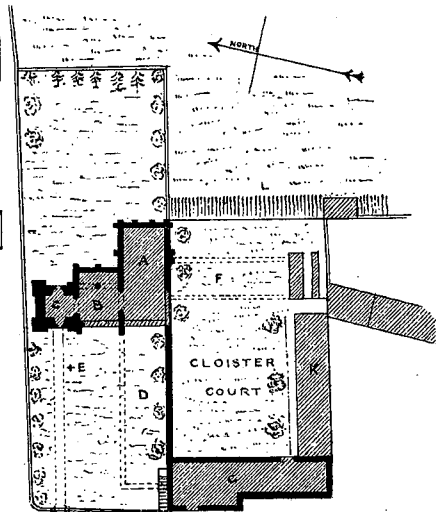
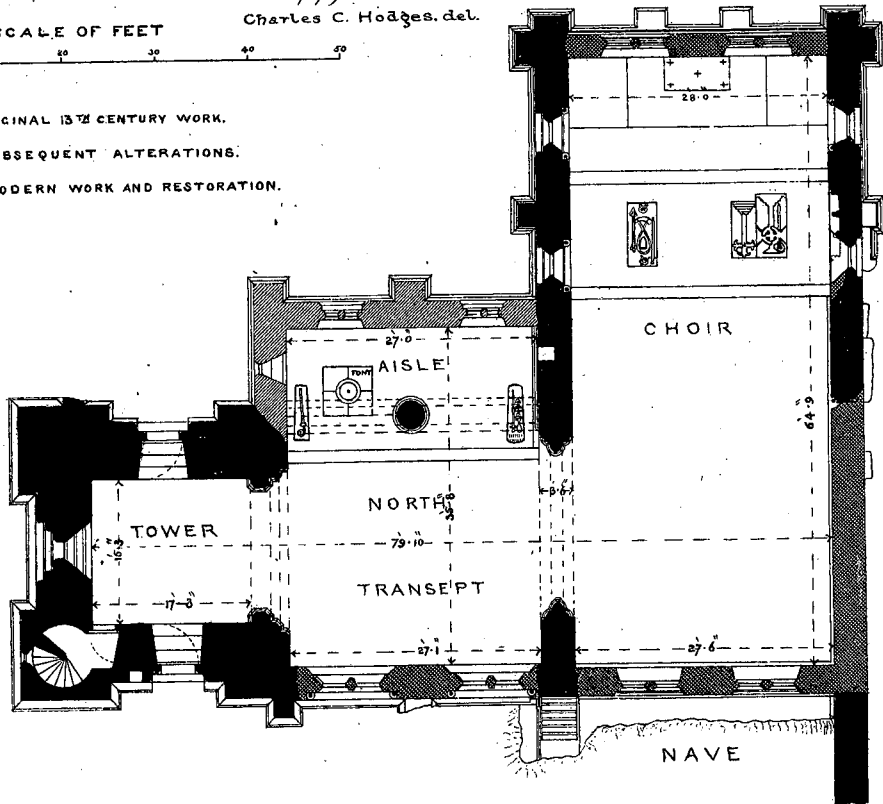
GROUND PLAN MAY 1879

Charles C. Hodges, del.

SCALE OF FEET

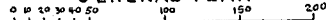


-  ORIGINAL 13<sup>TH</sup> CENTURY WORK.
-  SUBSEQUENT ALTERATIONS.
-  MODERN WORK AND RESTORATION.

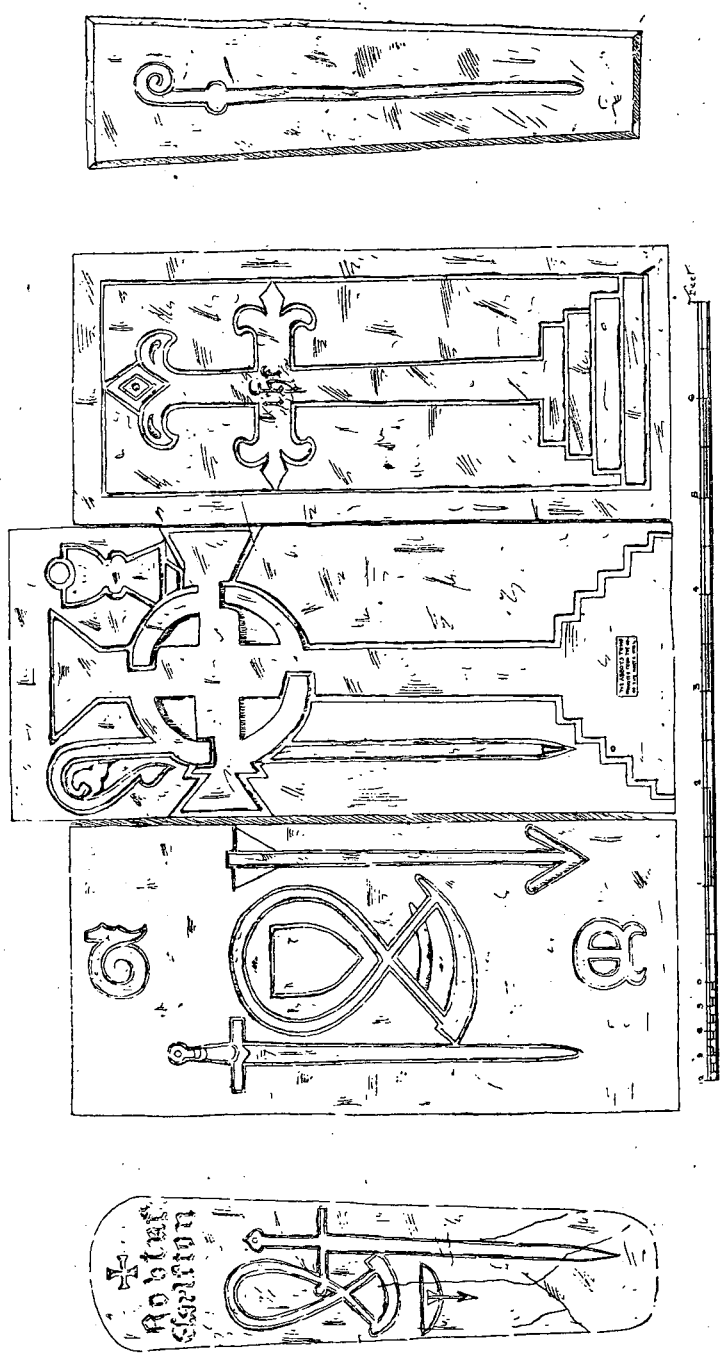


- A. Choir
- B. N. Transept
- C. Tower
- D. Nave
- F. Site of chapter house etc.
- C. Cellarage
- X. Site of frater.
- L. Sunk fence
- H. Gate-house.
- E. Cross.

GENERAL PLAN







MEDIEVAL GRAVE COVERS IN BLANCHLAND CHURCH.  
[From drawings by Mr. G. T. Brown.]



columns, 11 feet 4 inches in length, the produce of a neighbouring quarry, took the place of the square window that had become dilapidated. At the same time also a ceiling of pitch-pine was placed over the chancel and nave. On both the north and south sides of the chancel there are two lancet windows, seemingly of some antiquity. The nave and chancel are otherwise severely plain in appearance. Looking towards the transept and tower two handsome and lofty arches meet the eye, and one does not often find a finer arch than that of the tower. The arches on the east side of the transept appear to belong to the same period as the tower. The windows in the lower portion of the tower, both outside and inside, are most worthy of attention. The tower was evidently a place of refuge, as its strength and solidity and the immense bolt spaces betoken.

There are traces of detached buildings on the east and west of the tower; that on the west existed and was occupied by an ancient dame, who is still remembered. There is a trace of a doorway in the south wall of the nave, which probably led into the refectory. The sedilia, of which but little remains, were restored with plaster some few years ago.

The east window on the left contains a remnant of stained glass, representing a Premonstratensian monk in the attitude of prayer; the words 'Sancta Maria' are inscribed on the scroll. The centre window has a small representation of the Crucifixion, surrounded by the sacred symbols of the Passion. There is another small figure of a saint, kneeling in prayer, in one of the lancet windows on the south.

The other minor points of interest in the interior are five ancient sepulchral slabs:—(1), in the baptistery, a stone with a crozier; (2), also in the baptistery, a forester's tomb, inscribed Robertus Eglston, with bow, arrow, horn, and sword; (3), another forester's tomb, with the initials "T.E.," possibly Thomas Eglston, and an arrow, bugle, and sword; (4), a cross; (5), the abbot's tomb, with chalice and crozier on either side of a large cross; the three latter are now arranged alongside in the transept. The Bible dates from the year 1727, and contains the following entries by lord Crewe's trustees on the fly-leaf:—

(1) A Bible, A Common Prayer Book, A Carpet for the Communion Table, A Linnen Cloth for the same, and a Napkin, with a Surplice, given to the Chappel at Blanchland by the Rev. Sr Jo. Dolben & Dr. Eden, Executors of the



Late Lord Crewe. Nov. 24, 1735. Durham. Nothing of these to be used at Shotley Church. Thos. Eden.

(2) A Bible and a Carpet for the Communion Table and a Lining Cloth and a Napkin, also a Common Prayer Book, and a Surplice given by Sir James Dolb<sup>r</sup> and Dr. Eden for the use of Blanchland Chapple. The above not to be used at Shotley. Durham. Dec. 5th. 1748.

A handsome oak reredos and side panels have been lately erected by the Rev. B. G. R. Hale, in memory of the late vicar, the Rev. G. M. Gurley, his uncle. The churchyard lies to the west and east of the building, and is well planted with trees. In it is an ancient cross, about 7 feet high, of slender form, with open floriated head, which is worthy of notice.

There is a tradition which tells us that an underground passage runs from the bottom of the tower steps to the old fort, some quarter of a mile below the village on the bank of the river : no one, however, has yet verified this tradition, but probably, like many more, it has no foundation.

The church plate has been fully described by Mr. Blair in *Proceedings* (vol. iii. p. 267).

#### BLANCHLAND REGISTERS.

The registers begin in 1753, and are all in good condition. The first is on parchment, the rest are on good strong paper.

I. Contains baptisms from 1753 to 1801.

„ marriages „ 1753 „ 1804.

„ burials „ 1753 „ 1801.

„ banns „ 1753 „ 1804.

The first baptisms are :—

1753. March 4. Baptiz'd George Son of Tho<sup>s</sup>. Beck & Hannah his Wife Blanch<sup>d</sup>.

„ March 14<sup>th</sup>. Baptiz'd John son of Tho. Ward of Coathouse.

„ April 14<sup>th</sup>. Elizabeth daughter of Rich<sup>d</sup>. Hutchinson of the Hope.

The first marriages are :—

1753. Apr<sup>l</sup> 24<sup>th</sup>. Isaac Liddle and Hannah Maughan.

„ Apr<sup>l</sup> 27<sup>th</sup>. Joseph Watson and Bridget Thompson.

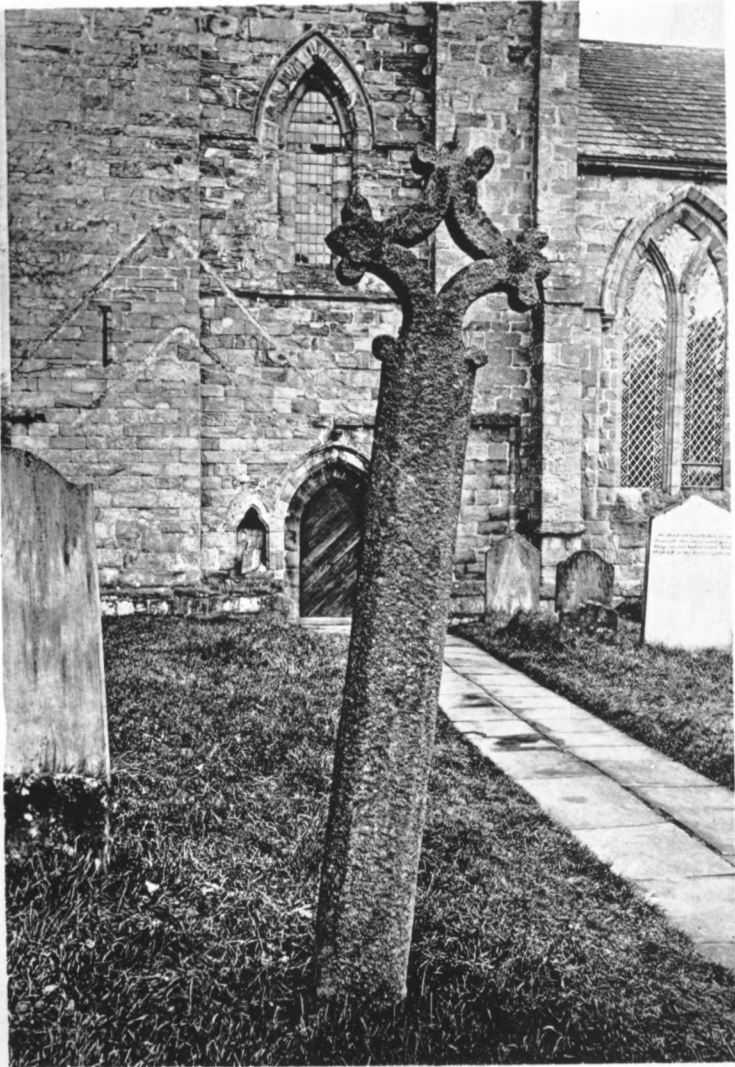
„ Do. 29<sup>th</sup>. John Baron and Mary Bowman.

The first burials are :—

1753. Apr<sup>l</sup> 29<sup>th</sup>. Buried Hannah daughter of Rob<sup>t</sup>. Ward of Hill-house.

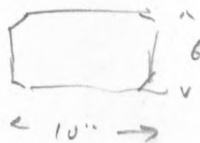
„ May 19<sup>th</sup>. Joseph son of John Ward of Burnshield Haugh.

„ Do. 20<sup>th</sup>. Edward son of Tho. Beck of Blanchland.



G. T. Brown, Photo.

CROSS IN BLANCHLAND CHURCHYARD.



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- II. Contains baptisms from 1802 to 1812.  
 „ marriages „ 1805 „ 1812.  
 „ burials „ 1802 „ 1812.

In this register the following entry is made :—

Londini Fecit 1754

Messrs Lister and Thompson

This Bell fell down on Sunday 25<sup>th</sup> of November 1877—Was recast by Thomas H. Watson, High Bridge Works Newcastle upon Tyne. Mounted again on Tuesday 19<sup>th</sup> day of February 1878. At the same time the floor of the Belfry was relayed with new Timber at the expense of My Lord Crewe's Trustees, making it all to be in good and substantial repair.

G. M. Gurley, Vicar.

William Taylor.

Thomas Iley.

When the fragments of the broken bell were recast an extra cwt. of metal was added to give a deeper and richer tone to the new one, which weighs 6 cwts.

There is a tradition that the pre-Reformation bells were carried off to Hexham at the time of the dissolution of Blanchland abbey.

Register II. also contains copies of a petition respecting four stints on the park pasture and of the 'Terrier describing House, Lands and other Premises belonging to the Living of Blanchland, extracted from the Registry of the Consistory Court of Durham, 1792.' For these two entries see Appendices II. and III.

III. Contains baptisms from 1813 to 1861.

IV. „ „ „ 1861, to present date.

V. „ banns and marriages from 1813 to 1837.

VI. „ burials from 1813 to present date.

VII. „ marriages from 1838 to present date.

VIII. „ duplicate of VII.

#### BLANCHLAND VICARS AND CURATES.

- 1753-1777. Thomas Hudson, perpetual curate. He was the first incumbent of Blanchland after it became a separate parish.
- 1777-1804. Hudson Barnett, curate.
- 1804-1827. Richard Wallis, curate. In the 'Ecclesiastical Directory' for 1822 he is named as curate of Blanchland, and stated to have been instituted

in 1804. He was also curate of South Shields.

Under him were sub-curates:—

1811-1813. Jonathan Jopling.

1814-1827. J. Ireland.

1827-1850. Robert Harrison, curate, under whom were sub-curates:—

1827-1829. John O. B. Hall.

1829-1831. E. H. Hopper.

1832-1835. John Greenwood.

1836-1840. James Boucher.

1840-1843. Samuel Payne.

1845-1846. F. T. Atree.

1846-1849. William Sawers.

1849-1850. George Hustler.

Near the abbot's tomb in Blanchland church lies a sepulchral slab to his memory, bearing the following inscription:—

Robert Harrison B.A.

Curate of Blanchland

Died at Lastingham, Yks. A.D. MDCCCL :

Aged LXXVII years.

1850-1855. Charles Thorp, curate or vicar

1855-1863. John Gibson, vicar.

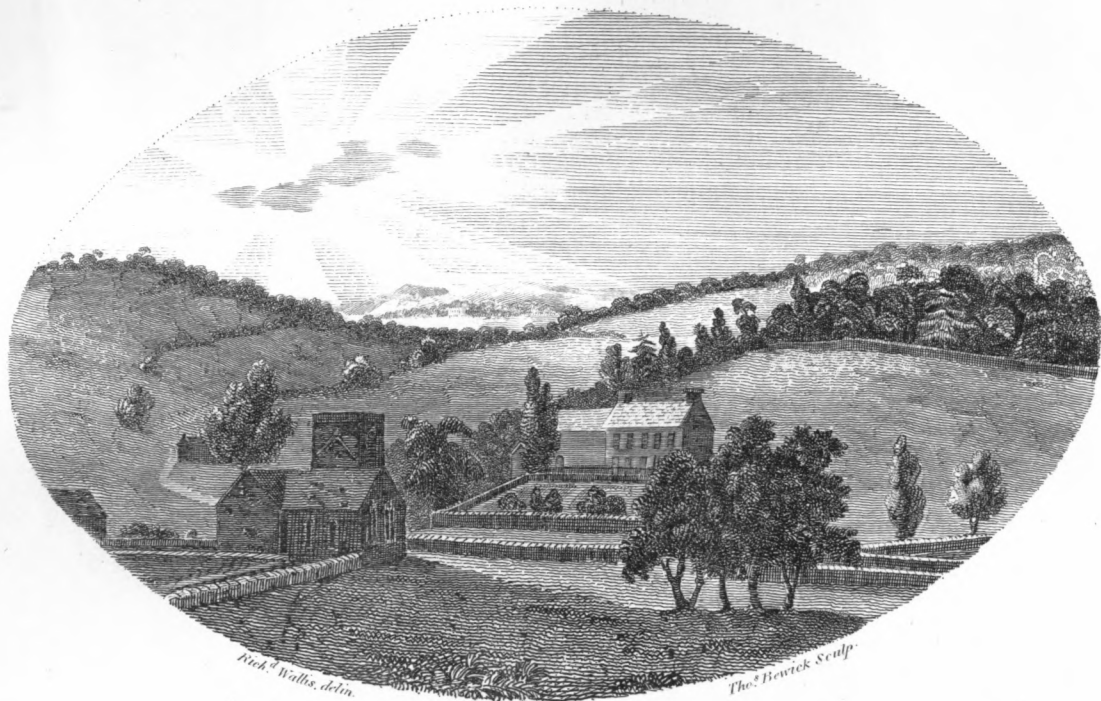
1863-1887. George Marshall Gurley.

1887-present date. John Charles Dunn, B.A.

#### APPENDICES.

I.—An Exemplification of the Refoundation of the Abbey of Albalanda or Blancheland by Henry 8<sup>th</sup> King of England 30<sup>th</sup> Jan. A.D. 1536, granted to Oswald Mitford gentleman by lady Elizabeth Queen of England 13<sup>th</sup> June 1589.

ELIZABETH by the grace of God of England France and Ireland Queen defender of the faith &c. TO ALL to whom the present writings shall come greeting. We have inspected a roll of certain letters Patent of lord Henry 8<sup>th</sup> late King of England our very dearly beloved father inrolled in his Rolls of Chancery and [inrolled] in our Rolls of Chancery remaining on record in these words THE KING to all to whom &c. greeting. Whereas by a certain act in our Parliament at London on the 3<sup>rd</sup> day of November in the 21<sup>st</sup> year of our reign begun and then adjourned to Westminster and by divers prorogations unto and into the 4<sup>th</sup> day of February last past continued and then held there (among other things) it stands enacted that we should have and enjoy for ourselves and our heirs for ever all and singular the monasteries Priories and other religious



BLANCHLAND CHURCH IN 1802.

Being the title page to "The Happy Village," by the Rev. Richard Wallis.

(From the original copperplate by Thomas Bewick, in the possession of Mr. R. Y. Green.)



houses of monks canons and monials by whatsoever kinds or diversities of habit rules or orders called or known which had not lands tenements rents tithes portions and other hereditaments beyond the clear annual value of two hundred pounds the said clear annual value of the said monasteries and Priories to be taken and preserved according to the clear value certified in our Exchequer. And in similar manner that we should have and enjoy for ourselves and our heirs all and all manner of sites and circuits of the same religious houses. And all and singular manors Granges messuages lands tenements reversions rents services tithes pensions portions advowsons patronage of Churches Annuities of Chapelries rights entries conditions and other hereditaments whatsoever to the same monasteries Priories or religious houses not having as aforesaid lands tenements or hereditaments beyond the aforesaid annual value of two hundred pounds pertaining or accruing as fully and entirely as the abbots Priors Abbesses and other Governors of this kind of Monasteries Priories and other religious houses have hitherto had them or ought to have had them in right of their houses **TO HAVE AND TO HOLD** all and singular premises with all their rights benefits jurisdictions and commodities to us our heirs and successors for ever to be employed and used henceforth for our proper pleasure. **AND WHEREAS** however in the aforesaid Act it is provided that we at any and whatsoever time after the provision of that act may be able and may be empowered for our good pleasure to ordain constitute and declare by our letters Patent under our great Seal that these and such of this kind of aforesaid religious houses which we had wished to be suppressed and dissolved may exist persist stand continue and remain in their same bodies corporate and in their same essential state quality condition strength and effect as well in possessions as otherwise just as they were or would have been before the provision of the aforesaid act for the suppression or dissolution of the same or any part thereof on the ground and authority of the same act and that any such ordination or declaration of this kind by us thus to be made and ordained shall be good secure effectual to the Chapters Governors of this kind of religious houses which we might have wished to be suppressed and dissolved and to their successors next after them and according to the tenors and effects of letters Patent to be provided thereto any other thing or any other things in the aforesaid act contrary thereto notwithstanding just as in the aforesaid act (among other things) is more fully contained **BY VIRTUE** of which act however the Monastery or Abbey of the blessed Mary of Albalanda or Blancheland in the diocese of Durham in our county of Northumberland by reason that it hath not lands tenements rents tithes portions or hereditaments beyond the said clear annual value of two hundred pounds as certified in our said Exchequer and there plainly doth appear in our hands and at our disposal now the question arises whether it should be dissolved according to the form and effect of the aforesaid act or remain and continue in its pristine and essential state condition and quality just as it was before the provision of the aforesaid act. **WE WISHING** the said Monastery or Abbey of the blessed Mary of Albalanda or Blancheland aforesaid for divers causes and considerations at present specially known to us to remain and continue in its pristine essential state body condition and quality just as it was before the provision of the aforesaid act and as it would be if that act had not passed **BE IT KNOWN**



THEREFORE that we for favour which we bear and have towards the Monastery or Abbey of the blessed Mary of Albalanda or Blancheland aforesaid because it doth not extend in its lands tenements and other hereditaments to the annual value of two hundred pounds in the county aforesaid of the Premonstratensian order in the diocese of Durham. And that the abbot and religious persons of the same Monastery may the more devoutly attend to the celebration of divine worship there and the more copiously exercise Hospitality and other works of piety there, OF our special grace and exercised knowledge and our mere motion we have ordained constituted and declared and by these presents as far as in us lies do constitute and ordain and erect and renew that the Monastery or Abbey of the blessed Mary of Albalanda or Blancheland aforesaid shall for ever continue stand and remain in its same body corporate and in its same essential state grade quality and condition as well in possessions as in all other things as well spiritual as temporal and mixed just as it was at the time of the provision of the aforesaid act or at any time before the provision of the aforesaid act without any suppression or dissolution of the said Monastery or Abbey of the blessed Mary of Albalanda or Blancheland aforesaid or of any part or parcel thereof by virtue and authority of the aforesaid act. AND FURTHER of our more copious special grace we have granted and by these presents do grant that William Spragen professed of the Premonstratensian order may be henceforth Abbot of the said Monastery or Abbey of Albalanda or Blancheland aforesaid henceforth to be held reputed accepted in the same manner form quality grade condition dignity state and power as the same William was on the 4<sup>th</sup> day of February last past or before AND THAT THE AFORESAID WILLIAM and the religious persons aforesaid and all their successors may have and shall have in this manner also the same succession in all things and by all means just as before the said 4<sup>th</sup> day of February last past they had or ought to have had and just as they would have ought to have could have and would be able to have if the aforesaid Act had not been passed. And that the aforesaid William by the name of Abbot of the said Monastery or Abbey of the blessed Mary of Albalanda or Blancheland aforesaid and his successors Abbots of the said Monastery or Abbey of the blessed Mary of Albalanda or Blancheland aforesaid may be henceforth persons liable to implead and be impleaded in all pleas suits complaints actions petitions as well real as personal and mixed and others whatsoever in whatsoever courts and places and before whatsoever Judges or Justices as well temporal as spiritual albeit it may touch us and our heirs, and for the doing exercising and executing of all and singular other things whatsoever as Abbots of the said Monastery or Abbey of the blessed Mary of Albalanda or Blancheland aforesaid just as they might have done and would have been able to do before the provision of the aforesaid act and just as they might have done and would have been able to do if the same act had by no means been passed and published. AND THAT THE AFORESAID WILLIAM and the religious persons aforesaid as Abbot and Convent of the Monastery or Abbey of the blessed Mary of Albalanda or Blancheland aforesaid and their successors Abbots and Convent of that Monastery or Abbey may have enjoy and hold and may be able and empowered to have for ever all the aforesaid Monastery or Abbey of the blessed Mary of Albalanda or Blancheland aforesaid likewise the church the belfries site cemetery ground surrounding precinct and

circuit of the same church and all and singular our Manors messuages lands tenements rents reversions services possessions perpetuities and hereditaments whatsoever Likewise commodities ornaments jewels goods and chattels and other things whatsoever as well spiritual as temporal to the same Monastery or Abbey in whatsoever manner accruing or pertaining in the same manner and form as they would have enjoy and hold and would have been able and empowered to have enjoy and hold if the aforesaid act had not been passed and published. AND FOR the greater security of and in the premises to be held by the aforesaid Abbot and Convent of the Monastery or Abbey of the blessed Mary aforesaid and their successors BE IT KNOWN MOREOVER that we of our more copious special grace have given and granted and by these presents do give and grant to the aforesaid Abbot of the said Monastery or Abbey of the blessed Mary of Albalanda or Blancheland aforesaid and the Convent of the same place all the said of the Monastery or Abbey. [*totum dictum Monasterii sive Abb'ie*] of the blessed Mary of Albalanda aforesaid and all and singular Manors messuages lands tenements woods underwoods rents reversions services Knights' fees Wards marriages reliefs escheats parks [or pounds] Warrens pools vinaries fisheries cottages rectories vicarages advowsons patronage of churches chapels and Chantries glebelands pensions portions tithes oblations court leets views of frank pledge liberties jurisdictions franchises and other rights possessions and hereditaments whatsoever and all goods and chattels belfries jewels ornaments and other things whatsoever to the same Monastery or Abbey accruing or pertaining And which the aforesaid Abbot and Convent on the 4<sup>th</sup> day of February last past or before or afterwards in right of that Monastery or Abbey had held or enjoyed, and which by reason and virtue of the aforesaid act came and ought to come into our hands as fully and entirely and in as ample manner and form as the said Abbot and Convent on the said 4<sup>th</sup> day of February last past and before the provision of the aforesaid act in right of the aforesaid Monastery or Abbey had held or enjoyed them and as fully and entirely and in as ample manner and form as they by reason virtue force and authority of the aforesaid act came and ought to come into our hands or now exist or ought to exist in our hands. TO HAVE AND TO HOLD the aforesaid Monastery or Abbey of the blessed Mary of Albalanda or Blancheland aforesaid and all and singular other premises with all their rights appurtenances and commodities to the aforesaid William Abbot of that said Monastery or Abbey and the Convent of the same place and their successors in pure and perpetual alms of us our heirs and successors as of our foundation and not otherwise. Rents of lands and tenements and other premises and services therein to them and to whomsoever of them due and of customary right to be paid and done to the Chapter lords. PROVIDED always that the aforesaid Abbot and Convent with unanimous consent for themselves and their successors by these presents do grant to us and our heirs that the aforesaid Abbot and Convent and their successors for ever shall pay or cause to be paid to us our heirs and successors all tithes portions and first fruits as often as they shall have happened to fall due in the same manner and form as if the said Monastery or Abbey had never been suppressed dissolved or given to us by the aforesaid Act, and according to the force form and effect of a certain act of Parliament published and provided for tithes and first fruits. And the said Abbot and Convent

do grant by these presents that they and their successors for ever well and faithfully will guard and observe all and all manner of rules ordinances conditions and Statutes by us as Supreme Head of the English Church or our Ministers and our successors concerning or touching for the time to come the good rule of the said Monastery and the religious men of the same Monastery to be provided assigned and appointed. To that intent that express mention &c. In testimony whereof &c Witness the King at Westminster the 30<sup>th</sup> day of January in the 28<sup>th</sup> year of King Henry 8<sup>th</sup> BY THE KING HIMSELF &c

We however have caused the tenor of the aforesaid roll to be exemplified by these presents on the requisition of our beloved subject Oswald Mytford Gentleman.

In testimony whereof we have caused these our letters Patent to be made. WITNESS OURSELF at Westminster the 5<sup>th</sup> day of June in the 32<sup>nd</sup> year of our reign. S. GERRARD.

Examined by us { MATTHEW CAREW } clerks  
 { R. SWALE }



II.—To the Venerable the Archdeacon of Durham and the other Trustees of the late Lord Crewe, The Lords of the Manor, & Patrons of the living of Blanchland.

The respectful Memorial of the Rev<sup>d</sup> Rob<sup>t</sup> Harrison Incumbent of the said Living, sheweth,

That a Portion of the endowed emoluments of his Incumbency arises from *Four* stints on a Common Pasture, called the Park Pasture, in the Parish of Blanchland, & that the Privilege of Thirty-Two other Stints is enjoyed, in common with himself, by Cottagers, Tenants of the said donors;

That a considerable Part of the said Pasture is of great natural Fertility, and capable of being rendered highly productive, but from the poverty of some, and disinclination to incur any Expense in its improvement on the part of other claimants, it is become little better than the adjacent moors. That to obviate this evil, according to the various Parties interested, your late & present Steward have kindly accommodated us with the Eatage of another Pasture, called the Rope Field, at a low Rent, with the hope of thereby silencing complaint, which, tho' not without foundation, has been altogether occasioned by a want of Unanimity among ourselves; that hope unfortunately, however has not been realized, and the intended remedy has failed to produce the contemplated effect.

Your Memorialist, therefore, humbly suggests, that it would conduce much to his satisfaction, & eventually to the Benefit of the living, if the Patrons would either assign to him a definite part of the said Park Pasture in lieu of his Privilege, or, what could be accomplished with greater ease, and at a much lighter expense, would commute his Four Stints for such a Portion of the above named Rope-Field, as their Steward might award as a fair Equivalent for it.

Your Memorialist takes the liberty of adding, that his main object in making this suggestion is that by having an exclusive Field for his operations, an

opportunity would be afforded him of shewing the result of much thought on Agricultural Improvement, whereby his present Colleagues might witness such a practical proof of the capability of rendering a barren subject fruitful, as might induce them to set to work with their own; & at the same time, while it improved the value of the Living to his Successors, might infuse into the whole Tenantry of the Estate a spirit of Improvement, which would be at once creditable to themselves, and alike beneficial to their Country and their Landlords.

Your Memorialist cannot conclude, without acknowledging the deep sense of obligation he entertains for his Patrons former acts of kindness to him, and subscribing himself, with no common pleasure.

Their gratefully faithful Servant,

ROBT. HARRISON.

[This petition was granted.]

III.—The copy of the Terrier describing House, Lands, & other premises belonging to the Living of Blanchland.

Extracted from the Registry of the Consistory Court of Durham.

Blanchland Terrier.

1. The Parsonage House is built with stone & lime & covered with slate, contains eight rooms the Floors of the Parlour & upper Rooms are boarded the Rooms also are ceiled the Floors of the Kitchen & the other two low Rooms are stone the Kitchen only is ceiled there are adjoining the House on the west side a stable & cowhouse with a Hay loft above built with stone & lime & covered with slate 26 feet by 15 & 15 feet in height there are also a Brewhouse & Coalhouse built with stone & lime & covered with slate the one 13 feet by 10 the other 13 feet by 5.

2. There are two Meadow Fields adjoining the House on the east side containing in the whole near 9½ acres border upon the High road on the south there is a wood on the east & north sides & the west side joins the village these Fields have a right of 4 Stints in the east Pasture of Blanchland commonly called the Park pasture there are three gardens the Fences are walls & Quickset no Trees growing on the Churchyard. There are 30 ash & sycamore trees growing upon the glebe. There is a Farm called Blackburn in the Parish of Slaley belonging to this Curacy containing 93 acres. There are also proper Houses &c upon the Farm.

3. No Tythes due to the Minister.

4. The Trustees of the late L<sup>d</sup> Crewe give the annual sum of thirty pounds to the Minister of this Curacy I do not know whether any Deed has been executed no Pension payable out of the Living: no stipend or allowance to the Minister of a Chapel no Custom established to the expence or charge of the Incumbent.

5. This Parish is subject to the Customary payment of four pence annually to the Minister for each Family commonly called Easter offerings; the annual sum of thirty pounds is also paid to the Minister by the Trustees of L<sup>d</sup> Crewe.

6. There is belonging to this Church a crimson coloured Cloth also a Table Cloth & Napkin for the Communion Table; a crimson coloured cushion & Cloth for the pulpit, one Bell two silver plated Flaggons one silver Cup & plate; (Blanchland 1753) is inscribed upon the Cup & plate no weight marked thereupon no Books have been left to this church or Parish.

7. No Lands or Money in stock for repair of the Church or Utensils.

8. The Parish is charged with the repair of the edifices & Churchyard Fence.

9. The Trustees of L<sup>d</sup> Crewe give the Annual sum of £2 2s to the Clerk the remaining part of his & the Sexton's wages by Custom paid by the Parish & are appointed by the Minister.

This is a just & accurate account of everything required in the Terrier relative to the Curacy of Blanchland.

Witness our Hands this 14<sup>th</sup> day August 1792.

Hudson Barnett, Minister.

Christopher Forster

Rob<sup>t</sup> Oliver

} Churchwardens.

William + Makepeace.

John Lambert.

Joshua Archer.

Jo<sup>s</sup> Makepeace.

Cuthbert Johnson.

William Routledge.

William Lowes.

Ambrose Green.

Edward Blenk.

Jonathan Lee.

Thomas Bell.

Duly compared and examined with the original.

John Burrell,

Dep. Reg.

The above is a Faithful transcript of a Copy of the original taken this 20<sup>th</sup> day of March 1846.

William Oliver, Parish Clerk.