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The
Churches
of
Yorkshire
Vol. II









Churches
of
Yorkshire.

Vol. III.

Atrington.

Chapels

Kirlaugh.

at
Ripon,

Rotherham.

Stainburn.

Sun

Monkton.

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Churches

OF YORKSHIRE.

Parish of Patrington.*

Patrington, Pattrington, or Patrick's town, is thus mentioned in Domesday :—

“ In Patricitone, with four Berewicks, Wistede, Halsam, Torp, Toruelestorp, there are thirty-five carucates and a half, and two oxgangs, and two parts of an oxgang to be taxed. There is land to thirty-five ploughs. The Manor is and was belonging to the Archbishop of York. There are now there in the demesne two ploughs and eight villanes, and sixty-three bordars, having thirteen ploughs. There are six sokemen with two villanes and twenty bordars, having five ploughs and a half. There are thirty-two acres of meadow there. Two knights have six carucates of the lands of

* Patrington is a small market and post town, in the diocese of York, in the Archdeaconry of the East Riding, and in the Deanery of Holderness. It is about eighteen miles south east of Hull, and close upon the banks of the Humber. The drive from Hull is uninteresting, except to the ecclesiologist, who is amply repaid by the extreme beauty of the churches of Hedon and Patrington, with the less important, but not uninteresting churches of Keyingham, Ottringham and Winestead.

this manor, and two clerks, two carucates, and three oxgangs, and the third part of an oxgang. They have there four sokemen and five villanes, and three bordars with five ploughs. In King Edward's time the value was thirty pounds, at present ten pounds and five shillings. Arable land three miles long and one mile and a half broad."

On this extract we may note, that the natural aspect and extent of the town of Patrington and its circumjacent territory, must have changed materially since the conquest; for the encroachment of the sea on the Eastern coast, and the accumulation of sand within the mouth of the Humber,* has been destroying not fields only but whole towns and villages, for many successive ages. The tower of Patrington looks upon the site of the ancient town of Frismarsh, little more than a mile distant, now covered with sand; and in 1637 a survey of the manor records that "as for our grounds near the Humber, we have lost much, and are every year losing more."

The most important information to be gleaned from the above extract from Domesday, is that Patrington had long been in the possession of the Archbishops of York; and there are records which assert that it was to Athelstan that the Archiepiscopal see was indebted for the grant of this manor. Another document purports to be a copy of a grant from Canute the Great to Alfric, Archbishop of York, of this same manor: and though this is a century later than the reign of Athelstan, the two accounts are perfectly consistent; for the Dane may first have forcibly possessed himself of the property of the church, and then, for the redemption of his soul, and that of his father, restored the *impropriation*, as it is tenderly called in later times, to the true owners.

* The warp, or alluvial soil of the Humber, is, however, making tardy reparation for the mischief that it has done, by the formation of "Sunk Island," which has been gradually reclaimed, and is now a rich and well cultivated district, containing nearly 6000 acres. A church has been erected upon it, and it is formed into a distinct parish by Act of Parliament. A view of the whole district is commanded by the tower of Patrington church.

But in 1545 a more ruthless spoiler laid his hands on the fair manor of Patrington, which passed with many others to the crown. From this time, (with the interval of the great rebellion,) the manor of Patrington remained in the crown, and was held by different members of the Royal Family, until 1698, at least, when our Sovereign Lady Queen Katherine and her assignees, are officially recognized as holding the seigniory. Since that time it has passed through many hands, and is now vested in the Hildyards, of Winestead. Much ignorant vulgar abuse has been expended, (and the uninformed, if they be at the same time irreverent or unchristian, still fall into the same strain,) on ecclesiastics, or ecclesiastical bodies, as possessors of property, beyond (even if that may be allowed) a bare subsistence: and to hear some men talk, one should think that no clergyman was even anything but intensely selfish in all the uses which he makes of his benefice; and that all the property of the church was so much absolute loss to the state and the people, to God and the poor. There is no study, in its proper connexion with history, which will not abundantly refute such an unwarranted slander; but ecclesiastical architecture, especially, abounds in proofs that the direct contrary to the popular prejudice is the truth. Let us take the case of Patrington as an example. Patrington, a manor erewhile of the Archbishops of York, has a church of surpassing beauty and grandeur, built obviously at one era, but without anything to mark the proud, selfish, and self-indulgent prelate, who, in all likelihood, raised it from the foundation to the topstone. A neighbouring church; which we *do* not mention, because the blame is not so much to individuals as to the inveterate pride, selfishness, and irreverence of our nation; and which we *need* not mention, because similar instances will occur to every one:—affords a striking contrast to that of Patrington. It has fallen, for generations past, under the control of lay-impropriators, and accordingly it is a mere mausoleum, and a shabby one too, of the wealthy lords of an adjoining

mansion, whose vaults, and tombs, and hatchments, and quarterings are all in all, in the structure and arrangement of the church. Surely the state, the people, and the poor are all benefited, and surely God is honoured by the munificence, though it be of ecclesiastics, which has erected such splendid churches as Patrington : and surely God is dishonoured, and the state, the people and the poor are defrauded, by the coarse and selfish appropriation of a house of God, however unpretending in its structure to the boast and display of the dignities and genealogies of men. All our better feelings are excited as we enter the temple of God, and feel that to its founders at least God was all in all : but in spite of our kindlier temper, a severe judgment will suggest itself to us, when we see the holy edifice partially or wholly diverted from its purpose, and the honour of God yielding by degrees to the assumption of man. Such thoughts as these crowd upon us at such a sight, and we are compelled to say, in the bitterness of our hearts, How great people have occupied the adjoining hall and here repose ! How small the mite of homage that is given by the living, in their own persons, or in piety to the dead, to that God, in whom both quick and dead are yet alive, and before whose awful presence the sanctuary ought to bring us ! The temple of the Lord, a mere place for recording and perpetuating the names and honours of the dead ! Nay, but even this is not all ; not only is the church but little honoured for its own sake, but the very mausoleum itself is the less cared for, because it is also a house of God. ‘ In that it is God’s house,’ says the pious son of twenty generations of recumbent ancestors, ‘ it is not mine : or the green and tottering walls should not moulder as they do, and look cold and chill upon my father’s monuments ?’ Now to assume that any one would thus speak aloud, or even dare to frame the thought into words to his own ear were monstrous : but there are the facts, repeated in half a dozen instances within a morning’s ride of almost every village in England : they *must* embody some deeply rooted habit of thought and feeling. They

are the outward signs ;—a character committed to the form and permanence of marble, and to say that they represent nothing is palpably absurd.

And be it remembered that Patrington is no more a singular instance of the munificence, charity, piety, and self renunciation of some Ecclesiastic, than such a blot upon the land is of the—nay let some one finish the sentence, with a princely domain, whose tenants worship within his park gates, in a church overgrown with lichens, and with the water dripping through the roof. Every where the same thing is repeated. Every where the impropriated edifice ruined, or sacrificed to worldly aggrandizement : every where the traces of a finer, or at the least more religious structure, remind us of the piety or munificence of some ecclesiastic, or ecclesiastical body. But let us leave the more cheerless side of the contrast, and add, that the beautiful chapel erected by Bishop Skirlaw, in the same deanery with Patrington, forces itself on our recollection as an instance of episcopal piety to God and munificence to the poor. And before we leave the subject, we will just observe that in another point of view also the church of Patrington exemplifies the falsehood of such prejudices as we are here protesting against. It has been for upwards of a century in the patronage of a learned and Ecclesiastical Society,* and whether it be in consequence of this or not, yet certain it is, that it is in far better preservation, and has suffered less from barbarism of restorations or destruction, than nine tenths of the churches in the kingdom.

But we must return to the subject more immediately before us.

The following list of the Rectors of Patrington is extracted from Poulson's Holderness. It will be found very incomplete in the earlier periods, but we presume that there are no materials to fill up the *lacunæ*.

* Clare Hall, Cambridge.

LIST OF THE RECTORS OF PATRINGTON.

<i>Instituted.</i>	<i>Rectors.</i>	<i>Patrons.</i>	<i>Vac. by</i>
3 Ides Mar. 1303 Occurs in 1465j	Dns. Wills de Tothill, Pbr. William Betson.	Arch. per lapsum.	
14 Feb. 1566	S. Wm. Davyson, Cl. Thos. Langdale, Cl.	Sir John Constable, Kt.	mort.
30 May 1587	Humphrey Hall, M.A.	Assig. dni. Hen. Constable, Kt.	The same.
22 May 1627 Occurs in 1661	Francis Corbett, M.A. Samuel Proud.	John Wright, gent.	The same.
20 Feb. 1682 1685	Edwd. Saunder. John Pighills.		Death.
27 Nov. 1728	Henry Hopkinson.	Master and Fellows of Clare Hall, Cambridge.	
1784	Nicholas Nichols, M.A.		
24 Oct. 1772	Fleetwood Churchill, M.A. John Tockington, B.D.		
16 May 1782 1790	Thos. Waddington, M.A. Edwd. Healey, M.A.		
20 July 1803	John Mansfield, D.D.		Promotion of J. Mans- field.
18 July 1805 1838	John Mansfield, B.D. Rd. Henry Kitchingman the present Incumbent.		

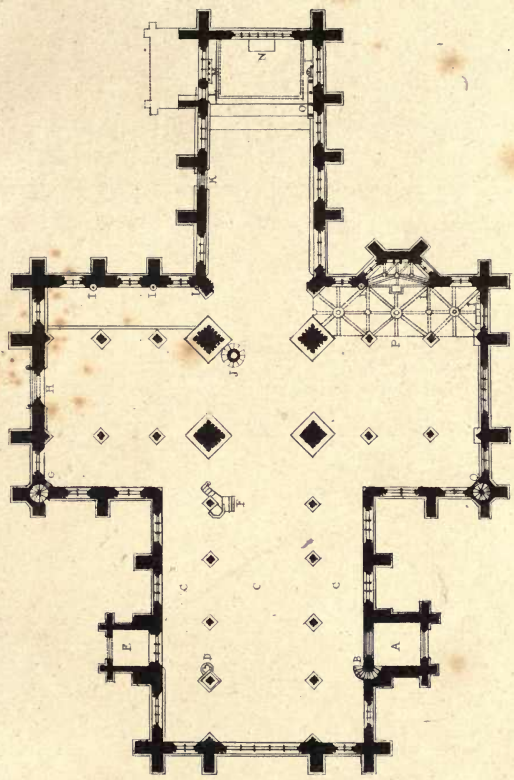
The Rectory of Patrington, which is a manor in itself, is rated in the King's books at £22, and at £628 in the late Parliamentary Returns.

Beautiful itself, and the more remarkable for the extensive plain upon which it stands.

The Church

Church of St. Patrick, Patrington. of Patrington is the first and last object of attention in the town: and the admiration of the student of Ecclesiastical Architecture grows insensibly from the moment that he first sees the taper spire against the sky, of the last inspection that he gives to the elaborate details to the finished structure. Popular feeling, clinging still, with

GROUND PLAN. PATRINGTON CHURCH.



- A South Porch
- B Vestibule
- C Nave
- D North Porch
- E North Aisle
- F North Transept
- G North Chapel
- H North Aisle
- I North Transept
- J North Chapel
- K North Aisle
- L North Transept
- M North Chapel
- N North Aisle
- O North Transept
- P North Chapel
- Q South Porch





L. W. August del. — O. Hawkins lith.

Eng. 311. 1850. 300. 7. 1/2. 1/2.

PATRINGTON CHURCH, from the South East.

Lond. Publ^d by T. W. Green, 34 Commercial Street.

a latent appreciation, to beauties which the true Goths and Vandals of past generations have called monstrous barbarisms, has attested its admiration of this noble structure by calling it "*The glory of Holderness*": and with still greater discrimination, Hedon and Patrington are coupled together as "*The King and Queen of the Holderness Churches*;" Hedon being (or at least having been, for it is sadly destroyed by recent repairs) something superior in majesty, while Patrington is certainly pre-eminent in the grace and light proportions, which constitute a queenly beauty.

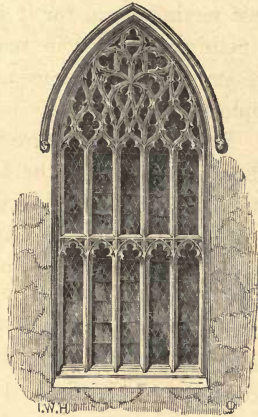
This elegant structure is of the most perfect style of Ecclesiastical Architecture, the Decorated,—and was probably erected late in the reign of Edward II., or early in that of Edward III. It is in the form of a Latin Cross, consisting of a chancel, a nave and aisles, north and south transept and aisles, with a Lady Chapel attached to the south transept, north and south porch, and central tower, surmounted with an octagon, out of which rises a lofty spire. Few churches are so uniform in their structure, or have received so few additions in a later style. It seems to have been begun and finished upon a well matured plan, while the decorated style was in its perfection, and the great East Window, which is perpendicular, is the only important insertion of a later date.

The value of this Church as an Architectural Study obliges us to devote two numbers to its illustration. In the present number we shall find enough to do to describe the

Exterior.

The West Front is divided into three portions, West Front. answering to the nave and aisles within, by buttresses of three stages running up through the roof, and terminated with foliated

pinnacles. The central window is of five lights, and the head is filled with most graceful and elaborate flowing tracery; but there are indications of an approach to the succeeding style both in the transom, which seldom occurs in decorated windows, and in a part of the tracery in the head of the window. If the eye is carried up along the line of the two centre mullions, to the head of the window, the line of the mullions will be found to be resumed by two perpendiculars near the top. Perhaps, too, the general flow of the lines may seem something more vertical than usual, though this is rather a matter of degree than of decided character. At all events this window is very beautiful, both in its proportions and in its details: though we regret to say that the lower portion, beneath the transom, is blocked up, being sacrificed to that Moloch of Church Architecture, and devourer of all lovely forms, a gallery within the Church.



Central West Window.

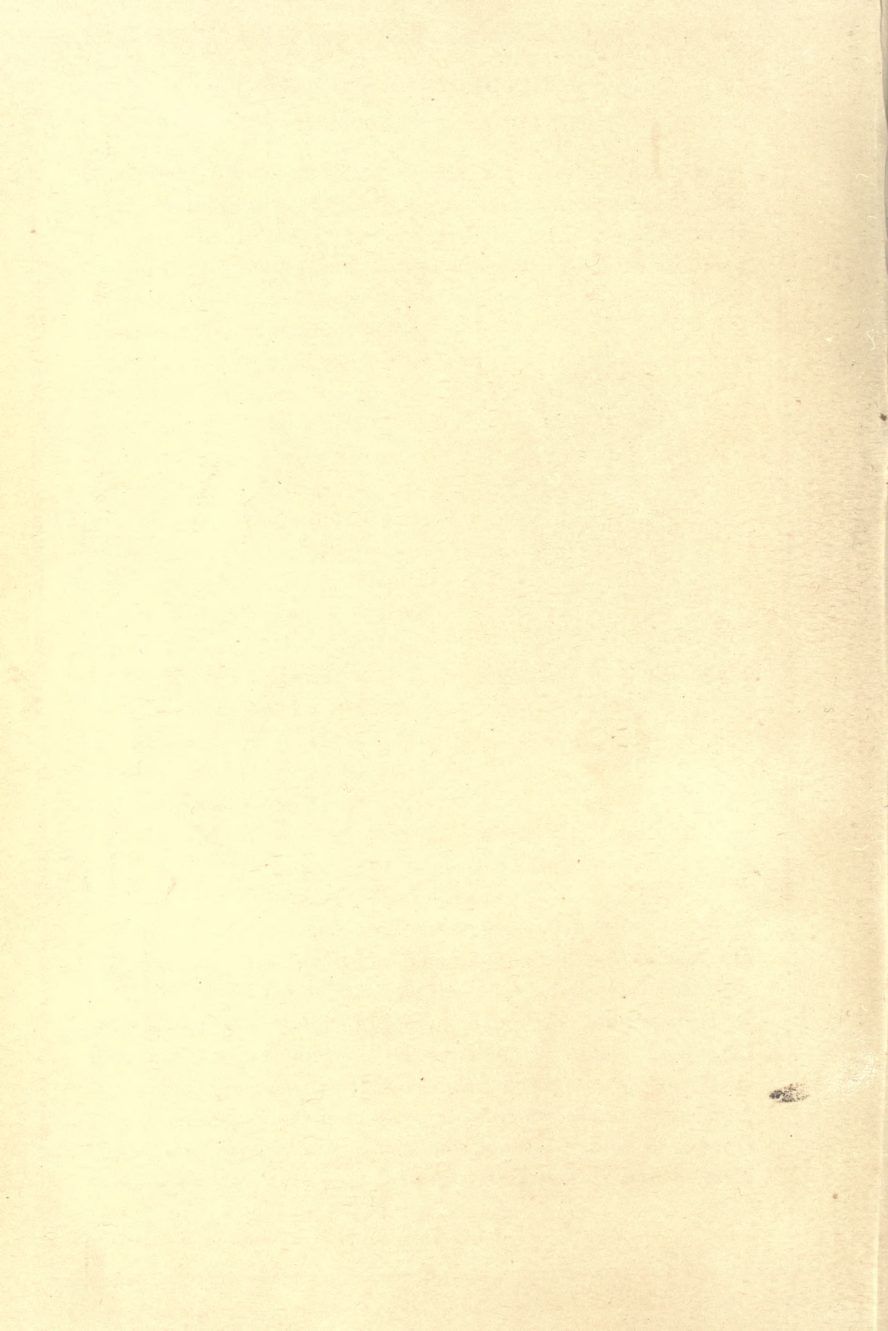
Corbel heads terminate the dripstones.

The Aisle windows on either side are of two lights.

North and South
Aisles and Porches.

The buttresses at the angles of the West end, are continued through the whole of the exterior, with the addition of grotesque gurgioles. The Aisles are thus divided into four compartments on either side, of which the second (reckoning from the West) is occupied with porches, the others with windows of three lights, and of pure decorated tracery.* The North Porch is of smaller dimensions than the South, but is furnished with buttresses at the angles, terminating, like the main

* See the Plate of Details.





Jamb South Transept Window, interior



Mouldings of Arches Nave



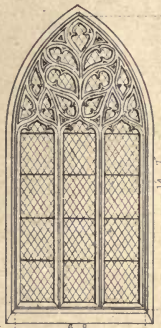
Ribs of groining in Lady Chapel



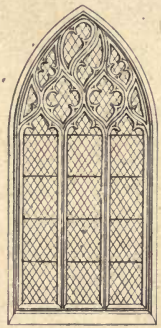
Jamb West Window Nave interior



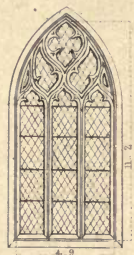
Jamb of Chancel Windows



1st & 3rd from East on North & South Chancel



2nd & 4th from East on North & South Chancel



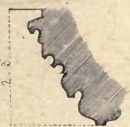
North & South Nave



Jamb Front door



Tomb Stream Nave



Mouldings of Chancel Arch

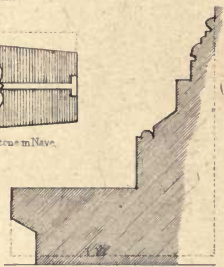


Cross on Chancel Gable

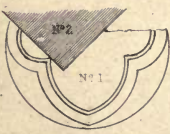


x Passage from Gable of North Transept to Tower

Form of Roofs

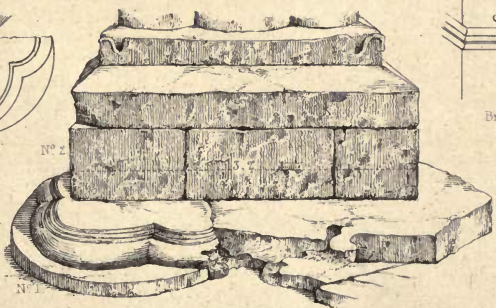


Section Transept Piers



N° 2

N° 1



Base of first Pier N W of Nave



Bracket North of Altar



N° 1 Section



Basement Moulding

buttresses of the Church, in crocketed finials. Above the South Porch is a chamber approached by a winding stair in the buttress, from the interior of the Nave; and to this Porch with its parvise, one or two allusions well worth noting are found in the history of Patrington.

“1614, Patrington Manor Court. Mem.—That John Newton, without this court, the 28th day of Jan., 1613, before Stephen Blyth and Thomas Green, Trustees of the King’s Majesty, Lord of this Manor, did surrender into his Majesty’s hands all that his copyhold land, &c., to the use of John Duncalf, &c., with the condition that the said John Newton, his heirs, executors, administrators, or assigns, do pay or cause to be paid unto the said John Duncalf, his executors, administrators, or assigns, at one whole entire payment, the sum of forty pounds, of good and lawful money of England, at or before the five and twentieth day of March, which shall be in the year of our Lord God 1613, *within the South Porch of Patrington Church, or the place where the said parish church now standeth.* That then this present surrender to be void and of none effect.”*

Ancient custom of paying money in Church Porch.

It is almost needless to add that such cases are by no means uncommon; that the contract of marriage especially, as distinguished from the marriage itself was commonly, and indeed always properly, made in the Church Porch.

Not less common was the use of the room over the Church Porch as a place of safe custody for records of public importance: though we hope that the additional purely secular use, to which, as we learn from the following memorandum, the parvise at Patrington was appropriated, was not so common.

The Parvise a usual place for keeping of Records.

* This extract is copied from Poulson’s Holderness, (to which the author of this and the following Number of the Churches of Yorkshire will have yet again to acknowledge his obligation,) the author adduces an additional illustration of the custom of choosing the Church, or the Church Porch, for transactions of importance, to give publicity to the deed. The same John Newton binds himself to pay £35 *at or upon the Mayden Tomb in the Church of St. John, of Beverley, commonly called Beverley Minster.*

“ Mem :—That April 18, 1666, it was agreed by the inhabitants of the town of Patrington, with the consent of Mr. Samuel Proud, minister, and Francis Smyth, and Michael Pattinson, then churchwardens, that the Chamber belonging to the Church, over the South Porch, commonly called by the name of God-house, is a fitting place and also secure for the town’s books of records for to lye in, and to remain in the town chest: it being also a convenient place for the head juries to meet in about the town’s business, and so to remain for future ages.”

Transepts, North and South. The North and South Transepts are nearly uniform in structure, though there is a door beneath the central window of the North Transept, and the Eastern wall of the South Transept, is broken by the apsidal projection of the Lady Chapel. For the rest, the North and South walls are alike, and fall into the same ternary arrangement with the West end of the Nave, being divided by buttresses, between which is a large window of four lights in the centre, and a smaller of two lights at the extremity of each Aisle. The central windows, like the great Western window, are transomed, but they are without any other approach to the perpendicular style. The North doorway is given in the margin; it is chiefly remarkable for the bold relief of the corbels supporting the angular canopy, and for the figure at the point of the arch. Our Blessed Lord appears in the niche holding up His hands, (in which as well as in His side and feet, the wounds are deeply marked,) as if to say to those who enter I AM THE DOOR. The Lady Chapel appears in the exterior view at the beginning of this number. It consists of three sides of an octagon, the North-east and South-east sides being pierced with windows of two lights. The projecting angles are supported by buttresses.



North Doorway.

Poulson, in his Description of this Church, enumerates the designs of several of the gurgails, which are however only such as one usually finds: "a monkey holding the mouth of a gaping lion: one, a man with a fiddle; another, a male figure holding a gaping lion's head; another, a lion rolling out his tongue." "Some of the buttresses," he continues, "have full length human figures, which ill accord with the fastidious delicacy of the present age; they are characteristic, perhaps, of the grosser ideas and ruder manners of the fourteenth century." But it will perhaps be better, and nearer the truth, to account for the hideous aspect of the figures on the exterior of churches, as compared with the more beautiful forms of the images within, by the principles of symbolism in ecclesiastical architecture; and to suppose that evil spirits, and hideous forms of wicked imaginations, and vices and sinful lusts of the flesh, are represented without the church, and often, as in gurgails especially, flying out from the walls, away from the sacred edifice: while within are represented virtues and graces, the true ornaments of the spouse of Christ.*

The Chancel is supported by four buttresses on The Chancel. either side, with two at the angles of the East end, all of three stages, pierced by gurgails, and terminating above the parapet in crocketed pinnacles and finials. The Eastern gable, like all those that terminate the four arms of the building, is surmounted by a cross. The four lateral windows on each side are of three lights, and decorated; the first and third, and the second and fourth being alike.† The noble East window of seven lights, we have already mentioned as the only feature in the whole edifice of decidedly perpendicular character. It will be far better

* We admit, however, that there are difficulties in the way of this account, for sometimes the figures within are hideous, and even impure: [see the Introductory Essay to the late translation of Durandus:] but we suspect that this is almost always in churches or parts of churches of later date than Patrington.

† See Plate of Details.

understood by a reference to the plate, than by the most minute description.

The parapet throughout the whole edifice is without embatlements, or any other decoration but a simple moulding. A bold string course runs beneath all the windows, and a basement moulding round the whole of the Church.

The Roof. The roof is covered with lead, and retains its original high pitch throughout the whole building. It is to this circumstance that Patrington Church owes one of its greatest beauties, when viewed as a whole; for nothing but the great pitch of the roof could give unity to a design, which consists in a lofty spire rising from four arms of a cross, rather deficient than not in height. The smaller elevation of a pointed roof harmonizes better with a spire, and indeed with anything that draws the eye upward, than a roof higher in fact, but with a lower pitch. And perhaps we shall not be far wrong if we say that this principle was more generally applied in Decorated Architecture than in any other, before or after. The clerestory, which breaks the aspiring lines of the roof, seems to have been less frequently used during that period than at any other time; and the roof rose therefore from the Aisles, over the piers of the Nave in an unbroken line, and at a very high pitch to the tower. The clerestory to a Decorated Church will generally be found to have been added in the era of the late perpendicular, and the process has been as follows. The roof having fallen out of repair, it has been removed, and the Nave piers surmounted by a few feet of wall, pierced with the clerestory windows, which support a roof of the same height at the apex with the original roof, but of course of lower pitch, as springing from a greater height. We are writing in a district abounding with decorated churches in which this process has been pursued. In none is it, or indeed could it be plainer, than in the beautiful still, but originally exquisite Church of Market Harborough, in Leicestershire. The spire is lofty, and requires the more aspiring line

of the former roof to harmonize the whole composition, though in fact the top of the roof of the Nave is some feet higher than it was originally.

The Tower springs from the intersection of the arms of the cross, and is supported on four massive piers, it is of three stories, two of which rise above the apex of the roof. Of the lower of these stories, each side is pierced with one narrow light; and round the upper story, which is the bell-chamber, runs an arcade of four arches on each side, of which two are pierced with square headed windows. The buttresses of the tower die in the wall at about half the height of the upper story, and the whole is finished with a plain parapet, like that which runs round the rest of the Church, and furnished with gurgils. From the Tower thus terminated rises an octagon, supported by flying buttresses at the angles,* and finished at the top with a parapet and sixteen crocketed pinnacles, from within which the plain but elegant octangular spire rises to the height of 180 feet from the ground.

From the giddy height at which it turns, and the appearance of enterprize in the exploit of fixing or repairing a weather cock, there is no part of the Church more constantly than this the subject of careful, and as it were boastful record in parish documents; but few exceed in particularity of detail, that which records that "John Burdass pointed Patrington Church steeple in the month of July, and put up the fane on the 14th day of August, 1715. The iron where the fane hangs is $8\frac{1}{2}$ feet long, from the upper side of the top stone. The cross that is on the iron is 10 inches at each end from the iron. The top stone is two feet in diameter, and eight square, [i.e. octangular,] and every square is 9 inches. It overhangs 5 inches, and from the upper part of the storm-holes to the under side of the top stone is 12 feet, and the iron $6\frac{1}{2}$ inches in circumference where the fane hangs."

* It is almost needless to observe that no method of connecting the spire with the Tower is so beautiful as this, it is seen in its greatest perfection in the most beautiful spire in the Kingdom, that of St. Michael's, Coventry.

All this is certainly business-like, but not more interesting perhaps, than the following passage of Hugh St. Victor, in his "*Mystical Mirrour*," in which he moralizes on towers, steeples, bells, and weathercocks.

"The Towers be the Preachers and the Prelates of the Church: who are her wards and defence. Whence saith the Bridegroom unto his Spouse in the Song of Songs: Thy neck is like the Tower of David builded for an armoury. The cock which is placed thereon representeth Preachers. For the cock in the deep watches of the night, divideth the hours thereof. With his song he arouseth the sleepers: he foretellethe the approach of day; but first he stirreth up himself to crow by the striking of his wings. Behold ye these things mystically: for not one is there without meaning. The sleepers be the Children of this world, lying in sins. The cock is the company of preachers, which do preach sharply, do stir up the sleepers to cast away the works of darkness, crying, Woe to the Sleepers: Awake thou that Sleepest; which also do foretell the coming of the light, when they preach of the day of judgment and future glory. But wisely before they preach unto others do they rouse themselves by virtues from the sleep of sin, and do chasten their bodies. Whence saith the Apostle, I keep under my body and bring it into subjection. The same also do turn themselves to meet the wind when they bravely do contend against and resist the rebellious by admonition and argument, lest they should seem to flee when the wolf cometh. The iron rod, upon which the cock sitteth, sheweth the straightforward speech of the preacher; that he doth not speak from the spirit of man, but according to the Scriptures of God: as it is said, If any man speak, let him speak as the oracles of God. In that this rod is placed above the Cross, it is shown that the words of Scripture be consummated and confirmed by the Cross: whence our Lord said in His Passion, It is finished. And His Title was indelibly written over Him. The ball (*tholus*) upon which the Cross is

placed doth signify perfection by its roundness: Since the Catholick Faith is to be preached and held perfectly and inviolably: *Which Faith, except a man do keep whole and undefiled, without doubt he shall perish everlastingly.*”*

The tower contains five bells.

The approach to the tower is somewhat arduous, and frightful to weak nerves. The staircase in the North-west angle of the North transept leads to the roof. Thence there are steps, within the parapet, leading to a door in the apex of the gable. This leads into a gallery through the rafters of the interior of the transept roof, too low to pass, except by bending almost double.† Thus the tower is gained, and by a similar passage along the rafters of the roof (but without any floor or hand-rail, which is provided to the customary way along the North transept) there is access to the roof of the chancel, nave, and South transept. Once admitted to the tower, the usual spiral staircase in one of the angles reaches the battlement at the base of the spire.

Such is the exterior of this beautiful Church. It would scarcely be worth mentioning that one of the pinnacles from one angle of the tower fell through the roof, during a tremendous storm on August 21st, 1833, but that it affords occasion to add, that a good deal has been done lately by subscription in the repair of the pinnacles, and minor details, throughout the building; but that a much increased subscription, which, for the honor of Holderness, ought not to be withheld, would find abundant application.

* See Translation of Durandus, page 199.

† This gallery is shown in the roof, given in the Plate of Details.



Exterior.

There is nothing in the general arrangement of the interior, which will not be better understood by a reference to the accompanying ground plan and views, than by any description. It will be seen at once that the Nave and Aisles are separated on either side by five pointed arches, springing from clustered columns. The capitals are richly foliated, and the arches are surmounted by mouldings springing from corbel heads. At the base of the first pier to the North-west there are appearances of materials having been employed from a more ancient structure; which is perhaps the only hint that remains of the Church which the present magnificent edifice must have replaced. The beauty of the Nave and Aisles is greatly marred by the erection of a gallery at the West end. To this shameful incumbrance the lower division of the great west window is sacrificed, to the utter destruction of its fine proportions. This is the more annoying, because a better arrangement of the seats would have rendered the erection of the Gallery utterly needless. The Pews also are set up with as little feeling for the beauties which they obliterate as possible. Of the history of their introduction we copy the following notice from Poulson:—

“A document without date, but of the time of James the First, (perhaps the date on the pulpit of 1612,) is still preserved, being ‘a true memoriall and necessarie testimonie of all ye newe erected stalls in ye paryssche church of Patryngton, buylded for the beautifyinge of ye said church, and for ye conveyence of ye parysshioners with the consent of the parsonne and churchwardens;’ amongst the stalls on the south side the middle alley, were ‘Imprimis one grete peue buylded upon

ge rale costes and charges of the p̄ish, wherein the parson, curat, clerk, and singing men are to syt in tyme of divine service, and the next pue was buylt by Humphrey Hall, clerke, for his wyf and children.' The freeholders appear to have erected the pews at their own private expense, 'for the use of themselves, their heyres and assigns for eu'more.' It appears on the authority of Mr. Edw. Saunder, the rector, 'that Sir Robert Hildyard, Knt. and Barrt. of Patrington, did upon the 19th of January, 1684, grant, give, and pass over unto his son, Capt. Robert Hildyard, two whole pues or closets in the southe parte of the cross alley in Patrington church westward, abutting and adjoyn- ing on the southe alley."

It is almost unnecessary to remark on this record, that it is an additional instance of the ancient spelling of the word *pue* as justified in the "History of Pews," set forth by the Cambridge Camden Society; and also that it gives some indications of the lower taste of the beauties, and the lower feeling of the sanctity of sacred edifices, which must have come in before closets or pues could be even tolerated, much more admired. The closets in Patrington Church, which utterly annihilate all the grace of proportion, and all the effect of the piers, by cutting off the bases from the eye, were "buylded for the beautifying of the said churche:" and the use of them is not to kneel or to pray, but "to syt in time of divine service." The law and equity of congregational worship were equally set at nought. Freeholders have no right, and not even a faculty can give them the right, to erect in a parish church pues or closets for the use of themselves, their heirs and assigns for evermore. The only appropriation of such tenements permitted by law, is to dwelling houses, not to persons, their heirs and assigns. Equally illegal, of course, is the grant by Sir Robert Hildyard to his son of "two whole pues or closets in the southe parte of the cross alley in Patrington Church westward, abutting and adjoyning on the south alley," where we see the attempt to

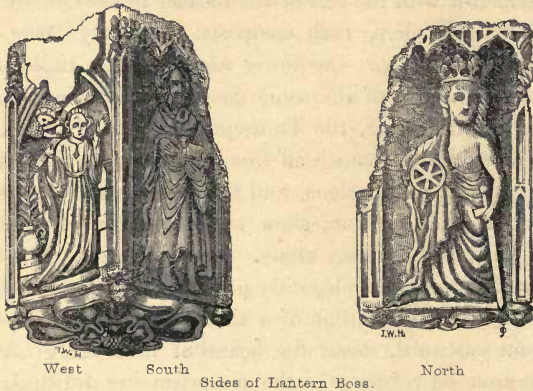
assign territorial limits to the assumed property, as if it were a part of the Baronet's hereditary domains, and might be defined by certain lines westward and southward, and certain abutments.

It were well that the law of pves should be better understood; especially that the utter worthlessness of a faculty to establish personal or hereditary property in them were generally known. There is scarcely a church in England, the whole pueage of which some jealous Camdenian might not overthrow. This would be in most cases a bad thing to do, because it would excite much bad feeling; yet if it were generally known that it could be done, men might not be so ready to build themselves closets in the Lord's House, which are liable to be swept away to-morrow with the rest of the lumber in the church.

Four massive piers, each composed of twenty Tower Arches. clustered shafts, support the tower arches. The capitals are adorned with foliage of the same character with those in the Nave. On either side, the Transepts, with their Transepts. east and west Aisles, branch off from the Tower. Each Transept Aisle is of three divisions, and the piscina and bracket still remaining in each division, show that there were formerly as many chapels, and as many altars. The roof of the East Aisle of the South Transept is elegantly groined throughout; and the central bay with the addition of a three sided apse Lady Chapel. thrown out eastward, forms the beautiful little Lady Chapel. It will be seen, on reference to the accompanying drawing, that the two lateral divisions are pierced with windows of two lights; while the central one is converted into a highly enriched altar screen, by the insertion of an oblong tablet, above the place where the altar stood, surmounted by three compartments of decorated tabernacle work. The oblong tablet is of a form most unusual in Gothic architecture, and in the present state of the chapel, with the altar and its ornaments removed, it is hardly congruous with the general character of the design; but when the crucifix and the monstrance were surrounded with the tapers, and with

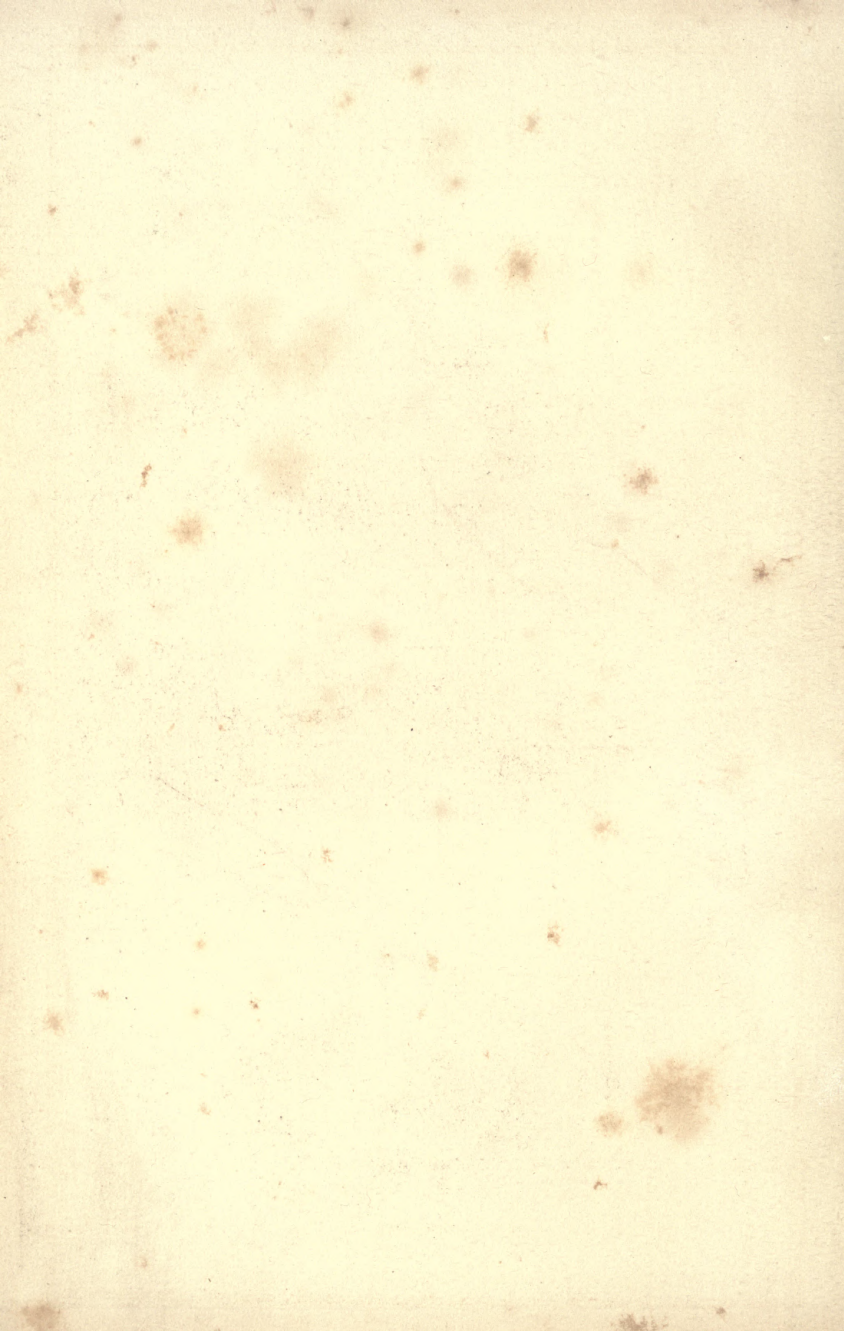
the sacred vessels, as of old, that which is now somewhat inelegant, would be the best surface against which they could be presented to the eye. The details given with the Chapel are the upper moulding of the tablet, with one of the foliated ornaments that run along the top, and the piscina.

Central Boss. But the most remarkable feature in this Chapel, and perhaps indeed in the Church, for so far as we have had occasion to remark it is unique, is the central Boss,* which is formed into a pendant open on the Eastern side, so as to contain a taper which would throw its light down upon the Altar. The three closed sides are niches, within pointed pinnacles, containing sculptures of the Annunciation, of St. John the Evangelist, and



of St. Catherine. The latter figure, which is assigned to St. Catherine, on the evidence of her symbolical adjuncts, the wheel and the sword, is crowned, and occupies the North side of the Lantern: on the South side is St. John, clearly distinguished by the Holy Lamb resting upon a book which he holds in his left

* By the liberality of Mr. W. D. Keyworth, sculptor of Hull, there are casts of this beautiful lantern, and of a piscina, brackets, the niche in the head of the North door of Transepts containing a figure of our Saviour, and a portion of moulding in the Lady Chapel, in the collection of the Yorkshire Architectural Society.



hand, while he points to it with his right; and under his feet appears what probably, in a more perfect state of preservation, would be recognized as the eagle, the evangelical symbol of the same Apostle. The Western side, or that from its position which is most prominent, represents the Annunciation, under the old ecclesiastical design of the Blessed Virgin at her devotions before a fald-stool, with the lily, the symbol of innocence and virginity, blossoming in a vase by her side, while the Angel appears addressing her from above. A scroll is descending from the top of the niche, which doubtless once contained the words of salutation recorded to have been uttered by the Angel Gabriel, which formed part of one of *lectiones* for the festival of the Annunciation.

The under surface of this elegant Lantern is formed into a rose.

In connection with the Chapels in the Church, we may mention that there was in the old Rectory House "a small building connected with the house in the North-east, an upper apartment commonly called '*The Chapel Chambre,*' doubtless in former times an oratory, and in times more degenerate a brewhouse or scullery. In 1740, this interesting place was much injured by an hurricane or storm which continued nearly twelve hours; but it still retained its original appearance until its final demolition in 1839. Near the South window was a well carved *piscina*, and two conventual looking windows, with good mullions and transom, now in the possession of a person at Hedon. There is no question but an altar had been erected, and probably endowed here."*

In the South Transept is an unfinished gallery, Triforium. or triforium, which appears in the drawing of the Transepts, approached from the tower by a ladder leading down to open steps, over the South tower arch. The arrangement is singular,

* Poulson's Holderness.

and one wonders at the cool heads and steady feet of the ecclesiastics of earlier days, who found an accustomed passage among such galleries as this, and those along the rafters of the roof, whence they could communicate with the Lady Chapel, from the Nave or Chancel.

The Font. The Font is of one piece of granite, and is remarkable for its beauty, and still more so for its shape; being of twelve sides without, and circular within. We do not know of the existence of any other Font with more than eight sides. It stands under the tower, against the North-east pier. It is admirably figured in the "Illustrations of Baptismal Fonts," published by Van Voorst: a work of which it would be difficult to speak too highly.

A reference to the ground plan will show a considerable deflection from the right line in the Nave and Chancel of the Church, the Chancel declining very perceptibly to the South. This may be noted as the most refined application of the principle of symbolism to ecclesiastical architecture. The reference to the doctrine of the Atonement, and to the Cross of Christ, throughout the whole of the structure of every elaborate specimen of the mediæval Church Architects is manifest. Not only do the instruments of the passion appear in many places; not only do representations of our Blessed Lord upon the cross fill the windows of painted glass; not only does, or rather did, the rood-loft extended across the Chancel Arch, midway betwixt the holy place and the holy of holies, shadow forth the cross as the way to heaven: but the great outlines of the foundation assumed the form of a cross, and to this was all the rest of the Church subordinated. But in some Churches, as in Patrington, the Chancel has a considerable inclination to either side, generally to the South, which is supposed to represent the inclination of our Blessed Lord's head, as he hanged upon the Cross. This inclination is almost always given in the ancient pictures of the crucifixion, and in crucifixes; and it is therefore likely *a priori*,

that it should be found in the other way so commonly adopted of representing our Lord's passion in the form of the Church; and when this inclination is perceptible, we may reasonably refer it to this intention. Indeed where the inclination is sufficient to arrest the attention of one who stands at either extreme of the Church, it is a most fitting allusion to that position of our crucified Redeemer; and cannot be referred to anything besides, with equal respect to our forefathers, with equal regard to probability, or with equal pleasure (and may we not add profit?) to ones-self. To imagine that it arose from the clumsiness of the Architects of the middle ages, as some persons would suggest, is monstrous. It is to suppose that the designers and executors of such fabrics as York Minster, or Patrington Church, had not the same power of following a right line, with the veriest clown that ever planted a row of cabbages in his cottage garden. But sometimes the deflection is not easily perceived, even when attention is called to it; and in such cases we can hardly refer it to a design of conveying any symbolical meaning: for this can only be done by a sign or symbol in itself evident to the senses. Besides, the necessity of the case may have sometimes led to such a peculiarity of structure, as in York Minster, where the builders *could not*, if they would, have carried the Choir in the same line with the Nave, on account of the foundations of a former structure.

Perhaps the author of this notice of Patrington Church may be allowed the opportunity to say thus much on behalf of a similar remark which he made in another work, and which has been somewhat lightly set aside by the ingenious and learned translators of the first book of Durandus, on Churches and Church Ornaments. To evade the symbolical allusion is altogether remote from his intention; he would much rather find it, and proclaim it wherever it is found: but this surely may be laid down as a principle; that the symbol must be easily *seen* at any rate, however difficult it may be found of *interpretation*. The

meaning may be obscure, but the language to which it is committed must be sensible to the eye or to the ear, or there is no symbol at all. Now in very many instances the deviation of the line of the Chancel from that of the Nave is not easily perceived. Indeed the translators of Durandus themselves afford sufficient proof that the deflection is often utterly undiscerned, except by careful examination, and perhaps actual measurement, when they say that "there are many more churches in which it occurs, than those who have not examined the subject would believe; perhaps it is not too much to say that it may be noticed in a quarter of those in England:" which is to say that it occurs in a vast number of cases, but so slightly that it has fallen to the lot of few even to suspect it. Now if it be necessary to account for this apparent irregularity of structure in such cases, may it not possibly have arisen, at least when the Nave and the Chancel are of different dates, which is very often, and indeed generally the case, from the custom of varying the orientation according to laws which seem to be for the present rather guessed at than determined.

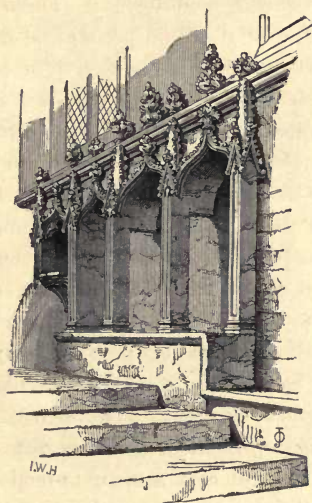
The Chancel. Reverting, then, to the Church of Patrington, the deflection of the Chancel from the line of the Nave which in this is sufficiently conspicuous, seems to call us to the contemplation of our Blessed Lord in the attitude of suffering and weakness on the cross: and with these reflections we pass through the miserable modern screen, into the Chancel. And here we have, as in almost every case, to lament the hand of the spoiler. The noble East window is partially blocked up with the contrivance to contain commandments, a very common way in which puritans and antimonianians have symbolized their opinion that the law is contrary to Gospel light. This window has also lost its painted glass; and its seven lights, and richly ornamented head no longer pour

" Their three fold tints upon the marble near
Faith, Prayer, and Love."

The four graceful decorated windows on either side, are equally shorn of their tints, and of their

“Bright radiance, and collateral light.”

Whatever stall and screen work there may have been is also gone, but the decorations in stone are left more perfect than in most cases. There are brackets remaining on either side the altar, and in the south wall are three very graceful sedilia, and a piscina.



Sedilia and Piscina.

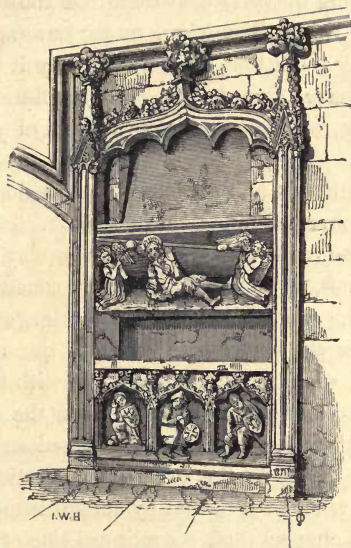
But the most remarkable part of the chancel is the Easter Sepulchre, which we never remember to have seen in any other church in so perfect a state. It is of four compartments, one over another, within a foliated and ogeed arch, flanked by buttresses having foliated pinnacles. The upper and third compartments are vacant. The second contains a representation in relief of our Blessed Lord's resurrection. He appears just rising from the tomb; and two angels, one on either hand, are

represented on their knees, waving their censers towards the figure of the Lord. In the lowest compartment, occupying as many niches, are three soldiers, watching at the sepulchre, in their attitude of fear, which the Evangelist describes: *for fear of him (the angel) the keepers did shake, and became as dead men.* The soldiers are of course represented in the dress of the time at which the sepulchre was erected. They have shields, with the following heraldic devices:—a lion rampant: a cross, and an eagle displayed with two heads. These are all of them common bearings, and it would perhaps be difficult to assign them to any particular families, even if a previous question were sufficiently determined:—how far, that is, we are to look on the devices upon shields which form part of the costume of figures introduced into ecclesiastical sculpture, as the arms of individuals. One would not think that a Christian Knight would choose to give his cognizance to one of the persons occupied in any act against the Redeemer: but it seems to be generally believed that some of the hideous, or otherwise unsavoury representations in ancient carved work are caricatures of individuals, brethren in the convent perhaps; and such representations would be scarcely accepted as compliments in the present day.* If such likenesses were introduced with the good will of the persons represented, the same tone of feeling would induce the gentleman of coat armour to lend his heraldic distinctions even to the watchers at our Lord's Sepulchre.

The Easter sepulchre is one of the appendages to ancient churches, most singularly connected with the highly imaginative, and we need not hesitate to say theatrical, services which had been already introduced, when the church of Patrington

* But when a little church, lately erected in imitation of the Norman style, wanted heads for a corbel table, it was gravely suggested that the clergy in a neighbouring town might be induced to perpetuate their likenesses, (it was not said how far they were to be distorted) in that form. The suggestion did not meet with the acceptance that its ingenuity deserved.

was erected. A consecrated wafer representing the body of our Blessed Lord, which had been in scenic representation entombed in the holy sepulchre on the night of Good Friday, was raised again in like fashion on Easter morn : and in all this the agency of more active personages than the carved figures beneath and above the tomb was required ; the clergy themselves taking their part, and representing, as is supposed, the several persons concerned.



Easter Sepulchre.

This use of the sepulchre conciliated for it a very large measure of respect and ceremonial homage, and it was often elaborately constructed and adorned, though very seldom to the same extent with that which we have just described. Lights were burned before the sepulchre, as well as on the altar, and on the rood-loft ; and it would seem that the prohibition against burning any other lights than the two which are still enjoined on the high altar was not always regarded ; and that while ultra-protres-

tant parsons went beyond the injunction, in taking away the two that were to remain, those who disliked the reform movement retained some which ought to have been removed: for Archbishop Cranmer in his articles of Visitation in the year 1547, asks whether the clergy "suffered any lights to be in churches, but only two lights on the high altar?" and again, "Whether they had upon Good Friday last the sepulchres with their lights, having the sacrament there?" of course there remains no use for the Easter Sepulchre, under our more simple and primitive service; but that is no reason why it should be converted, as we have often seen it, into a place for the tablet commemorating the virtues of some esquire of yesterday, or of his lady.

On the north side of the chancel was a door opening into a vestry, now converted into a chanel house.

The Roof. The roofs throughout the church are the original open timber roofs, of simple but elegant construction. They are given in the plate of details. Four large beams remain extended across the nave, and two in the north transept, below the roof, which have nothing to do with the composition of the roof, and somewhat detract from the beauty of the church. They are doubtless ties, rendered necessary by the absence of a tie beam in the ornamental portion of the roof. It is worthy of remark, also, that by careful inspection one may discover, in the chancel roof, a continued line of nails, projecting from the under face of each rafter; without any apparent use. But at the south end of the westernmost rafter there remains a small portion of moulding, and this was doubtless continued at one time through the roof, being attached to the rafters by the rails which have now lost their office.

Monuments. Few such churches as that of Patrington are so totally devoid of monuments of any interest and beauty. There are a few insignificant brasses, and in the aisle is a stone lid of a coffin with the old and most happy device, the cross of calvary

with a foliated head.* The transepts are disfigured with modern tablets, the greatest praise of which is to leave them undescribed. We cannot do better than give the following remarks from Poulson's Holderness, on the subject of such monuments. "There are numerous common place tablets and monuments in the Transepts, which, instead of contributing to the decoration of the fabric, are unsightly excrescences, and record nothing more than may be found in the parish register. Surely it would be better to perpetuate the memory of the departed, and to commemorate their virtues, if virtues they had to commemorate, by contributing to the repairs of a roof, or a tower, or a spire, or even removing one defect in this splendid edifice, the cold and comfortless glare occasioned by too much light, which can only be subdued by painted glass. The rich and mellowed hues of 'the storied pane,' would produce the glowing yet sombre effect which, no doubt, once was a characteristic of this Church." The volume from which this passage is transcribed, was published in 1841; and we cannot better acknowledge the help that we have received from it in the course of this description of Patrington church, than by thus adducing it as one of the first works which threw out so happy a suggestion for memorial windows, or other decorations, or additions to the church. Indeed we have found "Poulson's Holderness" far superior to most local topographical works, in the feeling with which ecclesiological subjects, (the most interesting by far, and the most important within their sphere) are treated.

Glad indeed shall we be to hear that the hint has been carried out in this case. There are but scanty traces of stained glass, throughout the church, and it is wanted every where, and every where the architecture of the windows is beautiful, and would display it to the best advantage; yet we cannot express a wish that in the present state of this art, so beautiful a structure should be supplied with painted glass, without adding that very

* See the Sheet of Details.

great care should be taken that the glass, if bestowed, should be worthy of its destination. There is a meagreness and a glare of colours, bright but not rich, raw and unsubdued, in all but the very best windows of the present day, which loudly ask for some attempts on the part of those who have opportunities to study the subject, to improve on the present methods of preparing painted and stained glass. The very trees may be seen waving behind the gaudy and flimsy picture, or pattern, as it is now managed. The glass wants thickness as well as colour, and translucency rather than transparency. To cry out "We cannot imitate the old glass," and to repose in the indolence of despair is absurd. The real truth is, there is not yet a sufficient inducement to ordinary artists in glass to attempt it. To a careless eye, the bad substitute of the market is finer and brighter than the old rough looking material; and at present there are not enough who are dissatisfied with what actually pleases the many, to create a demand for anything better. It is perhaps too much to expect that the attempt should be made by those who are already abundantly occupied in supplying the inferior article now in request: and any interference on the part of an individual, who may want at the most some two or three hundred feet of stained glass, would be too insignificant to be attended to. But the Architectural Societies might take up the subject, and by their influence, more than by their patronage, make the production of glass worthy to fill the exquisite tracery of our old windows, worth the while, not merely of the two or three persons who are now worthily engaged in it, but of so many artists that there may be a fair competition. Where we have the motive to apply them, we are inferior to the middle ages neither in science, nor in ingenuity, nor in art; only let us turn our energies and acquirements in this direction, before more windows are spoiled by the present "Brummagem" systems of glass painting and staining, and we need not doubt of our success.

We may add perhaps a few suggestions on the repairs and improvements loudly called for in Patrington church. Those which are really necessary are chiefly connected with the roof, which cannot be thoroughly repaired but at considerable expense. The patronage is in a learned and ecclesiastical body, and it is perhaps not too much to say that to call attention to the need, is sufficient to have it not only done, but done as it ought to be.

The removal of the huge reredos, if such it can be called, painted with the commandments, and of the pews, closets and galleries throughout the church, with the substitution of open seats, would be so very great an improvement, that we cannot but hope that it may ultimately be effected by the good taste and good feeling of the little town of Patrington. It would be a noble application of a sum which would really require some little self sacrifice to expend on the church; but the truly religious are at once ready to say, so much the better.

In suggesting repairs, we of course feel that we are speaking practically, and with hope that it may be done: and we close our account of this noble church with a cheerful assurance, that even in the description of its beauties and dimensions we are also speaking practically, and with a hope that the time is not far distant, when such models shall really be sought for, by those who are erecting new churches. The greater munificence and the greater taste now springing up in happy combination, may well suggest this glad anticipation.

The dimensions of the church are as follows:—

*E*xterior.

	Ft. In.
Height of Nave and Transept.....	24 6
Height of Chancel	26 0
Height of Nave, Transept, and Chancel, to the ridge of the Roof..	45 0
Height of the Tower.....	84 0
Height of Tower and Spire.....	180 0
Height to top of Weathercock	189 0

Interior.

	Ft. In.
Length of Nave.....	52 0
Breadth of Nave	38 2
Length of Transept	86 0
Length of Chancel	50 0
Breadth of Chancel	21 1
Breadth of Transept.....	39 2
Height of pillars	12 8
Height of Arches	18 8
Total length of the Church	141 2

The substance of this description of Patrington Church was communicated to the Yorkshire Architectural Society in a paper by the Rev. Geo. Ayliffe Poole.

Chapelry of South Skirlaugh.*

South Skirlaugh being only a township of the parish of Swyne, little need be said of its local history, and for that little we shall acknowledge our obligation to Poulson's "*History and Antiquities of the Seignory of Holderness.*"

South Skirlaugh is returned as a soke to Aldbro' of four carucates. It is on record that it was early in the possession of the abbot of Thornton, in Lincolnshire, and that he was summoned, 21 Edward I. by a writ of *quo warranto*, to prove by what right he claimed to exercise certain privileges in his several lordships in Holderness, amongst which Skirlaugh is named; upon which he pleaded his grant from King Henry II. In 20. Edward III, the Prioress of Swyne, and the Abbot of Thornton held two carucates and three bovates in South Skirlaugh, in pure alms. April 16. 3, Henry IV. Sir Robert Hilton, Knight, and John Redness, quit claim to Walter Skirlaugh, bishop of Durham, all right in lands and tenements in South Skirlaugh.

* South Skirlaugh is pleasantly situated on the south bank of a little stream called Skirlaugh Beck, which separates it from North Skirlaugh. Both North and South Skirlaugh are in the parish of Swyne, in the Deanery of Holderness, the Archdeaconry of the East Riding, and the Diocese of York, and about nine miles north-east of the town of Hull.

38. Henry VIII. William Coleman held lands here and in North Skirlaugh of the King, as of his manor of Woodhouse, parcel of the monastery of Thornton. 22. Elizabeth, Henry Constable Knight, by livery held in Skirlaugh *in Capite*.

The manor is partly copyhold.

The lands secured to Bishop Skirlaugh, or parts of them, are doubtless the chapel estate still under the management of the chapel warden, and the rents of which are applied in the repairs of the edifice, and in the expenses of divine service performed in it. The whole proceeds of the estate amounted in 1823 to £36. 3s. 10d., and of this £26. 5s. was applied to the maintenance of the minister of the chapel, who had no other emolument. Thus at the spoliation of the monastery of Swyne, which was once charged with the maintenance of a priest in Skirlaugh, and at the suppression of the chantry for two priests by bishop Skirlaugh, not only were the funds appropriated by the munificent founder to the repair of the chapel diverted by dire necessity from their use, and applied to the maintenance of a minister, but the pittance thus secured was but the miserable sum of twenty-five guineas. Divine offices must languish, and sacred edifices must perish, that some court sycophant or agent of a robber prince may be rewarded for his catering to the royal fancies, or still more criminal instrumentality in his unrighteous purposes.

Let us here however pause a moment, to trace the evil in this and the like cases to its real source. We do not excuse, we cannot even palliate the monstrous robberies of Henry VIII. and his crew. But it must be remembered that *appropriations* preceded *impropriations*, and in a great majority of instances led to them. It was the greediness of monasteries that first impoverished vicarages, and the spoliation of the monasteries only perpetuated the evil. Nor indeed was the prioress of Swyne more liberal in this matter than the heads of other conventual houses, for the first notice which we have of the existence of a

chapel in Skirlaw is in a judgment of Abp. Merton, (A.D. 1337), in a suit in his court Christian, at York, between the prioress of Swine appellant, and the inhabitants of South and North Skirlaugh, Arnall and Rowton defendants, in which he enjoins the prioress of Swyne and convent there to find and maintain a chantrie in the chapel of South Skirlaugh, which chantrie had been withdrawn by the prioress, and that withdrawing was the cause of the suit. It is enjoined moreover that the inhabitants of those towns shall find, and perpetually, at their own costs, maintain one fit priest, to celebrate and serve every day in the chapel of South Skirlaugh, who after he has been presented by the prioress and convent of Swyne, and admitted thereunto, shall, without prejudice to the mother church of Swyne, as stipendiary curate, exercise cure of souls, and shall answer and satisfy the said prioress and convent, out of the fruits, obventions, and profits, belonging to the said chapel. Also that the inhabitants shall find books, chalice, vestments, lights, bread and wine, and other necessaries for the said chantrie, and shall repair and rebuild the said chapel, and bear all other burdens incumbent thereon, And to the sustentation of the said chantry the said prioress and nuns shall pay 36s. 4d. sterling to the stipendiary priest in the chapel for the time being, and moreover the said chaplain shall have two oxgangs of land in the territory of South Skirlaugh; and the master and convent of Swyne shall also give him one penny out of every oxgang of land which they hold in Skirlaugh, and henceforth shall not require that 5s. per annum, which the said inhabitants were wont to pay them in times past. And, that the mother church of Swyne might not be defrauded, he furthermore ordained that the inhabitants of those towns shall repair to the parish church of Swyne on the feasts of Easter, and the assumption of our Lord, as they were wont to do in times past.*

* Torres' MSS quoted from Poulson.

A portion of the chapel estate consists of two cottages, one of which is used as a part of the school house. This school was endowed by Marmaduke Langdale, by will, dated August 1, 7. James I., (1609), and the words of the will give a curious instance of the connection between the offices of parish priest and village schoolmaster, which is contemplated as frequently necessary in the seventy-eighth canon* on account of the poverty to which ecclesiastical persons were reduced, and which Marmaduke Langdale seems to have presumed would take place as a matter of course in the instance of south Skirlaugh: indeed he felt, and justly too, that he was conferring a boon equally upon the children of the chapelry, and upon the poor and painful minister of the chapel, when he endowed a school with £20 a year, on the presumption that the minister would be schoolmaster; how far however such a gift might confer the privileges of enjoining rules of living, and reading a homily from his grave may be questioned, the testator himself however has no doubt, for he says "I give £20 per annum to the maintenance of God's service, preaching and pronouncing God's holie word, and teachinge of poore children at the chapel of South Skerley, so longe as the chapel may be suffered, and God's service there to be sunge or saide, soe that the minister and priest there be a painful preacher of the word of God, to edifie the congregation there and thereabouts; and every week once, to make a sermon, at the least, and to be such a teacher, as is an honest, virtuous godly man, to leade a single life, neither to be a married man, nor to take or marry a wife for his own use or company, neither to be a whoremonger, fornicator, or drunkard, nor a great company keeper, but a civil, honest man in livinge, to all mens judgements; and to behave

* "In what Parish Church or Chapel soever there is a Curate, which is a Master of Arts, or a Bachelor of Arts, or is otherwise well able to teach youths, and will willingly do so, for the better increase of his living, and training up of children in principles of true religion; we will and ordain that a license to teach youths of the parish where he serveth be granted to none by the ordinary of that place, but only to the said Curate, &c."

himself according to God's holie lawes, statutes and injunctions, and not to run a fleshinge and eating flesh of forbidden dayes, contrary to the injunctions and orders of the holy church, and the king's majesties wholesome and godlie laws, for I do thinke that a dutiful minister, a painful preacher, and a diligent teacher of children in that place at Skerley chapel, shall have little occasion to have the use or company of any woman, but rather drawe him to folly, covetousness, to hatred, and malice, and other ungodlie exercises by reason of such charge as would growe upon, being in such a bare and barren place as Skerley chapel stands in."

Notwithstanding the rule of celibacy which Marmaduke Langdale imposed on his clerical pensioner, he seems to have been no enemy to matrimony in general, for he gave £100 for this among other charities, towards the marriages of poor servants and poor labourers that should be married at South Skirlaw, Rowton, North Skirlaw, and Arnold.

If there be little interest in these records relating to Skirlaugh, the memorials of one great man which this retired village produced abundantly compensates for the barrenness of details. The name of Walter Skirlaugh, bishop of Durham, has already occurred more than once, and it is a name which ought to be dear to the churchman, and doubly dear to the Ecclesiologist. With the exception of the Saxon Wilfrid, who founded the monastery of Hexham, who erected the minster of Ripon, and restored that at York,* and his own contemporary William of Wickham, there is no single person to whom ecclesiastical architecture owes more than to Walter Skirlaw.† A slight sketch of his life will serve to relieve, not unprofitably, the sameness of parochial records, and architectural details.

* Might we propose to the Yorkshire Architectural Society for a seal or book plate, St. Wilfrid sitting on his Episcopal chair, holding a Church in his left hand, and a crosier in his right, and surrounded by the legend *Sanctus Wilfridus Ecclesiam Ripponensem Edificabit, Eboracensem Restaurabit.*

† "In token whereof his armes are sett upp in most Churches and manor-houses of any other Bishop." MSS. Hunter.

Walter Skirlaugh was born in the parish of Swyne, and in the township of Skirlaugh, before the middle of the fourteenth century, but the exact date of his birth nowhere appears. His armorial bearings, six ozier wands interlaced in cross,* is supposed to bear allusion to the occupation of his father, who is said to have been a sieve maker; but it is far more probable that such a bearing would refer to a more remote ancestry; and more probable still that the parentage is invented from the coat, which is by no means of uncommon character, and not the coat assumed with reference to the parentage.

Public records first acquaint us with Skirlaugh during his education, which was concluded at Durham House, Oxford, where he proceeded D.D. His first preferment was to the Archdeaconry of the East Riding. In 1370 he was made prebendary of Fenton, and in four years afterwards he appears as an official in the Archbishop's court. He was consecrated Bishop of Lichfield in 1385, but he had sat in the chair of St. Chad but one year, when he was translated to Bath and Wells; and from thence again in 1389 he was translated to Durham. In the following year his episcopal jurisdiction was extended by Pope Boniface IX over the subjects of the English King within the diocese of St. Andrews, the Bishop of which was then an adherent of the Antipope Clement, in the great schism which divided the nations of Christendom.† In these scenes of trial

* Appended to a summons of the array of his Ecclesiastics, the Bishop's seal bears his arms twice repeated, and in one coat the ozier wands are interlaced in saltire, in the other in cross.

† It may be interesting to see in what terms Boniface speaks of the Antipope and his adherents. "*Pastoralis officii cura, nobis immerito ex Alto commissa, cor nostrum continua pulsat instantia, ut gregem nobis creditum a noxiis et adversis preservare solita diligencia studeamus, et oves nobis commissas, ne luporum paciantur incursus et eorum morsibus lanienter, satagamus nostræ protecconis munimine confovere. Cum itaque, sicut accepimus, quidam iniquitatis filius in ecclesiam sancti Andree in Scotia, per dampnacionis filium Robertum olim Basilicæ XII apostolorum p..* cardinalem, nunc Antipapam, qui se Clementem ausu sacrilego nominat, se presumpcione dampnabili procuraverit et fecerit intrudi, et eam detinet indebite occupatam.*"

* The marg'in is occasionally pared away by the knife of a modern binder.

and difficulty to all Christian hearts, we gladly deduce from the few traces of his interference, that bishop Skirlaugh laboured most of all to live in charity and good works.

Nor does his name occur among either the favourers or harsh opponents of the Wiclifites, then increasing in number and violence. The good bishop was intent on works of munificence, and was employed in providing for the spiritual wants of his native village, at the very time when the principles of the parson of Lutterworth were most violently agitated, and were rapidly working to the desecration of churches and the spoliation of ecclesiastical endowments. We have seen that there was a chapel already in South Skirlaugh, and a chaplain provided by the prioress of Swyne: the chapel was probably poor or decayed, and the first notice of the liability of the monastery of Swyne to provide a chaplain shews also how unwillingly the burden was borne. The bishop therefore meditated the erection of a beautiful chapel, and the maintenance of two chantry priests, who should have cure of souls in the chapelry, and perform also other offices which used to fall on the hired chaplain of the prioress of Swyne.

“This Chapel he built in the latter end of King Richard II. his reign, or beginning of Henry IV.; for, in the first part of his reign, he procured Henry Fourth’s license to Walter, to give to the abbot of Thornton, in Lincolnshire, 17 mess., 2 tofts, 302 acres of land, 56 acres of meadow, and 6s. 8d. rent, with their appurts. in Barow, Ulsebie, and Grimesbie, valued at 18 marks per ann.; and 5th Jan., 5. H. IV., he procured license of Richd. Scroop, Abp. of York, to the same purpose. And being thus prepared, 2nd May, 6. H. IV., by his writing under his seal, he foundeth one chantry of two chaplains, in the chapel of Skirlaw, and Robert Brynston and Wm. Skirlaw, priests, are the first chaplains by the founder institutions; and thereby he ordains good laws for the establishment and ordering of their pensions and celebrations, and of themselves, as also for

their habitation and future presentation ; and afterwards procures the consent of the chapter of York and of the prioress and convent, to his ordination.”*

While the bishop was thus engaged in laying the foundation of his chapel at Skirlaugh, he was summoned to perform a part which we should now think foreign from a bishop's office. In 1400, the Usurper Henry IV., dreading a descent from France in behalf of the deposed Richard, son-in-law of Charles VI., directed his writ to Walter, bishop of Durham, ordering an array of all the clergy in his diocese, with the quota of forces which they were bound to render in such cases : and the episcopal mandate issued accordingly, and the array assembled on St. Giles' morn, March 24, 1400. But on the murder of Richard, the threatened invasion passed off, and the forces assembled departed in peace to their homes, and nothing thenceforward disturbed the repose of his episcopate, of which the following short summary, translated from the latin history of William de Chambre, shows how ample a portion was expended in deeds of munificence, and in the exercise of his skill as an architect to public and ecclesiastical purposes.

Walter Scirlawe was translated from Bath to Durham on the 3rd day of April, in the year of our Lord one thousand three hundred and eighty-nine, was consecrated† bishop of Durham in the same year, and sat eighteen years. He built the bridge of Shincliffe, and the bridge of Yarm ; for which latter he purchased certain lands, which he afterwards gave for the repairs of the said bridge : he built also the bridge at Auckland, and he raised the great stone gateway at Auckland from the foundation to the topstone at his proper charges. He built also the great bell tower of Howden, (*campanile de*

* Mid. Bail. Miscel., quoted from Poulson.

† *Consecratus fuit*, but as he was already a Bishop he required no consecration. It should rather be, he was confirmed, or enthroned.

Houldon,)* in the county of York, which he caused to be made of a great size, (*summæ magnitudinis*,) that it might afford a place of refuge to the people of Howden, if there should chance a great inundation of their town. He laid out also vast sums in the repair of the said church; and he erected an exquisitely beautiful chapter house (*domum capitularem perpulchram*) adjoining the same church. He built also the manor house of Howden, and laid out besides considerable sums in the buildings on the said manor. He also constructed a great part of the bell tower or lantern as it is commonly† called, of the Minster Church of York, and placed his arms in the centre of the work. (*Magnam partem campanilis, vulgo lantern, Ministerii Eboracensis contruxit, in medio cujus operis arma sua posuit.*) There also did he found a chantry, on the south angle of the cross of the said church, where he endowed a chantry priest for the perpetual celebration of the mass for his soul. He expended six hundred pounds in the erection of the cloisters in the monastery of Durham. He gave moreover three hundred and thirty marks towards the erection of the dormitory, and to the construction of the cloisters, his executors gave three hundred pounds, he himself having already given two hundred.‡ And on all these buildings he placed his arms, viz., six oziers interlaced after the manner of a sieve. (*6 virgas vicissim flexatas, in forma crebri.*) He lived ever in the highest estimation with his prince, and died in the year of our Lord one thousand four hundred and six, and lies buried on the north side of the choir of the church of Durham,

* Those who are acquainted with this once splendid church, will be glad to see that the Lantern is about to be restored with the assistance, and under the direction of the Yorkshire Architectural Society. When will the restoration, or at least the defending from further decay of the singularly beautiful chapter house follow? There is scarcely a more exquisite little gem than this among all our ecclesiastical remains; but it is crumbling away, and all its minute foliations are fast losing their sharpness, from exposure to the weather. A roof, and glazed windows, though but temporary, would be well bestowed here.

† And much more properly, as well as more commonly, for the bells never, as they do at Howden, hung in the Central tower of York Minster.

‡ This was not probably in addition to the £600 mentioned before.

between two piers, before the altar of B. Blaise, (which was afterwards called Skirlaugh's altar,) beneath a marble stone, curiously wrought, and adorned with many splendid images in brass, with his own effigy elaborately wrought in brass, in the midst of the tomb. Upon his breast is this inscription: "CREDO QUOD REDEMPTOR MEUS VIVIT, ET IN DIE NOVISSIMO DE TERRA SURRECTURUS SUM ET IN CARNE MEA VIDEBO DEUM SALVATOREM MEUM." And all around the tomb is erected a high iron lattice (*clatrum*) of curious workmanship, within which daily mass was said for his soul; and right opposite the tomb, on the north side, there was constructed a stone bench of the length of the space between the two piers *sedile lapideum longitudine columnarum distans*, all along which his arms are placed repeated in a row.*

This honourable place of sepulture bishop Skirlaugh had secured to himself before his death, as appears from the following license granted by the prior and brethren of Durham to bishop Skirlaugh, to be buried within the church.

"To the most reverend Father in Christ and Lord Walter by the grace of God Bishop of Durham, his most devoted son, John the prior, and the convent of the church of Durham, obedience, reverence, and honor, with the most perfect mind to do his pleasure! O most reverend Father and Lord, we are bound by the institutes and precept of our order earnestly to supplicate the Lord in behalf of our benefactors, that they may receive, for the benefit which they have conferred on us upon earth, eternal rewards in heaven: and contemplating with the internal eyes of our minds, the many and great signs of your paternal affection which your most evident love towards us has displayed; in that you have often relieved our want out of the means which God has given to you; in that you have rescued

* Hist. Dunelm. Wil. de Chambre, cap. v. De Walter Skirlawe Episc. Dunelm. p. 144. Surtees, ed.

our college at Oxford from decay and destruction; in that you have largely added precious vestments and ornaments to our church; and above all in that you have most liberally expended of your wealth in the construction of a dormitory,* especially appropriated to our comfort, we should ourselves be obliged to remember you of all persons in our prayers.

“Wherefore, although all your honorable predecessors have been buried, according to ancient custom, in our chapter house,

* The indenture between the prior and convent of Durham, and John de Mydylton mason, concerning the building of the dormitory, is so valuable as an architectural document, that we shall be excused for transcribing it at length. It is given in the Surtees edition of the *Scriptores his.* appendix No. clx. “Hæc Indentura, facta inter Johannem Priorem ecclesiæ Dunelmensis et ejusdem loci Conventum ex parte una, et Johannem de Middelton cementarium ex parte altera, testatur, quod prædictus Johannes cementarius promisit, et manucepit, ac se obligavit, ad edificandum et de novo construendum muros Dormitorii infra Abbatiam Dunelmensem situati, modo et forma inferius expressatis. In primis, idem cementarius suis sumptibus et expensis fieri faciet de novo unum murum, ex parte occidentali ejusdem Dormitorii, qui quidem murus se extendit in longitudine a Monasterio Dunelmensi usque ad finem australem ejusdem Dormitorii, et in altitudine sexaginta pedum; una cum bretissementis, si necesse fuerit, secundum voluntatem ipsorum Prioris et Conventus; et erit exterius de puro lapide, vocato achiler, plane incisso, interius vero de fracto lapide, vocato roghwall, et de bono calce bene et sufficienter mixto cematè compositus. Erit eciam planus murus et in fundamento spissitudinis sive latitudinis duarum ulnarum, cum quatuor bonis et securis scarcementis, vel pluribus si oporteat fieri, secundum formam cujusdam exemplaris præsentibus identuris annexi. Erunt etiam in eodem muro quatuor ostia, vel plura si necesse fuerit, bona et convenienciam, et de bono et competenti opere, pro introitibus et exitibus oportunis; cum uuo bono botras et substantiali inter finem dicti muri et le sowthgavill. Erunt eciam sub volta ejusdem domus in muro prædicto novem fenestræ lapideæ; de quibus quinque erunt sculpturæ et similitudinis mediæ fenestræ in domo Comunarii situatæ, vel melioris; quatuor vero aliæ fenestræ erunt competentes, et de bono opere, pro voluntate dictorum Prioris et Conventus eligendæ. Quilibet vero bini lecti monachorum, supra dictam voltam, habebunt unam bonam fenestram pro suis studiis competentem; quæ quidem fenestræ erunt ejusdem formæ cujus est fenestra studii vicinioris ecclesiæ ejusdem partis; et supra quodlibet studium erit unum modicum et securum archewote, supra quod, spacio competenti interposito, erit una historia octo fenestrarum, ejusdem formæ cujus est fenestra superior et propinquior parieti Monasterii prædicti in Dormitorio prædicto; et desuper istam historiam fenestrarum erunt honeste alours et bretesmontz batellata et kinnellata; quæ quidem alours et bretismentz erunt de puro achiler et plane inciso, tam exterius quam interius. Murus vero orientalis ejusdem Dormitorii, inter Monasterium prædictum et Refectorium dictæ Abbatibiæ, a superficte Claustrii erit planus, cum securis scarcementz necessariis de mundissimo lapide achiler, plane inciso exterius, et roghwall enterius; cum studiis et fenestris tam inferioribus quam superioribus, ejusdem sectæ cujus erit murus alius antedictus. Et erit le beddyng cujuslibet achiler ponendi in isto opere longitudinis unius pedis de assisa, vel longioris. Erit eciam le sowthgavill ejusdem Dormitorii, a parte inferiori usque ad altitudinem competentem, de puro achiler exterius, et inferius de roghwall; cum latitudine, spissitudine, bretismentz, et alours, muris antedictis correspondens et conveniens: in quo quidem gavill erit una magna fenestra, ad voluntatem et arbitrium dicti Prioris faciendæ. Erit eciam in aliquo loco competenti per discrecionem dicti cementarii eligendo, assensorium

(four only accepted, whose bodies are buried in the church, in token of our special affection,) that ever hereafter when we shall stand to pray in the choir we may the more retentively hold the recollection of you and of your benefits, we will and concede, that after you have gone to your rest, your soul being called away to the Lord, your body may be buried on the north side of our choir, in the spot which you have already chosen, in full sight of our eyes: that while we see your monument

vocatum vvs, pro ascendendo supra dictum Dormitorium; et opus istud erit in parietibus adeo decentis formæ et fortitudinis, vel melioris, cujus est quædam turris in castro de Branspeth, vocata le Constabiltour; quæ quidem turris erit exemplar hujus operis. Et erit dictum opus finaliter completum infra tres annos festum Natalis Domini proxime futurum immediate sequentes. Et prædictus cementarius warrantabit et sustentabit voltam infra prædictum Dormitorium nunc existentem, adeo bono statu sicut est in die confectionis præsentium, absque aliqua deterioracione ejusdem. Et idem cementarius inveniet omnimoda cariagia, dicto operi quomodolibet oportuna; franget quareram; ardebit calcem; ac instrumenta ferrea, et lignea, alia quoque vasa quæcunque, cum scaffaldes, seyntres, et flekes, et aliis omnimodis necessariis oportunis, sumptibus propriis et expensis; exceptis quarera tam pro lapidibus quam pro calce, meremio, ac virgis pro dictis scaffaldes, sentres, et flekes, quæ dictus Prior assignari faciet eidem cementario infra spacium trium miliarium a Dunelm distancium Idem quoque Prior et Conventus, cum consilio et deliberacione dicti cementarii, muros antiquos in eodem Dormitorio nunc existentes prosterni faciet; et eorum fundamenta pure mundari, pro novo opere imponendo; quæ fundamenta erunt incepta et posita per consilium et deliberacionem dicti Prioris et Conventus. Et habebit idem cementarius omnes lapides et cementum de muris antiquis ejusdem Dormitorii prosternendi, et novos lapides pro eodem Dormitorio de novo excisos et ordinatos, ad suplecionem operis supradicti. Ita tamen quod faciat omnes fenestras antiquas et lapides de novo renovari, pro decore et conformitate dicti operis. Prænominati etiam Prior et Conventus dabunt prædicto cementario, quolibet anno, durantibus tribus annis supradictis, quondo præfatum Priorem contigerit liberacionem panni facere generalem, unum garmamentum de secta armigerorum Prioris. Dabunt etiam eidem cementario, durantibus tribus annis supradictis, victum in esculentis et poculentis pro ipso et garcione suo, quandocunque pro opere prædicto Dunelmi moram traxerit, et ibidem circa opus prædictum fuerit occupatus. Dabunt itaque dictus Prior et Conventus cementario supradicto pro qualibet roda operis prædicti quæ continebit sex ulnas et duas partes unius ulnæ squar, tam sub terra quam supra terram, decem marcas argenti: unde ad inceptationem operis supradicti idem cementarius percipiet præ manibus quadraginta libras argenti; et postea, cum perfecerit ad valorem sex rodarum operis supradicti, alias quadraginta libras; et sic tocien quadraginta libras quociens perfecerit sex rodas, modo supradicto; donec prædictum opus fuerit plenarie consummatum. Proviso tamen quod, ultra præmissa specificata, nichil quomodolibet sibi valeat vindicare. Et erit prædictus cementarius, et quatuor aliæ sufficientes personæ, obligati dictis Priori et Conventui in una obligacione, per concilium dictorum Prioris et Conventus facienda, in quadraginta libris singula vice qua quadraginta libras in forma prædicta idem cementarius receperit; solvendis eidem Priori, aut ejus successoribus, in casu quo idem cementarius defecerit perficere pro singulis decem marcis summæ prædictæ unam rodam operis antedicti sub forma et condicione superius memoratis. In cujus rei testimonium præsentibus indenturis partes prædictæ sigilla sua alternatim apposuerunt. Data die sabbati, in festo Sancti Mathei Apostoli et Evangelistæ, anno Domini millesimo ccc^{mo} nonagesimo octavo."

we may be incited to pray that you may receive abundantly of the favour of God, saying devoutly, "*Ejus in pace cum Domino anima requiescat, qui pro nostra requie corporali divitias suas habundantes effundere consuevit.*" In witness whereof our common seal is affixed to these presents. Given in our chapter house this sixth day of January, in the year of our Lord one thousand four hundred and four.*

One other monument of those times, connected with the burial of bishop Skirlaugh we must translate, and we are sure it will be with the good will of the curious reader.

"Instrument concerning the hearse [vereda†] and horses, with the whole of the furniture left [liberati] to the sacristan of Durham, for the mortuary of Walter, Bishop of Durham.

"In the name of God amen. Know all men by these presents, that in the year from the incarnation of our Lord, according to the reckoning of the Church of England, one thousand four hundred and six, on the seventh of May, the Reverend Masters Thomas Wiston, archdeacon of Durham, Richard Holme, John Hildyard, clerks, and Peter de la Hay, executors, as was declared of the Lord Walter Skirlawe, of happy memory, late bishop of Durham, deceased, with his late household, brought and caused to be brought the body of the said Lord Walter deceased, to the cathedral church of Durham, to be committed to christian burial in the same, in one "chare," (hearse) with five great horses drawing it to the said cathedral church; and that when the body had been thus brought, and placed in the said cathedral church, in the said "chare," they took his body from the said "chare" and carried and bore it into the said cathedral church. Which being done, Brother Thomas Rome, a religious, a monk, and a professed of the foresaid cathedral church, and appointed to the

* Quoted from the original document in Surtees Society's Hist. Dunem. Script. tres. appendix No. clxxii.

† In a former instrument of the like kind touching bishop Hatfield's funeral, it is called "una vereda, anglice j charyot."

office of Sacristan of the said cathedral church, claimed the said "chare" and the said five horses drawing it, with all the furniture to them pertaining, as of accustomed right due and belonging to the said cathedral church, and to him in the name of the same, as the mortuary of the said Lord Walter ; and so took the said "chare," with the said five horses, and ordered that the said "chare" should be left in the said cathedral church by his servants, and that the said five horses should be led to the Abbey of Durham : and of the said "chare" and of the said five horses be ordered and disposed at his pleasure, the said executors knowing that all and singular the premises were so done by brother Thomas, and suffering it, and not gainsaying, as was at that time evidently seen of me the undersigned notary, and there were present also men of credit, Richard Rypon, and Thomas Roose, clerks of the diocese of Durham, and many others, in great numbers, who were especially called to witness of the premises, and I, Thomas de Ryhall, clerk of the diocese of Lincoln,* &c."

One would have thought that the tomb so humbly desired by the bishop, and so lovingly granted by the prior and convent of Durham ; so richly adorned with appropriate devices, and so fondly described by the historian : above all consecrated by the so many virtues of him who lay beneath it, might have been spared by the spoiler's hand : but alas ! vain were the reputation of men, though the noblest of their race, were it only committed

"Saxis cinerum custodibus, ad quæ

"Discutienda valent sterilis mala robora ficus ;

"Quandoquidem data sunt ipsis quoque fata sepulchris."†

The barren fig tree of Juvenal is too sad a type in more ways than one of our desecrators of churches, and subverters of sacred monuments. The imagery and fine carved work of Durham cathedral fell under the charge of dean Whittingham, a zealous

* Translated from the original instrument in the Surtees Collection, appendix No. clxx.

† Juvenal, Sat., x.

iconoclast, who married Calvin's sister, and Skirlaugh's effigies and brasses are gone with the rest. The place which the tomb once occupied is covered with pews, and only the stone bench described by William de Chambre remains. It is as he describes it, in the north wall, and is of the same length as the space between the two piers, between which the bishop was buried. It is more than twenty feet in length and is richly panelled with the arms of Skirlaugh twelve times repeated. The shields are in a quatrefoil of good character, and between each pair is a niche of equally good workmanship.*

It would seem that the chapel at Skirlaugh was not finished at the time of the bishop's death, for he makes provision for the progress of the work in his will, from which we extract the following items. "Imprimis, he gave his soul to Almighty God his Creator, and his body to be buried in the church of Durham, between the two pillars on the north side of the quire or presbytery of the said church, where he had newly ordained his monument. He gave £200 to be distributed among the poor, and more especially his tenants. He gave £200 for purchasing priestly ornaments to celebrate mass in for the space of one year next after his death: to the church of Durham one golden chalice, with St. Cuthbert's image upon it, a better cloth for the high altar, &c.: to the prior of Durham 40 shillings, to the superior 20 shillings, to each of the monks present at his obsequies 13s. 4d., and for the celebration of masses for his soul. He gave £40 to Durham college, Oxford: to the fabric of the church of Durham 100 marks, and to that of Beverley £40: towards the work of the new dormitory in the priory of Durham 100 marks: to the fabric of the steeple of Howden Church £40. Item to the finishing of the chapel at Skirlawe, if it were not completed at his death, 200 marks, and as much more as should be necessary for the completion of the work.

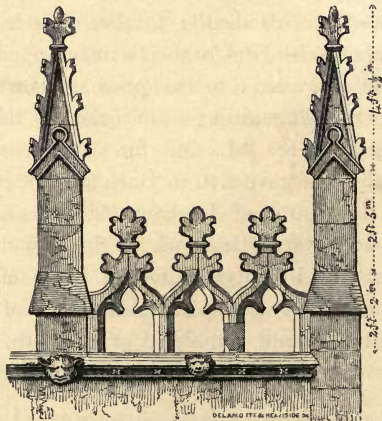
* For information on the present state of the tomb of Bishop Skirlaugh, I am obliged to Rev. James Raine, Secretary of the Durham Architectural Society.

The Chapel.

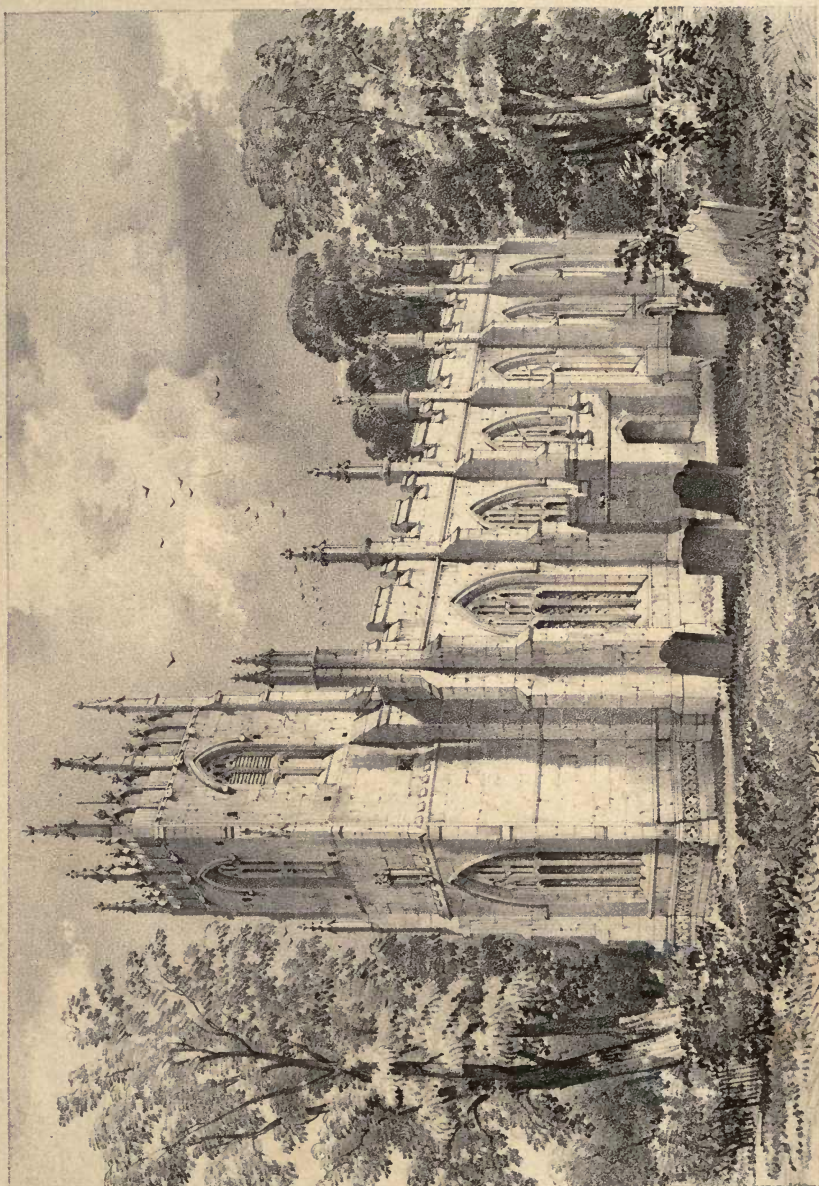
The chapel is dedicated to St. Augustine, and consists of a nave and chancel distinguished internally only, formerly by a screen and now by the chancel being left without pews, a north chapel, a south porch, and a tower. The structure though graceful is so simple and uniform that it requires very little description. It is of course, from the date of its erection, of early and pure perpendicular, of which style it affords an admirable study.

Exterior.

Tower. The tower at the west end is of three stages, supported by buttresses rising above the parapet in crocketed pinnacles. The basement is panelled in quatrefoils. The great west window is of three lights; a battlemented tablet runs round and above it, in the second story, in which is a crocketed niche where once stood, in all probability, a figure of the patron Saint. The third story is pierced with four windows, each of two lights, with trefoiled openings above the transom head, and surmounted by a dripstone terminating in heads. The parapet is of great elegance, as will appear on reference to the wood cut in the margin.

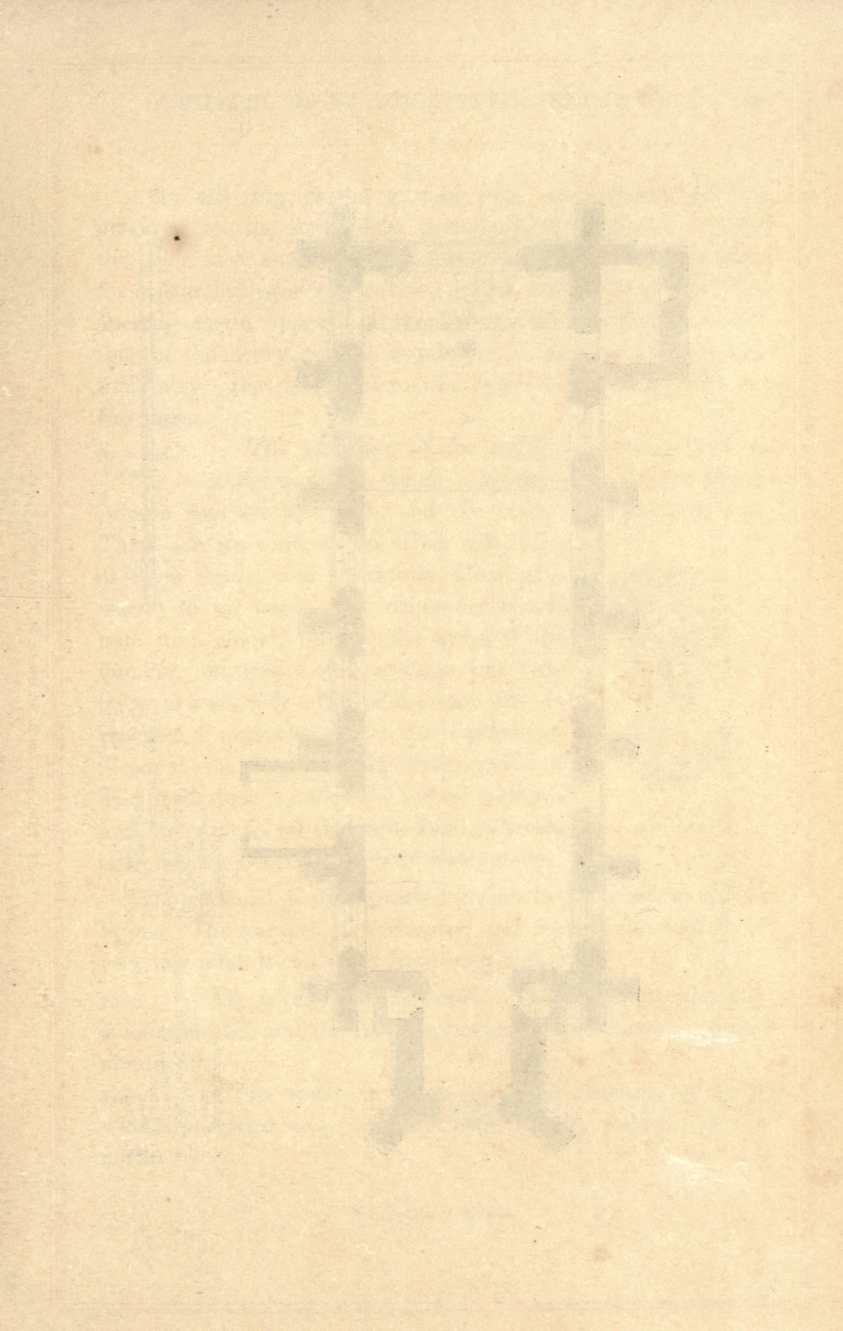


Parapet on Tower, with Centre and Angular Pinnacles.

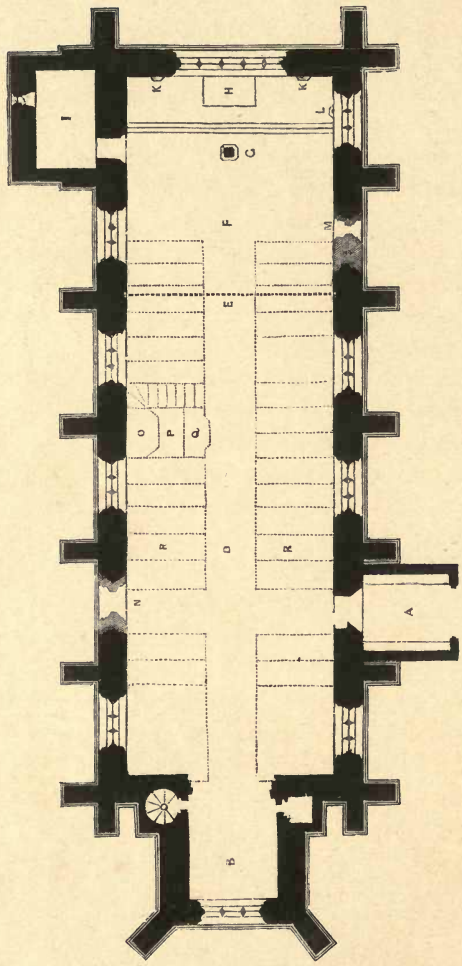


W. Brown del. et lith.

ST. DUNSTONS CHURCH, from the South West

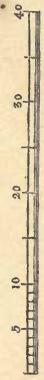


GROUND PLAN OF SKIRLAUGH CHAPEL.



- A. South Porch
- B. Tower
- C. Nave
- D. Position of Rood Screen, now removed
- E. Chancel
- F. Font
- G. Altar

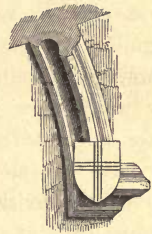
- L. Vestry
- K. K. Brackets
- L. Sacristy
- M. Priest's Door
- N. North Door
- O. P. Q. Pulpit Desk and Clerks Desk
- R. R. Pews



On referring to the ground plan, an opening will be observed on the south side, corresponding to that in which the stair case ascends. This must have been a mere closet, for it is arched over with rubble, a little above the door. The opening again appears in the belfry, but the floor is below that of the belfry, and it terminates, as the staircase does, a little above the door, where the exterior projection dies in the tower.

Nave and
Chancel.

The structure of the north and south sides is uniform, except where it is broken by the porch and priest's door on the south, and the vestry on the north east. There are six windows on either side, each of three lights, and gracefully filled with tracery in the head. The dripstones terminate in a shield, bearing the arms of the founder. Buttresses of three stages intervene between each pair of windows, and rise in crocketed pinnacles above the battlement, those at the angles rising above the rest. The north door is under the second window, and has a niche on the right hand, wherein once was the benatura, or holy water stoop.



Termination of
Dripstones.

The east end is distinguished by its larger window of five lights. The parapet is horizontal, and though the roof is of very low pitch it can never have been higher.

Porch.

The porch is battlemented. The arch of the doorway is four centred, and the doorway entering the chapel is richly moulded.*

Vestry.

The vestry is a low projection beneath the sixth window, lighted only by one little square window to the north.

* See plate of Details.

Interior.

The interior presents few objects which call for especial notice. The altar is a wooden board supported on iron brackets. The font is plain and octagonal, and stands in front of the altar rails, having been removed, contrary to the express law of the Church,* from the arch of the south door to the front of the altar rails. At either side of the altar is a bracket and in the usual place a piscina. The time at which the chapel was erected was the era of rich wood work, and doubtless much of the interior beauty of this chapel depended on its screen and stalls; but these, alas! have departed, to make way for closed pews and a gallery at the west end. They were sold about twenty years ago: whether for one tenth part of the price which any one would now give for them who has to fit up a Church, or for one hundredth part of the cost of furnishing them new, we have no means of knowing. The last generation was abundantly lavish of church furniture; and though we do not impute bad intentions it may be doubted whether it is not in some degree criminal to take the part of a salesman, without authority and without knowledge, and so to defraud the true possessors of the property, the Church of Christ, and the poor of His flock.

A portion of the rood screen has been found, and a section of it appears in the plate of details.

We cannot, of course, enter upon a detailed description of such things as pews and galleries; but we may mention one or two happy devices to overcome the inherent inconveniences of "high places" in the House of God, where all are at least

* Canon 81. There shall be a font of stone in every church and chapel where Baptism is to be administered; *the same to be set in the ancient usual place*; in which only font the minister shall baptize publicly.



W. Bevan del. & sculp.

INTERIOR OF ST. MICHAEL'S CHAPEL.

supposed to be lowly. The western gallery (which is entered by a staircase built into the tower) projects into the nave. Under it is a pue higher than the rest with drab curtains, and a table in the centre. The noise of feet above is ingeniously interrupted by a false ceiling over the pue, with saw dust in the space above it.

The windows were once filled with painted glass, Painted glass. but the parliamentary visitors, or some such sacrilegious barbarians, did their work effectually, and left only a few coats of arms.

The church is warmed by a stove set on a huge Warming. mass of stone, and one of the pipes finds exit at a north window.

We presume that to the head "warming" is to be referred the blocking up of the north door, and the introduction of two little devices (one at the south door, and the other at the door which leads under what was the *open* tower arch,) not mentioned so far as we can discover in any of the canons ecclesiastical, or in the "Instrumenta Ecclesiastica," or in the laborious catalogue of church furniture and decorations furnished by the "*Hierurgia Anglicana*": these are cards having the inscription, embellished with much flourishing, "Please shut the door."

The beauty of Skirlaugh Chapel, with its value as an architectural study, has caused it to be often engraved. There is a good view of it in Poulson's Engravings of Skirlaugh Chapel. Holderness. Britton has done it full justice in his *Antiquities*; and Pugin has made use of it in his "Contrasts," representing it on the same plate with St. Pancras, London, to which it does afford a glaring contrast indeed. We cannot mention Pugin's work, however, without observing, that if it be most just as a contrast of the architecture of this, and the fourteenth century, it is most unfair as a polemical work, which it is clearly meant to be, on the side of the Romish sect, against the catholic Church of England. Degraded as our ecclesiastical architecture

has become, it never was more so in the Church, than it has been in the hands of Romanists here, and of those who have not deserted the papal obedience abroad: nor is there more irreverence, more indecency of architectural arrangements and of whatever else comes within the scope of Pugin's satyric pencil in our churches, than in many a popish meeting house; and many a foreign church. And we need hardly remind the reader that for the revival of catholic art in the present day (if we may yet speak of it as revived,) we are not beholden, in the first instance to the party which Mr. Pugin so cleverly associates with whatever is beautiful and grand.

The following are the dimensions of Skirlaugh Chapel:—

Total length, exterior, 79 feet.

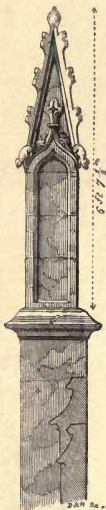
Breadth, interior, 22 feet.

—————exterior, including buttresses, 36 feet.

Height of the nave to the top of the battlements, 33 feet.

Height of the Tower to the top of the pinnacles 64 feet.

This description of Skirlaugh Chapel was communicated to the Yorkshire Architectural Society, by Rev. Geo. Ayliffe Poole, Hon. Mem.



Pinnacle and Parapet of Nave.



Section of a Fragment of Beam of Roodscreen



Section of String under Windows



Jamb of North Door.



Jamb of Priest's Door



Basement Moulding.



Jamb of South Door



Section of Cornice round Interior.

DETAILS, SKIRLAUGH CHAPEL.

Church of All Saints, Rotherham.

ROTHERHAM* is a considerable town both in population and importance, and a full notice of its history would be too long for a publication whose object is ecclesiological rather than historical. Something, however, we shall throw together on this subject, using the materials of Hunter, in his "Deanery of Doncaster."

Rotherham is situated near the junction of the Rother and the Don. The remains of a Roman encampment a little higher up the Don, with the occurrence now and then of Roman coins and pottery, indicate that this was a military station of the empire: yet Hunter advises the good people of Rotherham to be content with a Saxon antiquity. And indeed there is no sufficient evidence what exact site of the town was occupied by the Romans.

* Rotherham is in the West Riding of Yorkshire, in the Deanery of Doncaster, in the Archdeaconry of York, and in the diocese and province of York. It is approached by the North Midland Railway, and is only a mile from the Masborough station.

In the time of the Confessor, Rotherham had been held by Acun, as a manor of five carucates. It was then valued at £4: but by the time of the Conqueror's survey, the value had fallen to thirty shillings. The new lord had one carucate in demesne, and eight villains and three borderers, who had two carucates and a half. There was also a mill, which yielded a rent of ten shillings; and this, with the church, was Rotherham at the end of the eleventh century.

The manor was given by the Conqueror to the Earl of Morton, who had already, before the date of Domesday, subinfeuded Nigel Fossard; and by him and his heirs it was still farther subdivided among numerous feudatories. In the reign of Henry III., John de Vesci, the heir of Eustace Fitz John, who held of William Fossard, gave all that he possessed at Rotherham to the monks of Rufford. From a recital of his charter in the "inspeximus" of Henry III., we collect that he gave, as follows:—

"Eight oxgangs of land in Rotherham. This must have been the carucate which in the time of Domesday was in demesne.

"Totum dominium meum totius manerii mei de Roderham, cum omnibus pertinentiis, et advocationem mediatatis ecclesiæ ejusdem manerii de Roderham.

"The homage and service of Thomas de Furnival and his heirs for lands and tenements which William de Vesci my father gave to William de Furnival, uncle to the said Thomas, in Rotherham.

"The homage of the heirs of William de Cantilupe for lands and tenements given by William de Vesci. All rights in the lands and tenements of Hugh Frassel, of Rotherham, formerly rector of the Church of Peniston, which he holds of my fee in Rotherham.

"The homage of William Lovel, sou of William Lovel, for the tenement which he holds of me in Rotherham.

"The mill of the said town.

"The homage and service of the heirs of John de Lexington, which he owes me for land formerly Ralph Tilli's.

"The homage and service of other free tenants, customs, services, rents, cattle, and sequel of villains, wards, reliefs, escheats, lands, tenements, meadows, pastures, woods, waters, pools, fisheries, mills, bakehouses, suits of mill and bakehouse, suits and profits of courts.

"The lordship and half the market and fair of Rotherham.

“All other things named or unnamed pertaining to the said manor of Rotherham, saving the homage of John Dayvil for the tenement which Thomas Dayvil holds in Anstan, and the homage of Nicholas de Lyvet for the fees which he holds of me in Hooton, near the abbey of Roche.

“All which is given in pure and perpetual alms; Anthony Beak, Archdeacon of Durham, Walter de Cambou, Roger de Shirland, and others being witnesses.”

There had been contests between the Vescis and the Tillis, touching their respective possessions in Rotherham, which were happily ended by the passing of the rights of the Tillis also, whatever they might be, about the same time into the hand of the same monastery. The possessions of Ralph Tilli fell to the king by escheat, who enfeoffed John de Lexington with his lands in Rotherham and all their appurtenances, and the afore-said John, enfeoffed the abbey of Rufford of the same as freely as Ralph Tilli had held them.

About the same time that the monks of Rufford obtained the lay fee of Rotherham, the foreign house of Clairvaux became seized of half the Church. This possession they doubtless owed to the good offices of Stephen, brother of the before-mentioned John de Lexington, who was abbot of the monastery of Clairvaux. The Pope granted to the abbey the privilege of appropriating the benefice; and it was accordingly served by a vicar, to whom about a quarter of the value of the living was awarded for a stipend, and the rest was carried out of the kingdom. However, as it would be difficult and tedious to collect rents and profits from such a distance, the brethren of Clairvaux granted them to the monks of Rufford, for a fixed rent of £20. When the foreign houses were dispossessed of their rights in England, this rent became payable to the crown, and in 7 Edward IV., it was settled on the canons of Windsor.

In 1297, the valor of Pope Nicholas gives the state of the ecclesiastical revenues of Rotherham thus:—

	£.	s.	d.
Pars abbatis de Clervall.....	16	13	4
Vicar ejusdem partis	5	0	0
Pars Rogeri cum vicar' ejusdem partis.....	21	13	4
Pens. prioris de Lewes	1	6	8

Hence it appears that, although the house of Rufford had the advowson of the second mediety, it was not yet appropriated. This unhappy change, however, in the affairs of the Church of Rotherham, took place in 1349. Thenceforward until the dissolution, the monks of Rufford received the profits of the benefice, paying a vicar, for whom they were to provide a house, and a stipend of twenty-five marks: the vicar was to find bread, wine, lights, books, vestments, and other ornaments, and to pay procurations and synodals. The repairs of the church remained of course in the abbey.

In the next century, and while the church of Rotherham must have been still suffering from the robbery involved in its appropriation, its condition was greatly improved by the munificence of a native of the town, whose name is among the most honourable of the benefactors of his church and people. Thomas Scott, afterwards called de Rotherham, was born August 24, 1423. He had passed his childhood without instruction and discipline: but while he was yet a youth he was indebted to the superior instruction of a master in grammar, who came to the place of his nativity, for the learning which elevated him afterwards to the highest offices in the Church and in the state. Twice afterwards, on occasions of great solemnity, he refers to the benefit which he and others received from his master, as a gracious boon from The Author of every good gift. In the statutes of his college he says, "*Ubi etiam cum aliis, in puberem ætatem agentes sine literis stetimus, stetissimusque sic indocti illiterati et rudes ad annos plurimos, nisi quod, gratia DEI, vir in grammaticâ doctus supervenit, a quo, ut a fonte primo, instructi, DEO volente, et, ut credimus, Ducatum præstante, pervenimus ad statum, in quo nunc sumus, perveneruntque plures alii ad magna:*" and in his last will he speaks of the coming of the learned grammarian as happening "*Nescio quo fato, sed credo gratiâ DEI.*"

From Rotherham, where a little learning seemed to have come to a few, and to those few as it were by a particular providence, Thomas Scott went to King's college, Cambridge, and found himself in an university which had been long (by the goodness of the same God) the acknowledged seat of all sound learning. He was made one of the royal chaplains at the accession of Edward IV., and his promotions, both in the Church and in the state, crowded thick upon one another. He was secretary to the king, and keeper of the privy seal, and at last (1474) Lord High Chancellor: while in the Church he was successively Bishop of Rochester (1467), Bishop of Lincoln (1471), and Archbishop of York (1480). From his civil offices he fell at the death of Edward. Amid the distractions of the state, and the various claims of contending traitors, it was difficult to know which was the right, and still more difficult to divine which might be the successful cause: and Rotherham was committed for a while to the Tower, for giving up the great seal to the Queen Dowager, who had fled to the sanctuary of Westminster.

But before his disgrace with the king, he had begun a course of wise and pious beneficence which insured him a better name than a mere statesman can achieve.

On the feast of St. Gregory the great, in 1482, he laid the foundation of an edifice, which in the next year, by his metropolitan authority he erected into the college of Jesus, for a proctor and two fellows, to which were afterwards added by himself a third fellow, and six choristers: "ut ubi," to use his own words "offendi DEUM in decem præceptis suis, isti decem orarent pro me." The office of these bedesmen of the good archbishop was not, however, limited to prayer for the founder of their college. The provost was to preach the word of God in the parishes of Rotherham, Laxton, and Resterfield, and in other places in the diocese of York; one of the fellows was to teach grammar, poetry, and rhetoric; another music, especially

plain and broken song; the third writing and arithmetic,—and all freely. On all festival days they were to attend the quire of the church of Rotherham in their surplices; at other times to celebrate the divine offices in their own chapel. And they were yearly (on the 9th of April) to celebrate in the parish church the exequies of the founder's father and mother, and of King Edward IV; and after his own death, they were to celebrate its anniversary with the collect "*Deus indulgentiarum*," and to serve thirteen poor persons.

Beside all this he provided lodgings within the college for ten chantry priests in the parish church, five of whom were there residing when the foundation was dissolved. In short the college of Jesus was at once a school of sound learning, a nursery of religious discipline and offices, and a retreat of hospitality to christian poor and to brethren in the Church.

The college of Jesus is entirely destroyed: not so the nave of the parish church of Rotherham, which still remains a monument of the good taste, as well as of the munificence of the illustrious archbishop. Nor was the decent celebration of the divine offices in the church neglected, as the following catalogue of several articles of church furniture given by the archbishop will show.

"A large chalice with a patten upon which was inscribed the words, 'Benedictus qui venit in nomine Domini,' of the weight of 31 $\frac{3}{4}$ oz.

"A smaller gilt cup with a patten on which was the image of the Trinity. About the ciphum of the cup, inscribed, 'Calicem salutis accipiam, et nomen Domini invocabo.' Weight, 23 $\frac{1}{4}$ oz.

"A small cup, with the image of the Crucifixion on the foot. Weight 11oz.

"A gilt pax-bread, with the image of the Trinity. Weight, 11oz.

"A gilt pax-bread, with the image of Christ suffering. Weight, 5oz.

"A gilt pax-bread, with a beryl in the midst. Weight, 9 $\frac{1}{4}$ oz.

"A pax-bread, with a bone of St. Firmin. Weight, 11 $\frac{1}{4}$ oz.

"A gilt cross, standing on a great beryl. Weight, 53oz.

"A pair of crewets gilt, the words 'Jhesus Christus' inscribed upon them. Weight, 7 $\frac{1}{2}$ oz.

"Another pair of gilt crewets. Weight, 7 $\frac{1}{2}$ oz. A pixis. Weight, 8 $\frac{3}{4}$ oz.

"Two silver basons, partly gilt, having on the bottom foxes' heads. Weight, 2 $\frac{1}{4}$ lb.

“Six taceæ, with a cover for them, and a sun engraved on the bottom of each. Weight, 30oz.

“Twelve silver spoons, slipped in the stalley. Weight, 14oz.

“A suit of vestments of cloth of gold, for a subdeacon, deacon, and priest, with a cape.

“Another suit for the same, of red velvet embroidered in gold, with the words ‘Vivat Rex,’ with a cape of which the orfray was green.

“Another suit for the same, of red purple velvet, embroidered with flowers of gold, with a cape of the same.

“A vestment of red velvet wrought with flowers of gold, having upon the orfray upon the back, an angel bearing in his hand this scripture, ‘Sanctus.’

“A vestment of blod (query, blood coloured silk?) covered with flowers.

“Another vestment of red silk wrought with lions.

“Another vestment wrought with gold upon velvet, broidered with pearls, having on the back the image of St. Catherine.

“A vestment of red bawdkyn, wrought with trees and lions.

“A Cope of cloth of gold, grounded green, with orfries, rich and sumptuously wrought.

“A corporax case of white and red, wrought with gold.

“Six altar cloths of red silk.

“Six curtyns of red silk.

“Two altar cloths of linnen, consecrated.

“Three cloths to lay over the altar, consecrated.

“A mitre of cloth of gold, having two silver knobs enamelled, for the use of the barn bishop.

“A carpet for the chapel, in length $1\frac{3}{4}$ yd.

“A beautiful missal, ‘secundum usum Ebor,’ richly illuminated, beginning on the second leaf ‘Omnis Judæa.’

“Another beautiful missal, of great value, written and illuminated as the foregoing, beginning on the second leaf ‘Post Diac,’ but secundum usum Sarum.

“A large antiphonarium, new and beautiful, ‘secundum usum Ebor.’ In the second leaf, ‘Sta pectoris.’

“Another antiphonarium of the same kind. On the second leaf, ‘Ad custodiam.’

“A new and beautiful graduale, ‘secundum usum Ebor.’ On the second leaf, ‘In te confido.’

“Another new and beautiful graduale, ‘secundum usum Ebor.’ On the second leaf, ‘Non erubescam.’

“A portiforium, ‘secundum usum Ebor.’ On the second leaf, ‘Deus qui.’”

It is a noble testimony to such men as Archbishop Rotherham, that one has not room in an ordinary work to specify all their acts of beneficence: we shall add summarily that he was a great benefactor to the Universities of Oxford and Cambridge, and

that he left his successors a very rich mitre, to supply the place of that which had been taken from Archbishop Nevil by Edward IV, and the jewels in it added to those in the crown.

We return to the general history of Rotherham.

In king Henry's valor the gross profits of the rectory are stated at £67. 13s. 4d., out of which the following payments were to be made:—

The Vicar's stipend,	£.	s.	d.
Pension to the Dean and Canons of Windsor,	16	13	4
Pension to the Prior of Lewes,	1	13	4
Pension to the Archbishop,	1	6	8
Pension to the Dean and Chapter,	0	13	4
Synodals,	0	7	8
Procurations,	0	5	8
A salary to the Cantarist of Laxton of the grant of } John de Lexington,	3	6	8
	£44	6	8
Leaving a clear profit to Rufford of	£23	6	8

Rufford was granted at the spoliation of the church by Henry VIII to the Earl of Shrewsbury, and with it passed the impropriation of Rotherham, which has descended to the present owner, Lord Howard of Effingham.

Among the architectural remains at Rotherham must be noticed the chapel on the bridge. It is far inferior to that in a similar position at Wakefield, but unhappily has shared a similar sacrilegious perversion from its original use, having been converted into a jail. Its architectural features* do not very loudly call for restoration; but its sacred character demands its restitution to Almighty God.

Hunter gives the following catalogue of the Rectors and Vicars of Rotherham. :—

* It is thus described in "Buckler's Remarks on Wayside Chapels:"—

"The chapel at Rotherham approaches nearly in dimensions to that of Wakefield. Their interior admeasurements are respectively 32 ft. by 14 ft., and 40 ft. by 16 ft. 8 in. The design of the chapel at Rotherham is plain: there have been two windows on each side, one at the east end, and one high up, and of small size, at the west end over the entrance. The peditments and side parapets are embattled, and terminated with numerous crocketed pinnacles. The mullions and tracery of all the windows have been destroyed; and whatever ornamental features may have graced the interior, there is nothing of the kind now visible."

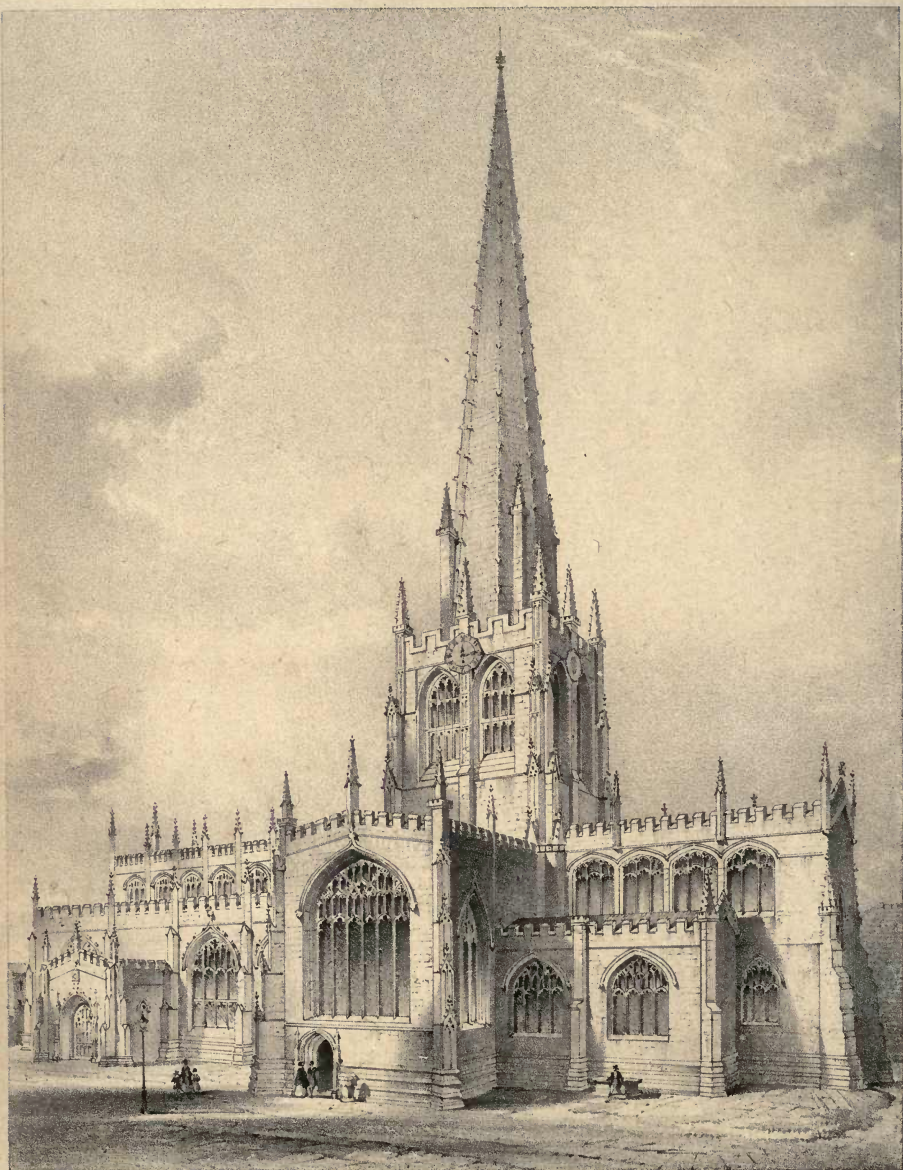
<i>Temp. Instit.</i>	<i>RECTORES.</i>	<i>Patroni.</i>
7 Kal. Jan. 1229	Robert de Lexington.	Sir William de Vescl and Jeffery Sauresmar.
1269	John de Selston.	Lady Agnes de Vescl; but in the next year a jury was summoned to try by what right she presented, who found that she had no right but what her Son John de Vescl might give her.
4 id. Jan. 1288	Roger de Blythe.	Collated by the Archbishop, on a lapse.
2 Kal July 1333	Walter de Wetwang.	The Abbot and Convent of Rufford.
3 id. Dec. 1337	Richard de Natelby.	He had the King's protection during his attendance on him in France, dated 12 June, 1338.
1 Mar. 1344	Richard de Castro.	The Abbot and Convent.

<i>Temp. Instit.</i>	<i>VICARII.</i>	<i>Patroni.</i>
16 Kal. Jul. 1296	Enstace de Rotherham.	The Abbots & Brethren of Rufford.
3 Non. Jan. 1310	William de Skyres.	"
8 id. Maij. 1311	Laurence de Atwick.	"
	William de Liseter.	"
24 Oct. 1349	Regner de Rotherham.	"
	Reginald de Clapham.	"
17 Dec. 1355	John, Son of Simon de Fletburgh.	"
17 Jan. 1392	Thomas, Son of William de Touton.	"
14 Feb. 1394	John Selater.	"
	John Greenfield.	"
14 Nov. 1430	William Morton.	"
15 Nov. 1441	Thomas Gilberthorp.	"
2 Sep. 1444	William Fox.	"
22 Oct. 1451	William Kellen.	"
Ult. Feb. 1467	Roger Sherwynd.	"
1478	John Greenwood.	"
16 May 1494	John Kirkall.	"
18 Dec. 1507	John Lillie.	"
17 March 1513	Richard Hoton, S. T. B.	"
17 July 1539	Simon or John Clerkson, S. T. B.	The Earls of Shrewsbury.
13 Oct. 1554	Nicholas Bramhall.	"
20 Dec. 1567	Thomas Corker.	"
11 Nov. 1577	Robert Blackwood.	"
1587	Thomas Jopson.	"
23 Oct. 1593	Thomas Jopson.	"
10 July 1621	John Newton.	The Earls of Rotherham.
29 Oct. 1628	William Dickinson.	"
17 April 1639	John Shaw.	"
	Luke Clayton.	"
7 April 1663	James Rigby.	Lord Howard of Norfolk.
13 March 1666	Ellis Farneworth, A.M.	"
11 March 1670	Francis Bovil.	"
15 Aug. 1681	Henry Moorhouse.	Wm. Smithson, gent., <i>pro hoc vice</i> .
1690	John Bovile.	Sir Henry, Sir George, and Charles Mawson.
26 Oct. 1697	Christopher Adam.	George Lord Howard.
16 June 1701	John Mandevile.	"
21 July 1704	Samuel Ferrand.	"
29 Jan. 1733	Joseph Eccles.	The Earl of Effingham.
1 Oct. 1734	John Lloyd.	"
died 12 June 1794	William Harrison.	"
	Thomas Bayliffe.	"
1826	Thomas Blackly.	"
1842	Richard Mosley.	"

The troubled times of the seventeenth century give some interest to two of the names in the above list. Luke Clayton was in possession of the church at the time of the act of uniformity, and incurring the penalties of the act he suffered imprisonment for a while. He returned afterwards, and preached for some years in the chapel of Guisborough, without molestation.

But his predecessor, John Shaw, had a yet more varied fortune. He left Christ College, Cambridge, a zealous puritan, and displaying his principles to the satisfaction of his party, he was sent into Devonshire as a lecturer. He was afterwards, as Archbishop Nevill tells us, called, as lecturer of All Saints, Pavement, to head the puritan faction against him in York. He was then made chaplain to Philip Earl of Pembroke, a bad man who gave him protection in a bad cause. He was afterwards preferred to the vicarage of Rotherham.

The rest of his life was one of political cabals; and his chief office was not to teach his flock the truths of Christianity, but to stimulate the party to which he adhered in their wicked course. He was chaplain to the Lords Commissioners at the treaty of Ripon in 1640, and afterwards to Lord Holland, when he disbanded the army at Doncaster. When the royal army approached he fled to Hull, but being of too turbulent a spirit for a town under garrison discipline he was sent back by Sir John Hotham. When Rotherham was taken by the Earl of Newcastle he concealed himself in the tower of the church, and thence fled to Manchester. After several flights, he was once again a chaplain to puritan commissioners: and he acted as secretary to the "*ministers*" who sat in the chapter house at York, to judge and eject ignorant and scandalous ministers. He afterwards did good service to his cause by burning the books which contained the proceedings of this righteous conclave. He preached in the minster on Sept. 20, 1644, at the taking of the solemn league and covenant. After this he was lecturer at Hull, and in Richard's protectorate preached before him at Whitehall; yet



EXTERIOR OF ROTHERHAM CHURCH.

on the return of the king he was named one of the royal chaplains! His talents were not, however, long in requisition in the king's household, and he returned to Rotherham, where for a while he carried on the offices of that church, after their fashion, in conjunction with Luke Clayton. But he was ejected under the provisions of the Act of Uniformity. He was buried in Rotherham church, beneath the following wonderful illustration of the Proverb "He lies like an epitaph."

JOHANNES SHAW, A.M.
 E COL CHRISTI CANTABRIDGIE ORIUNDUS
 QUONDAM HUIUS ECCLESIE VICARIUS;
 OB INSIGNEM ERUDITIONEM, PIETATEM, ET κοπον εν λογω
 INTER PRECIPUOS THEOLOGOS
 PIIS DOCTISQUE
 CONSTANTER NUMERATUS:
 AC TAM BARNABAS QUAM BOANERGES RITE HABITUS.
 IN MANSIONES CELESTES TRANSLATUS
 ANNO ETATIS 65 APRILIS 19, 1672

The vicarage of Rotherham is valued at £16 18s. 6d. in the king's books, and at £170 in the late parliamentary returns.

The Church.

The church is the only object of attraction as you approach the town, but it is of so great beauty that it gives interest even to the murky atmosphere of Rotherham, with the tall black cones of the Masborough forges for a foreground. Truly we may say, "How amiable are thy tabernacles O Lord of hosts!" when they can relieve and adorn such a scene as this.

This gorgeous edifice consists of a nave and nave aisles, with an elegant south porch, north and south transepts, and chancel. The spire rises from a lantern tower, at the intersection of the cross. Rickman has thus noticed it in his *Styles of Architecture*.

"This is one of the finest perpendicular churches in the north; its execution is very excellent, and the design in every part very rich; it is also in very good preservation; it is a large cross church, with a central tower and spire, these are fully enriched with panels, canopies, and crockets. The whole of the

buttresses are panelled, and with crocketed canopy set-offs; almost every door and window is richly canopied, and there is an appropriately enriched south porch. The windows are all good perpendicular, with the exception of two or three poor (perhaps renewed) ones in the chancel. The interior is very lofty and spacious, the piers and arches with very good mouldings, and the original roof of the nave, a flat wood one, remaining; it is one of the best compositions of the kind, plain, but rich from its good proportion and excellent ornaments. There are some tolerable perpendicular monuments, and some peculiarly good screen work. On the whole this church deserves the most attentive examination, both as to its composition and most of its details.

On the more minute examination which Rickman recommends, we propose to enter.

Exterior.

South Porch. The south porch is as exquisite in design and execution as any portion of this beautiful church, and fully prepares one for the splendid interior of the nave. It is furnished with pairs of buttresses, rising above the battlements in crocketed and canopied pinnacles. There is also a very remarkable arrangement in the buttresses, by which they are made to present each of them two faces of decoration instead of one. They leave the porch, of course, as they are in pairs, at right angles; but the outer plane is bevelled off on either side, and each face thus formed is made to receive as much enrichment as would have been given to the single face of an ordinary buttress. The outer doorway is surmounted by an ogeed and crocketed hood, once terminated by a finial, which to correspond with the bold crockets must have been very rich; but it is now displaced by a sun dial! In the head of the ogee is a shield, surmounted by the Blessed Virgin crowned and supported by two angels, and charged with the instruments of the Passion. In the east and west wall are the traces of windows, now, as is almost universally the case in porches, blocked up. They were of two lights, and had ogeed hood-mouldings, which were continued round the whole of the porch.

The stone seats within the porch still remain. The hood-moulding to the interior of the outer door is furnished with corbels representing two bishops' heads. The inner door is within a very richly ogeed and crocketed arch.

The south aisle is pierced with three windows (the porch occupying one bay) of fine proportions: they South Aisle. are of four lights, and are divided once beneath the head, by a transom, embattled above, and trefoiled (the trefoil being very much depressed) below. The greater lights are cinquefoiled in the head; the lesser ones are collected within two subsidiary arches, and a quatrefoil occupies the apex of the window. The hood-mouldings are very richly crocketed, and terminate in an ogee. The corbels are very remarkable, both in subject and execution. They are of half figures, in the following order:—

1. A female with her finger on her lip.
2. A man with a sword, and blowing a horn.
3. A mailed head and bust, with a battle axe.
4. A soldier with spear and shield.
5. A female head.
6. A man with a hawk on his right wrist.

The clerestory of the nave, north and south, is Clerestory. composed of eight windows, of three lights, obtusely pointed, and separated only by the intervening buttresses, into which the weather mouldings die. There is also a moulding running above the windows, interrupted by the buttresses, which are furnished with gurgils where the moulding thus terminates in them. The pinnacles which arise from the buttresses are all crocketed. This form of clerestory, in which the whole range of windows being so slightly separated has almost the effect of one long window, is peculiar to the architecture of this age, and is one of its greatest beauties. Lightness and richness of effect are combined in it to the utmost.

North and
South
Transepts.

The transepts do not demand minute description. The great north and south windows are of six lights respectively, of very inferior character to everything hitherto described. The east and west windows are of three lights, and of good proportions.

There is a richly moulded door in the south-west corner of the south transept, just outside of which stands an old font, of far better workmanship though much dilapidated, than that which still remains in the Church.



Old Font.

Chancel.

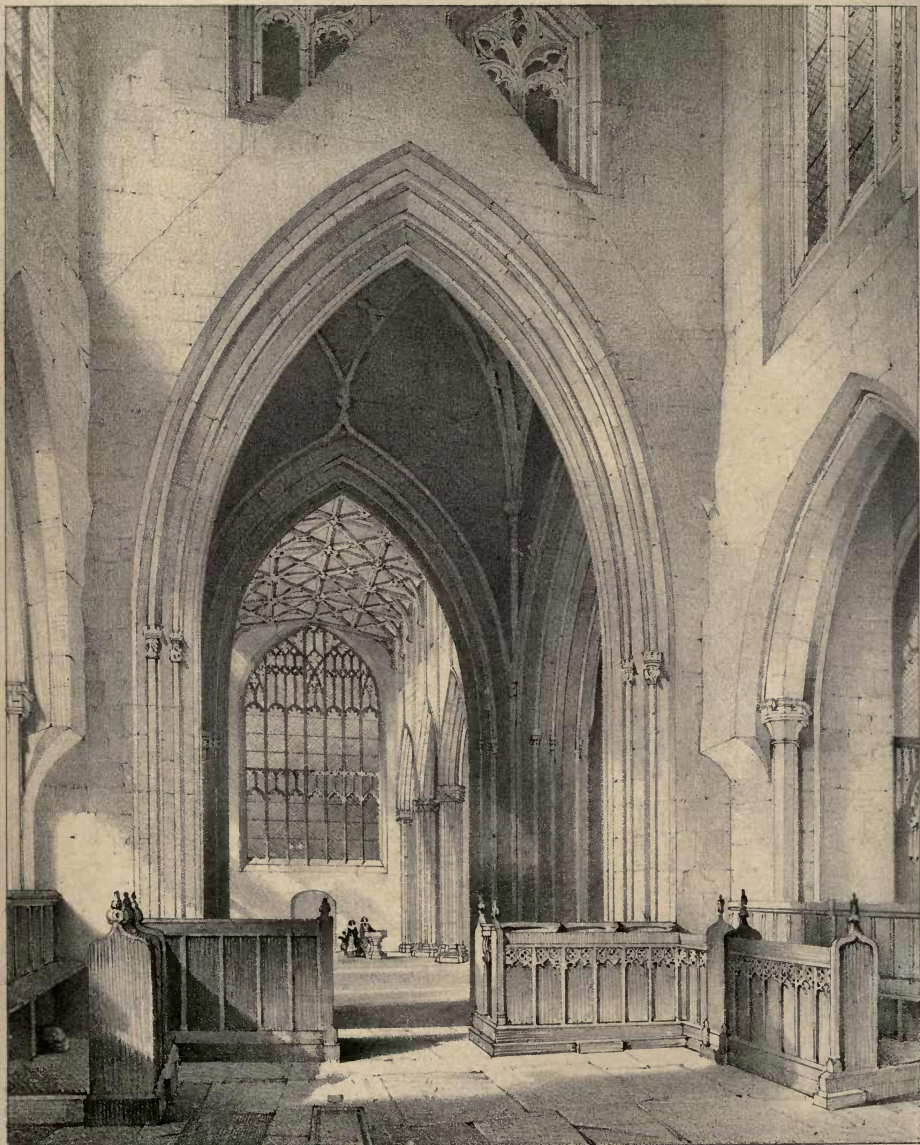
The chancel is of three bays, with aisles extending to the end of the second bay. The clerestory windows are of late insertion, and of wretched character. The great east window though large and splendid from its size, has little pretensions to elegance of tracery; it is of the most meagre perpendicular, of seven lights, once transomed beneath, and four times in the head; the heads of all the countless lights into which it is thus cut up, being trefoiled.

There is a small and unmeaning crypt beneath the last bay of the chancel. It seems merely to be a basement story, rendered necessary by the fall of the ground to the east.

North Aisle.

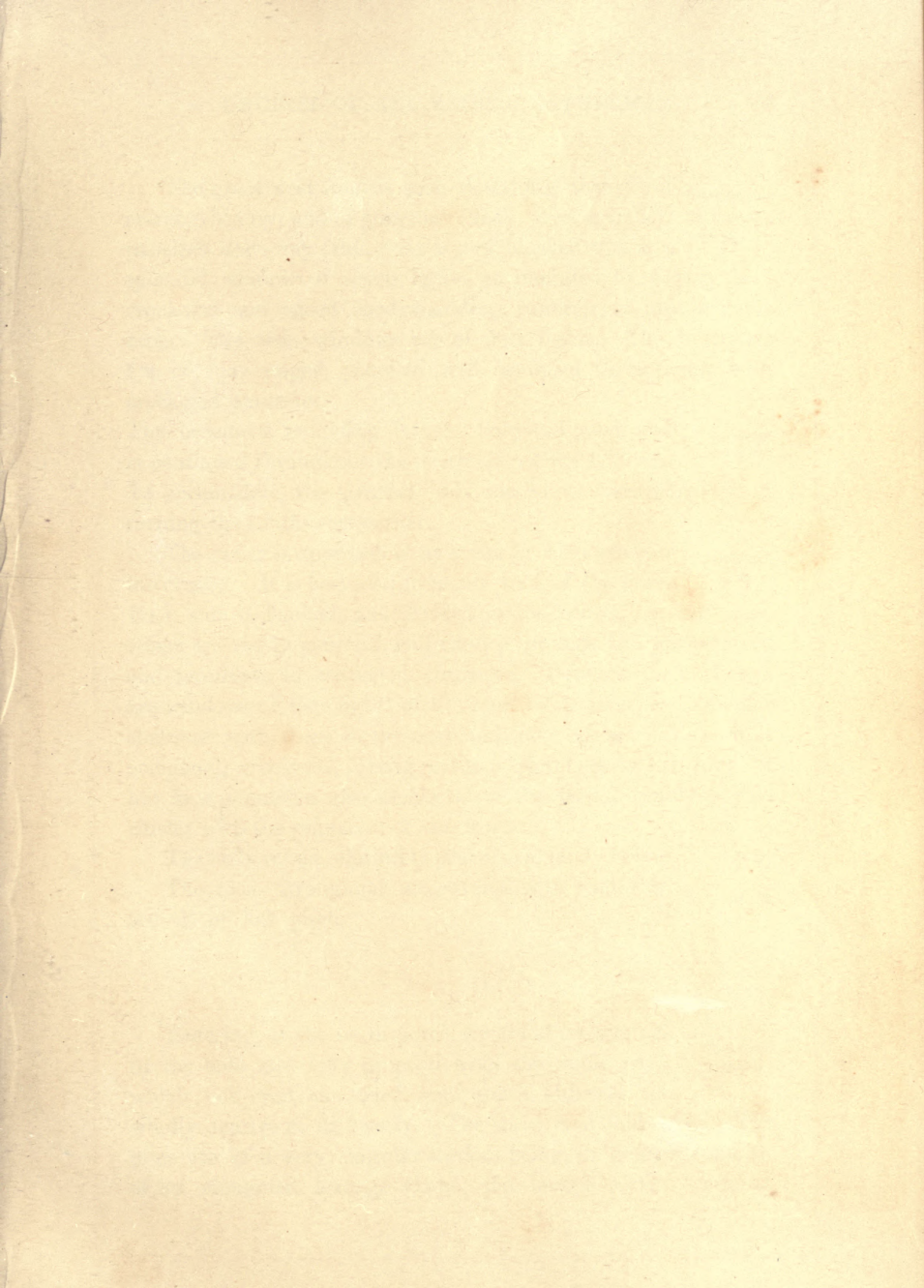
The north aisle is far less elaborate in its decorations than the south aisle. It has four windows, each of four lights, the second from the west being curtailed in its proportions by the door, to which the inequality of the ground renders an ascent of eight steps necessary. The hood mouldings throughout are ogeed and foliated. The corbels are chiefly of grotesque half figures. The battlements are ornamented with shields in quaterfoils, but they are without bearings. The buttresses are of four stages, and like all the rest throughout the church, run up into pinnacles above the battlements.





W. Bevan, del: et Lith.

INTERIOR OF ROTHERHAM CHURCH.



The great west front is soon described, though of extreme beauty, and of gorgeous effect. Over a richly, panelled door way (this door is now blocked up) is a splendid window of seven lights, surmounted by a very bold crocketed and ogeed hood-moulding, running up into a gable cross. The aisle windows are of four lights. The buttresses are of four stages, panelled and canopied throughout, with crocketed pinnacles.

West front
Nave and
aisles.

The basement moulding is very bold and good, and is continued throughout the north side of the Church. To accomodate the ground this moulding rises abruptly at turning the south-west corner.

Basement
Moulding.

The tower is approached by stairs in the north east tower pier. It is best seen from the roof of the nave. Each side is flanked, and divided in the centre, by buttresses, which are richly panelled, and run up through the battlements, and terminate in crocketed pinnacles. Between the buttresses are windows of four lights of the same admirable perpendicular character with those in the nave and nave aisles. The spire is octagonal, crocketed, rising without piercings to the top. It has four pinnacles also crocketed at the base, forming a rich cluster with the pinnacles of the tower.

Tower and
Spire.

The bells are an admirable peal of ten, lately recast.

Bells.

The roofs throughout are covered with lead, they are all of low pitch.

Roofs.

Interior.

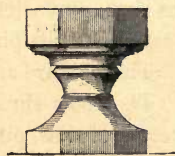
Entering at the south porch we are at once struck by the bold and lofty proportions of the noble nave, which not even the north and south galleries can wholly deprive of its beauty. The nave is of four bays. The piers are of a very singular section, being, in general contour, of an elongated lozenge shape, the longer section running

Nave and
Aisles.

north and south. Something of the same section appears in Ensham Church, Oxfordshire,* but there the longer section is east and west. The effect is, that in Ensham Church, thickness is gained to the piers by longitudinal extension: in Rotherham lightness is gained by latitudinal compression. In each of course the diameter one way is the same as the thickness of the walls; but in Ensham Church one diameter is greater, in Rotherham Church one diameter is less than the thickness of the walls. Ensham gains in solidity, Rotherham in lightness of effect.

The capitals are of very slight projection, adorned with foliage, in low relief, and masks, with an embattled moulding above. Viewing these capitals alone, they seem poor, and wanting in boldness of relief and proportion; and it has been surmised that they were wrought by some injudicious restorers out of the bolder capitals of Archbishop Rotherham's work: but there is no ground for such a fancy. It is only that the ideal of the piers (i. e. the greatest possible compression and lightness) is carried up through the capitals, and thus viewed, nothing can be more harmonious than the whole design.

The font stands just within the porch door; a place which has lost its propriety and symbolical meaning by the blocking up that entrance. It is a good substantial octagonal font, but without ornament. It is lined with lead, and is surmounted with a canopy of late work, which has apparently been higher than it now is.

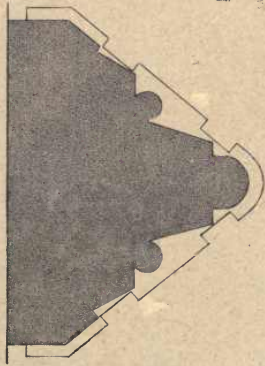


New Font.

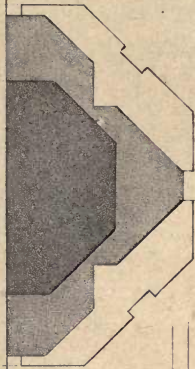
The arches are of great height and width. The mouldings of the piers, with the exception of the outer one, which is continued in a straight line through the clerestory, are continued through the arches. The apex also of the arch is

* See "A Guide to the Architectural Antiquities of the Neighbourhood of Oxford Part II, Deanery of Woodstock."

MOLDINGS OF ARCHES, TOP OF CAPITALS, NAVE.



MOLDINGS OF ARCHES, TOP OF CAPITALS, CHANCEL.
SECTION OF PIERS, CHANCEL.



JAMB OF WINDOWS IN TOWER IN CHANCEL.



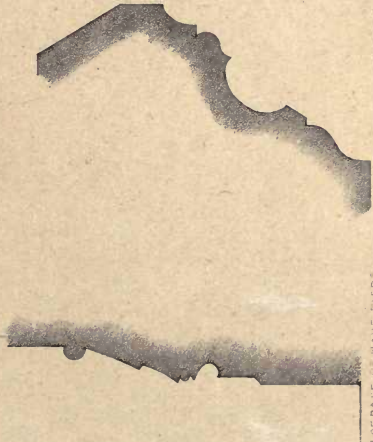
JAMB OF WEST WINDOW, INTERIOR OF NAVE.



SECTION OF BUTTRESSES.



SECTION OF BASE OF NAVE PIERS.
JAMB OF DOORWAY EXTERIOR OF SOUTH PORCH.



SECTION OF PIERS, NAVE.





continued upwards, so that the mouldings of the piers are not entirely lost, until they merge in the roof.

The nave arch is wide and lofty. Two corbels, one on either side, probably supported the screen.*

During late repairs, a large fresco painting was discovered over the nave arch,† representing our Blessed Lord, surrounded by the twelve Apostles and other saints, in act of adoration. The painting was much injured in the process of cleansing off the whitewash, but if the drawing which was published at the time was at all a faithful representation, it deserved, and might easily have received sufficient restoration. Other figures, and several scrolls inscribed with texts of scripture, were also found in this part of the church.

Ancient
Fresco.

The tower piers are of great solidity, and the roof above them is finished with elegant fan tracery. This part of the tower was once a lantern, and the windows still remain, with the original decorated tracery; but the four arms of the church are now more lofty than when the tower was designed, and the windows now look into the church below the roof.

Intersection
of Cross.

The north and south transepts do not invite attention, but rather from the greater beauty of the nave, than from their own defects.

Transepts.

There are three steps into the chancel across the chancel arch. The windows and clerestory are sufficiently described already. To the north of the east window is

Chancel.

* "One of the family of Clarel, of Aldwark, bequeathed to the church a cloth of arras, of the passion of our Lord, and his stained cloth of the battle between Lord Scales and the Bastard. The Bastard of Burgundy is meant, who fought with Antony Wedvile, Lord Scales, near Smithfield, King Edward the IV. being present."—*Hunter*.

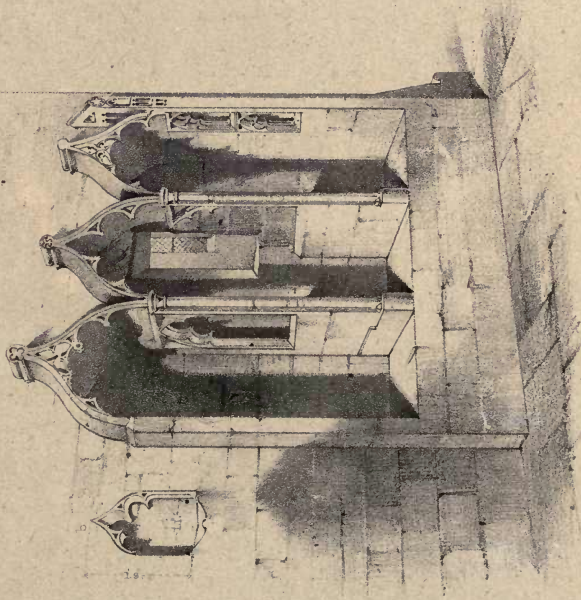
† Perhaps it may be worth while to direct the attention of those who may be engaged in the restoration of churches to this particular position as one likely to contain fresco paintings. At Trinity Church, Coventry, a splendid fresco of the last judgment was discovered, also over the nave arch; and in this instance is well preserved. It will perhaps in future be as much the general rule to respect such circumstances of ancient ecclesiastical decorations, as it has been hitherto to destroy them.

one niche, to the south there are two niches, formerly occupied by images of saints. The piscina is a three-cusped recess, from which the basin has been cut away. The sedilia are of three equal seats, the divisions between which are open half way up. There is a hagioscope at the back looking to the south aisle: it is a mere loop hole, piercing the wall diagonally. There is a square aumbrie in the north wall.

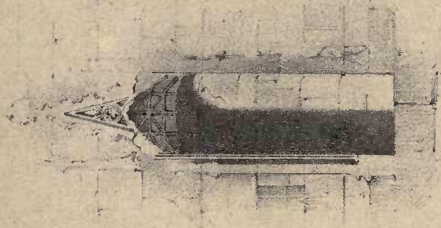
The piers in the chancel are octagonal, with embattled capitals: the arches are more acutely pointed than those of the nave, and seem to indicate an earlier date, but they are in all respects of less elaborate design and execution.

South Chancel
Aisle. The chapel of the Virgin Mary on the south side of the chancel must have been most beautiful when in its original state. It was lighted by three windows, probably of fine stained glass. The walls were ornamented with fresco-work, and the roof richly coloured with blue and gold. There are still traces remaining of monograms and other ecclesiastical devices in this roof. They are most choice and varied. There is one very curious, the five wounds of our Lord and Saviour, the heart in the centre, surrounded with the two hands and two feet. One with "A.M.," for Alma Mater, with many others referring to the Blessed Virgin. Many have not been decyphered; in fact, this roof would amply repay some time spent in its study.

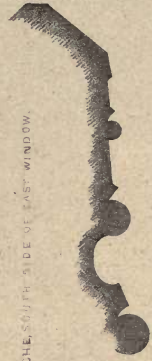
North Chancel
Aisle. The chapel of St. Anne in the north chancel aisle is less remarkable; there are, however, some tolerably good open seats in it, with carved ends, ornamented, most of them, with heraldic shields. The following arms occur.—A bend, between three unicorns' heads. The same, impaling a saltire between four leopards' heads. On one is the monogram I.H.S. There are also some open benches with carved ends in the south aisle, and two misereres, no way remarkable, in the chancel.



SEDILIA AND PISCINA



NICHE, SOUTH SIDE OF EAST WINDOW

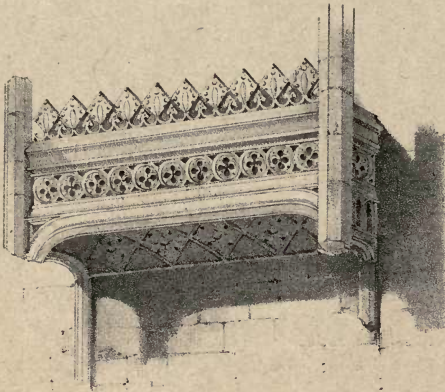


SECTION SHOWING WALL AND FACE OF LOWER PIERS

CENTRE

DETAILS, ROTHERHAM CHURCH.

REMAINS OF A TOMB CANOPY IN THE NORTH TRANSEPT.



SECTION OF CANOPY.



FRONT SIDE
CROSS OF EAST END OR CHANCEL.



FINIAL & BOTTOM OF LEVEL OR HOOD MOULDING OF INNER DOORWAY, SOUTH PORCH.



There is a good deal of excellent screen-work, formerly, doubtless, the rood-screen, but now well enough applied as parcloses to separate the chance laisles from the transepts.

Screen-work.

There are some brasses in the chancel, and a few monuments in the church which might claim some notice, if more important matters left space for it.

Monumental remains.

The whole fabric of the church is generally attributed to Archbishop Rotherham, but this must be by persons who have not carefully examined the details of the several parts, or who have failed to see the indications of an earlier date in some places, and in some of a later date. The original Saxon church has, in all likelihood, utterly perished, nor does there occur at present any well marked trace of a date more ancient than the decorated of the fourteenth century. To this age we must attribute the lower part of the tower, and probably the whole of the chancel and transept arches. The clerestory in each has been added, and windows have been inserted of all dates, from that of Archbishop Rotherham to a very recent and very barbarous age. The nave is the result of one splendid and well directed effort, and in the best style of the best age of perpendicular work,—the close of the fifteenth century,—before it merged into the more elaborate but less beautiful Tudor. The upper part of the tower which surmounts the old lantern, and the spire, are of the same date, and doubtless form a part of the Archbishop's design. Of insertions the east window is the most important, it is of poor, but not debased perpendicular.

Probable History of the Church.

The alterations which have lately been going on in this church, have been an outward repairing of the walls of the chancel, by placing stone in the place of perished stone or "compo" with which the repairs have been formerly made. In the inside, the removing three galleries in the north and south transepts and in the west end of the chancel: the removal

Recent Alterations.

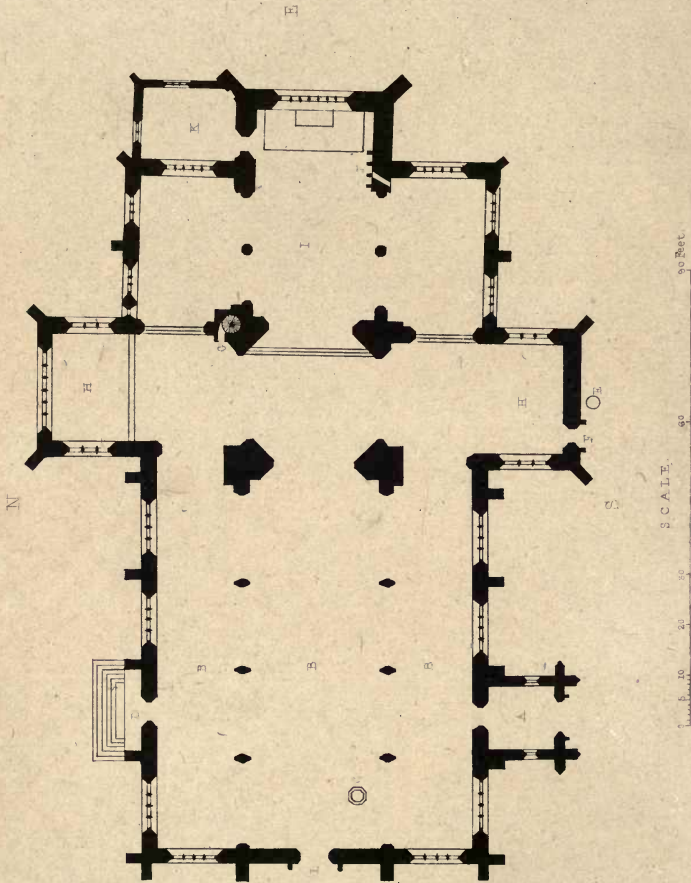
of these has been a vast improvement. In the latter gallery over the arch towards the chancel, the organ was recently placed; and when taken down it was a point of great difficulty to decide where it should stand. It is now put up in the north transept the best and most convenient situation for it. The transepts and the space under the tower are occupied with open benches, of a good ancient pattern, with carved poppy heads; and screens are put up at the west end of the Virgin Mary's chapel and St Anne's chapel, and one across the south transept. The roof of the nave has been cleansed and polished, and the whole of the whitewash which was on the walls of the church, has been scraped off. The pulpit and reading desk have been lowered to a less conspicuous height, and at the same time to one in which their uses will not be interrupted.

These repairs have certainly been on the whole judicious; and rather than notice with too critical precision the mistakes that have been made in them, which would be an ungracious task, we will remind those who are interested in this noble fabric, that much still remains to be done. The chancel requires altar furniture, in some degree proportioned to the beauty of the Church: the old frescoes of the nave should be restored; and for harmony as well as splendour of effect, the windows should be filled with stained glass: the great west entrance should be thrown open, and the font furnished with a canopy; and the pulpit, desk, and pews should be lowered, and wood substituted for iron in the rails and desks.* These changes are not to be looked for as the result of one effort; but the people of Rotherham are rich enough, and we would hope pious enough, to work towards such an end as we have described, and if so they will not be long in reaching it.

* Why is a good brass Ecclesiastical Eagle, set aside for a heathen figure of the Bird of Jove, supporting the reading desk?



PLAN, ROTHERHAM CHURCH.



- A. South Porch.
- BBB Nave & Aisles
- C. New Font
- D North Door
- E. Old Font.
- G. Staircase to Lower.
- HH North & South Transept.
- I. Chancel.
- J. Sessilia.
- K. Vestry.
- L. West Door (blocked up)

The author of this description, is greatly indebted to a paper on Rotherham Church, read before the Yorkshire Architectural Society, by the Hon. and Rev. W. Howard, Rector of Whiston.

The following are the principal internal dimensions :

	Ft.	In.
Length of Nave,	105	0
Width of Nave,.....	30	0
Width of North Aisle,	15	7½
Width of South Aisle,.....	15	7½
Square of Lantern,	16	2
Length of Chancel,	42	0
Total length of the whole Church,.....	147	0
Length of North Transept,	35	2
Length of South Transept,	35	2
Total length of Transept with Lantern,.....	100	5
Width of Chancel,	23	0
Total width of Chancel with Aisles,	67	6
Section of Nave piers, (north and south)	3	3
Do. Do. (east and west),	2	0
Span of the Arches between Nave and Aisle.....	15	2 to 16 2
Span of the Arches between Nave and Aisle, are as follows, from the West-end,	16 2	15 2 15 3 15 8
Span of Tower Arches,.....	16	2

Chapel of St. Mary Magdalen, Ripon.

IT has always been our intention to intersperse the notices of the finer Churches of Yorkshire, with some account of ecclesiastical edifices of smaller size and less gorgeous character, where there is anything of peculiar note, and especially of practical importance, in their structure. And the chapel attached to the ancient hospital of St. Mary Magdalen, in Ripon, offers itself among the most worthy of attention.

There is of course no parochial history to a little chapel attached to an almshouse, and from its first erection of very inferior importance to other ecclesiastical foundations in the same place. As much as is necessary to be known about it, may be collected from the following extracts from Dugdale's Monasticon.

“HOSPITAL OF ST. MARY MAGDALEN, AT RIPPON, IN YORKSHIRE.

“‘The Hospital of St. Mary Magdalene for lepers here,’ says Leland, ‘is on the hither ripe of the Skelle, and is of the foundation of the archbishops of Yorke.’ It was founded by archbishop Thurston, who died A.D. 1139,

first for a chaplain and sisters, and for the relief of all the lepers in Richmondshire. Afterwards here was a master, two or three chaplains, and some brethren. It was valued in the 26th Hen. VIII, at £27 5s. 6d. in the total, and at £24 0s. 7d. in the clear income.

“ There is a certificate of colleges, hospitals, &c., suppressed by King Henry the VIII. in the Augmentation office, wherein it is stated that ‘ Marmaduke Bradley, incumbent, is master of the same, showing no foundation, but used there to keep two priests and five poor people, to pray for all christian sowles, having for his stipend £4, and every of the five poor people 6s. 8d.’ The total value of the lands, £31 3s. 6d.

“ No seal of this hospital has been met with by the present editors,” (viz. of Dugdale’s Monasticon in 1830.)

Then follow these records :

“ *Hospitale de Rippon, in agro Eboracensi.*

“ NUM. I.

“ *De prima Fundatione Ejusdem.*

“ [Placita coram Rege, term. Mich. 19 Edw. III. Rot 45. Ebor.]

“ Dominus rex misit breve suum quibusdam commissariis, ad inquirendum de defectu custodiæ hospitalis Riponensis: qui per juratores returnaverunt, quod quidam Thurstanus, quondam Archiepiscopus Ebor. fundavit dictum Hospitale, ad sublevamentum, &c. Et quod custos ejusdem dispensit proficua ejusdem, nesciunt, &c.”

“ NUM. II.

“ [Es. 15. Edw. III. u. 73.]

“ *Inquisitio super statu ejusdem.*

“ Juratores dicunt, quod quidam Archiepiscopus Ebor. fundavit dictum hospitale, cujus nomen ignorant; et Archiepiscopi Ebor. qui pro tempore fuerunt, et dominus rex Angliæ, sede Archiepiscopali Ebor. vacante, sunt veri patroni dicti hospitalis. Et dictus archiepiscopus prædicti hospitalis fundator, dedit dicto hospitali unam placeam terræ et boscum in Ripon, qui vocatur Dunscewith, sicut includitur fossatis, super qua fundatur hospitale prædictum, et valet per annum *cs.* Item dedit dicto hospitali unam carectatam vel duas carectatas bosci de Northscogh, pro focali, qualibet septimanâ optinendâ, et pasturam in Northscogh ad octo boves, decem vaccas, unum taurum, quinque sues, cum sequelâ suâ trium annorum; de precio tamen pasturæ nihil sciunt dicere. Item dictum hospitale donatum fuit per eundem archiepiscopum, ad percipiendum de qualibet carucata terræ arabilis in Ripschire, unam travam de quolibet genere bladorum, et valet per annum *xxs.* quæ omnia collata fuerunt primo sororibus in dicto hospitali, quasi religiosè viventes, ad inveniendum quendam capellanum, divina in eodem hospitali celebrantem, et ad sustentandum omnes leprosos in Ripschire procreatos et genitos, ad dictum hospitale venientes, et ad ministrandum cuilibet leprosorum unum indumentum, quod dicitur *Bak*, et duo paria sotularium per annum; et

quolibet die unum panem, pro sustentatione unius hominis sufficientem, dimidiam lagenam cervisiæ, unam unciam carnis, die carniurum, et tria allecia quolibet die piscium. Et postea ad augmentationem dictæ eleemosinæ, datæ fuerunt per diversos homines, dicto hospitali xxxiii acræ terræ in campis de Ripon, quæ valent per annum xxxvis. argenti, annuus redditus sex marcarum in villis Ripon et Newby. Item tertia pars villæ de Ilketone, cum pertinentiis data fuit dicto hospitali, ad inveniendum quendam capellanum celebrantem ibidem pro anima Willielmi de Homelyn, quæ pars valet per annum quatuor libras.

“Item manerium de Mullewathe, cum pertinentiis suis, est adquisitum dicto hospitali quod valet per annum xii marcas. Item dicunt, quod ante capella dicti hospitalis dedicata fuerit, nesciunt; sed sepultura hominum decedentium in dicto hospitali habetur ibidem, ex licentia tamen capituli Riponensis. Item dicunt, quod Johannes le Waryner, dedit eidem hospitali, tempore domini regis, qui nunc est, manerium de Stodley Roger, ad inveniendum duos capellanos in eodem hospitali celebrantes, ipso vivente; et post obitum suum tres capellanos perpetuo celebraturos; sed dictum hospitale oneratur eidem Johanni in xii marcis annuis, ad totam vitam suam. Item dicunt, quod magister dicti hospitalis, qui pro tempore fuerit, non solvit decimas de placea, nec de bosco de Dunscewith, neque de duabus acris terræ prædictis, eo quod magister dicti hospitalis et servientes sui in eodem, molunt libere aliqua multura ad molendum, quod dicitur Northmylne Archiepiscopi.

“Dicunt insuper, quod defunctis dictis sororibus hospitalis prædicti, Archiepiscopus Ebor. qui tunc fuit, contulit dictum hospitale cuidam Roberto de Silkestone capellano, ad inveniendum et sustentandum eleemosinam prædictam, videlicet cantarias et leprosos. Item dicunt, quod Johannes de Bridesing clericus, et in ordine accolicatus constitutus, est magister dicti hospitalis, ex collatione domini Willielmi de Melton, nuper Ebor. Archiepiscopi; et fuit per unum annum et dimidium proximum præteritum magister ibidem. Item requisiti an eleemosina prædicta alia onera dicto hospitali incumbentia sustentantur et supportantur, ut deberent; dicunt quod quidam capellanus est subtractus toto tempore magistrî, qui nunc est, et nullus leprosus est ibidem, et per magistrum non stat, quia nulli venerunt, nec veniunt ibidem, non fuerunt ibi fratres nec sorores. Item quod eleemosina datur pauperibus quolibet festo beatæ Mariæ Magdalenæ. Item dicunt quod staurum domus, agricultura, et divina officia ejusdem hospitalis, exceptis dicto capellano subtracto, et quadam domo in qua solebant leprosi manere, quæ prostrata fuit tempore Henrici de Shirehake, quondam magistrî dicti hospitalis, et sic est adhuc, benè custodiuntur. Item requisiti an facta sit alienatio, seu dilapidatio bonorum, possessionum et jurium dicti hospitalis; dicunt quod dominus Willielmus de Melton, nuper Eborum Archiepiscopus spoliavit dictum hospitale, tempore Henrici de Shirehake, de tribus acris terræ, duabus acris prati, tota pastura pro animalibus prædictis, et focali prædicto in dicto parco de Northscogh; et jam sunt ista subtracta in manu domini regis, qui nunc est. Item requisiti an magister, qui nunc est, prosecutus fuit jura prædicta; dicunt quod non potuit, propter brevitatem temporis sui et mortis ultimi archiepiscopi. Item

dictum hospitale non oneratur, nisi in duodecim marcis, dicto Johanni de Waryner et duobus capellanis prædictis, solvendis ex causâ prænominatâ. Dicunt etiam, quod magister et capellani sui prædicti sunt bonæ famæ, et conversationis honestæ, et sic reputantur in villa Ripon; et quod dictum hospitale fundatur de possessionibus temporalium tantum."

" NUM. III.

Abstract of valor ecclesiasticus, 26, Hem. VIII.

HOSPITALE BEATÆ MARÆ MAGDALENÆ IN RIPON.

MARMADUCUS BRADLEY,* Incumbens,

	£.	s.	d.
Com Ebor'			
Ripon—Mansio cum gardino &c.	9	6	8
Mulwath—Redd' et firm'	8	0	0
Nether Stodley—Redd' et firm'	4	3	4
Ilkton—Redd' et firm'	2	12	8
Ripon—Redd' et firm'	2	3	4
Newby—Redd' et firm'	0	13	4
Staynbriggat—Redd' et firm'	0	6	2
	<hr/>		
	27l.	5s.	6d.

[Dugdale's Monasticon vi. p 620.]

" NUM. IV.

Veredictum juratorum super statu Hospitalis de Ripon anno decimo Regis Edwardi Secundi.

" [Ex bundello brevium Regis de tempore Regis Edwardi III. n. 64.]

" Inquisitio capta die dominica in octabis beatæ Mariæ virginis apud Ribstan coram escaetore domini regis citra Trentam, anno regni regis Edwardi filii regis Edwardi decimo, juxta formam brevis et huic inquisitioni annexam, per Henricum Blome, Robertum de Haltone &c., juratos; qui dicunt super sacramentum suum, quod in Hospitali Beatæ Mariæ Magdalene in brevi contento, debent esse imperpetuum, secundum formam fundationis ejusdem hospitalis cotidie duo capellani divina celebrantes; unde, per totum tempus Nicholai de Molyns custodis ibidem subtrahitur cantaria unius capellani per eundem Nicholaum.

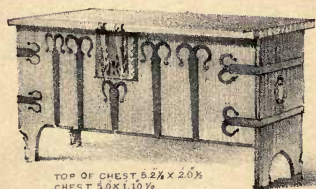
" Item quoad hospitalitates dicunt; quod si peregrini, vel clerici mendici, seu cæteri indigentes, per idem hospitale forte itinerarent, seu vagi migrarent, in eodem hospitali per unam noctem haberent refugium, et hospicium, et de victu et lecto, ita quod mane prætereant, unde nullus ibi habet refugium, victum, nec lectum; sed vacuâ manu recedunt. Quoad elemosinas faciendas, dicunt, quod die beatæ Mariæ Magdalene annuatim imperpetuum, cuilibet pauperi venienti, debet distribui unus panis fratri, valens obolum, quarterio frument valente quinque solidos; et unum allec, unde per totum tempus dicti Nicholai elemosina hæc per eundem Nicholaum subtrahitur; sed loco hujus dat pauperibus dicto die Magdalene venientibus, unum salsarium fabarum, seu farinæ

* Marmaduke Bradley became abbot of the neighbouring monastery of Fountain's, A.D. 1537.





EXTERIOR OF ST. MARY MAGDALEN, RIPON.

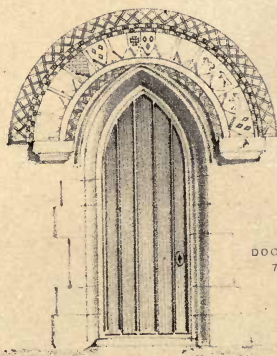


TOP OF CHEST 5.2x x 2.6x
CHEST 5.0x x 1.0x
TOTAL DEPTH 2.2

BASEMENT
MOULDINGS

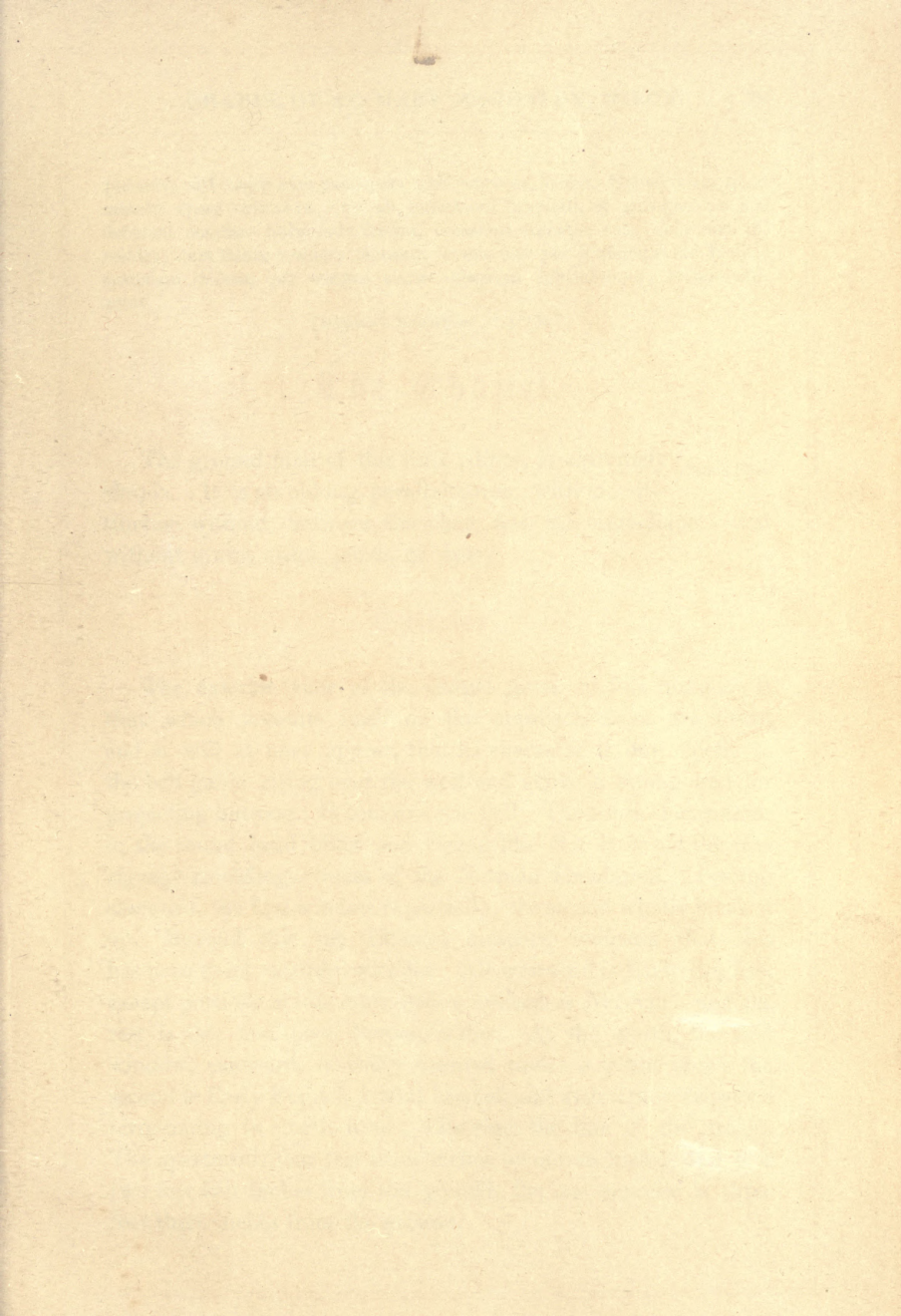


JAMB OF
DOOR



DOOR OPENING
7.2x 5.4

SOUTH DOOR



plenum ; sed major pars pauperum nihil inde possidebunt. Dicunt etiam, quod minuta opera caritativa, quæ ab hujusmodi hospitali, et præcipuè ab hoc deberent emanare nulla inde fuerint, occasione absentia suæ, quia raro ibi residet ; cum tamen residere teneatur, omnia hæc per Nicholaum de Molyns custodem ibidem, per tempus suum integrum subtrahuntur, et adnichilantur.”

[Dugdale's Monasticon, vi. p 752.]

The Chapel.

The ground plan of this little edifice, is extremely Ground Plan. simple. It is an oblong parallelogram, with no distinction without, between the choir and the ante-chapel ; and without tower, aisles, porch, or vestry.

Exterior.

The exterior view of the chapel given in this number, is that which presents itself on the approach from the town, and it will at once appear, that its character is due chiefly to the bell gable, rising over the west end above a strong and far projecting buttress. It contains one bell. The south-door retains in the round head billet and zigzag-like (for it is not the true zigzag) mouldings, traces of the Norman foundation. Passing eastward, the first window is partially, the second wholly blocked up. Beyond this the different masonry indicates that this has been more recently extended. All westward is Early English, except portions of the door, before noticed as Norman ; and the rest is late and poor Perpendicular. At the north, the first window, eastward, is badly inserted under a round arch ; the second is Early English, trefoil headed, and with a rude dripstone terminating in notch heads, following the line of the trefoil. The aperture is four feet three inches by eleven inches, and it is two feet four inches from the ground, the one opposite is three feet three inches from the ground.

There is a doorway blocked up at the north east; and another also blocked up opposite the south entrance.

The west gable has but one window, Early English, trefoiled, of very long proportions. Uniformity would demand another window on the north of the buttress, but we found no traces of any, and surely the chapel is far prettier without.

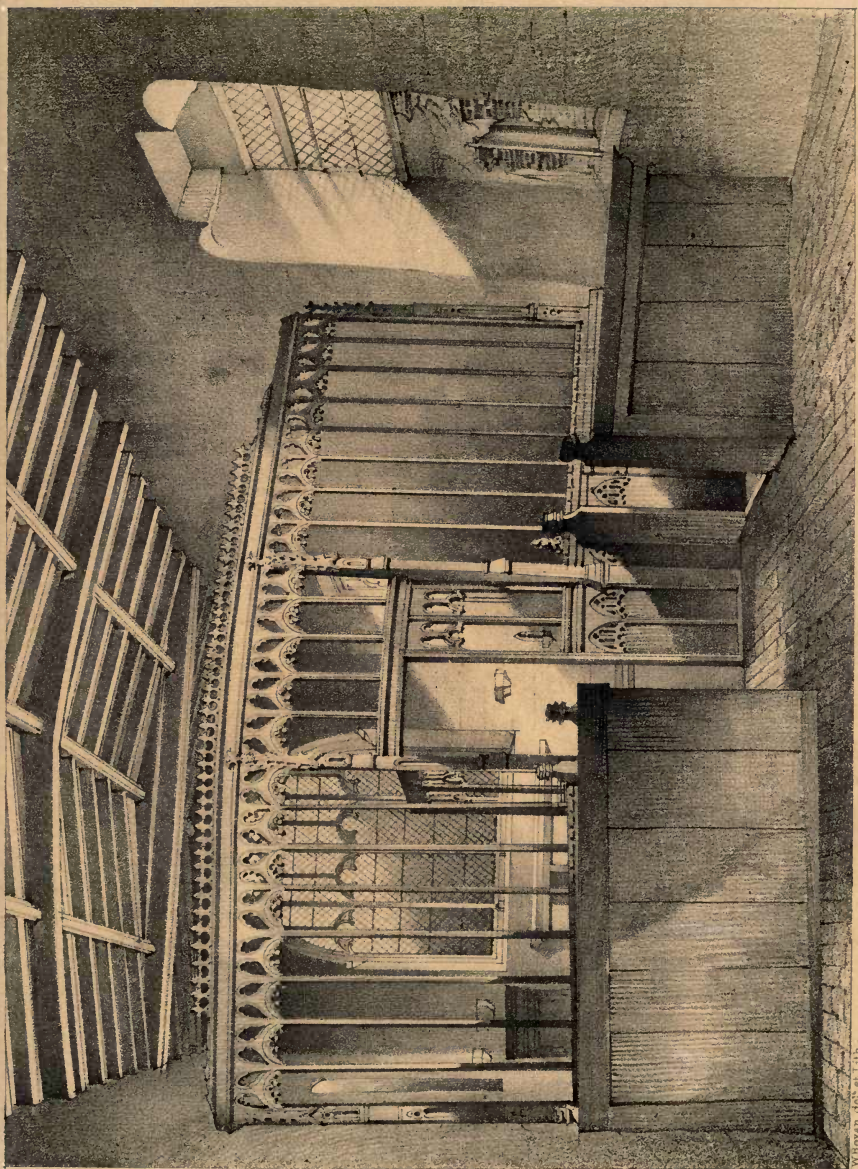
Interior.

The interior is as simple and as rude in its details as the exterior. We have already observed that the windows are of various dates and proportions. Their want of all uniformity becomes more apparent within, when all are seen at once. The east window is Perpendicular, of four lights, subdivided and trefoiled at the head. On the south, within the screen, is an inserted square-headed Perpendicular window of two lights, and much lower is one of Early English date, answering, in its position and height from the ground, to the "Lychnoscope"* of the

* On this crux of Ecclesiologists, we may venture one or two remarks, but not with any hope that we shall set the question at rest. The authors of the Introductory essay to the translation of Durandus, observe that the Lychnoscope is never found but in a parish church (p. lxliv.): we think that the window which gives occasion to these remarks, would be considered a Lychnoscope, if it were in a church instead of a chapel; but this may be rather the exception that proves the rule: that is, if our future suggestion that after all the Lychnoscope is the confessional, be admitted; for it will be remembered that this chapel was attached to an hospital for lepers, persons afflicted with a highly infectious disease, which might render desirable the same separation from the priest to whom they confessed, which would be required for other reasons in a parish church. In ordinary cases of a brotherhood living in common the confessional might very probably be less calculated to separate the confessor and the confessed.

The same authors say, "It has been imagined by some that the Lychnoscope was for confession. The idea of confession near an altar, sufficiently refutes itself." But we demur to this: that the priest who receives the confession should sit within the chancel, (and it is to the extreme west of the chancel that the Lychnoscope is referred), is surely not improbable. That the penitent should stand *without* in the same relative position, will not bring him *too* near the altar. But in fact, at West Tanfield, there is *within* the church, and *just within the chancel arch*, a little chamber, with trefoiled piercings, which can be referred to no other use but that of a confessional. *Ex abundantia* therefore, the same use may be assigned with reasonable probability to the ordinary "Lychnoscope."

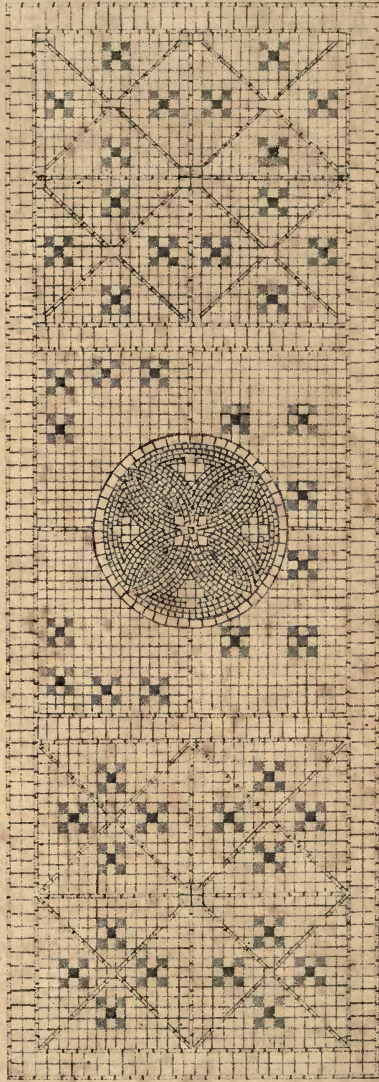
Finally, we object to the term, "*Lychnoscope*," as begging the question of its use. Not that we have a better to propose, or will hesitate to employ it with this reservation; until a better occurs.







PAVEMENT. S^t MARY MAGDALEN,
RIPON.



Cambridge Camden society. On the north side, within the screen, are also two windows, but not corresponding with those on the other side. Westward of the screen there is no north window, nor ever has been; on the south is an Early English window with a square trefoiled hood; it was formerly of two lights, but the mullion has been removed from the upper half and the lower is covered with plaster.

There is one west window, early English, trefoiled, with a square trefoiled head.

The seats are very ricketty, and the whole of the wood-work throughout the chapel requires immediate attention. The stalls and seats within the screen have four poppy heads. The seats without the screen are altogether unworthy of attention.

The roof is the old wooden roof, of the date of the latest additions to the chapel, of very low pitch, and perfectly devoid of character: it is covered with lead.

There is an old iron-bound chest in the chapel, worthy of notice: and a *sham* bell, of wood, which once doubtless hung in the little bell-gable, to symbolize a series of unpreaching chaplains. This reproach is probably wiped off now, as the *dumb* bell no longer holds its elevated position.

But the chief thing deserving notice in this valuable chapel is the old stone altar, still remaining; it Stone Altar. is approached by two steps, 8 feet from the east, 7 inches high, and 16 inches broad: the surface before the altar is adorned with tessellations of colored marble, stone, and brick, white, gray, and black; one circle immediately in the centre, being of a more elaborate pattern than the rest. The altar itself is of very plain and even rude construction (being merely a stone slab slightly bevelled on the lower edge), against the east wall, supported by blocks of stone. It has four crosses of dedication very plainly indented at the four corners: the centre one is obliterated. It is six feet seven inches long, three feet broad, and two feet eight inches high.

Of the accessories of the altar little need be said.

Piscina. There are no rails. There is a small piscina under a three cusped arch, with the orifice at the back, and without a shelf.

Brackets. There is a bracket on either side of the altar, and one on the north wall, all plain.

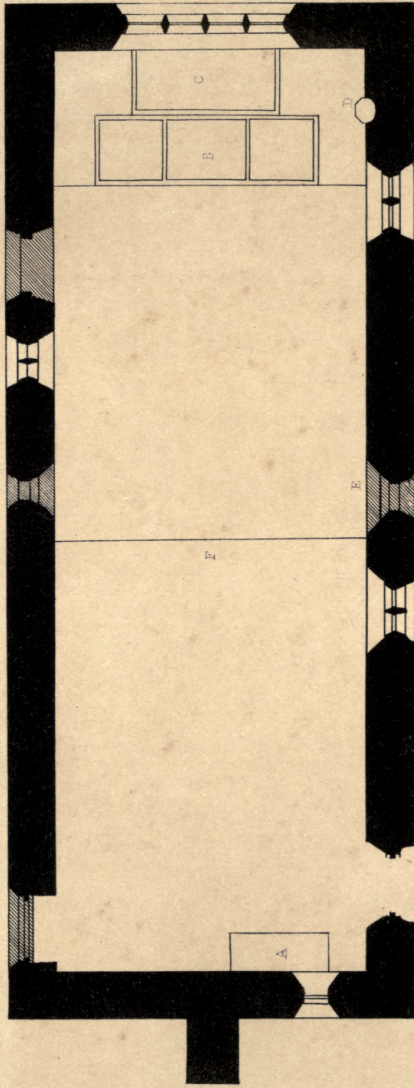
There is an old altar stone, with the five crosses plainly to be distinguished, on the floor, under the south chancel wall. Whence could this have been brought? Surely in this little chapel itself there was but one altar. Perhaps the piety of some one, shocked by the irreverent use of altars by the Puritans, brought it hither from some neighbouring church. If so, it has escaped destruction indeed, but not neglect.

The interior dimensions are as follows:—

Length of Chancel, i. e., of the space within the screen	26 ft.
Total Length	48 ft. 2 in.
Breadth	16 ft. 6 in.

We cannot leave this little chapel, so remarkable for its stone altar, and so well worth notice for the traces of the various eras during which it has stood a memorial of Archbishop Thurstan, without a few words on the disgraceful state in which it is kept, or rather into which for want of keeping, it has been suffered to fall, and in which it still remains. Pig sties are built up to the north and west ends: cottages encroach on the west gable; and every thing around seems to say, that unless the chapel could be made subservient to the lowest department of domestic economy, it would be as well away. As you enter you disturb the birds who have made it their habitation: and though a religious spirit may find this the occasion of apt meditation, and call to mind the words of the royal psalmist, "The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars O Lord of Hosts, my King and my God," (Psalm lxxxiv. 3,) yet it is

PLAN, ST MARY MAGDALEN,
RIPON.



- A. Chest.
- B. Pavement.
- C. Altar Table.
- D. Piscina.
- E. Lychhouse.
- F. Screen.

SCALE.



impossible to conceal from oneself that it is not the piety of man that allows such intruders in the sanctuary and leaves the marks of their unseemly entrance on the very altar.

And this state of things is rendered the more inexcusable, from the very slight sacrifice which it would have cost to keep so small and simple a chapel in exquisite order and repair. Now, as in all such cases, the penalty for accumulated years of neglect rests on the person, whoever he may be, bound in law or in conscience to repair it : but even this would cost but little; and then thirty shillings a year would perhaps more than cover all demands.*

* We must notice, by the way, in this number, another chapel, dedicated to St. John the Baptist, and like that of St. Mary Magdalen, attached to an Hospital. It is of the decorated style, but very simple. The east and west windows are each of three lights, with the plain mullions intersecting one another in the head. The north and south windows are of one light, trefoiled in the head. Under the north window, outside, appears the inscription, "NATIONAL SCHOOL;" and within, nearly opposite the door, is the following inscription:—

1812.
THIS CHAPEL,
DEDICATED TO ST. JOHN THE BAPTIST,
WAS APPROPRIATED FOR THE
NATIONAL SCHOOL,
BY
ROBERT DARLEY WADDILOVE,
DEAN,
AND MASTER OF THE HOSPITAL.
ENLARGED BY SUBSCRIPTION,
ANNO DOMINI,
1817.

"This Chapel," within, and "National School," without! "Dedicated," and "appropriated!" Which is the sacred, which the secular denomination? which the eternal and inalienable, which the accidental and unjust application? Let it never be forgotten that wrong and mistaken charity,—that even law itself,—cannot desecrate what is once devoted to God, and that St. John the Baptist's is, and must be, a chapel still.

It is surely not because it was wanted, that another church was erected in Ripon some time ago. With a small population, this town has, besides the two ancient chapels just described, a noble minster, with a nave exceeding in dimensions most of those in the kingdom, wholly unappropriated to divine service and other religious demands of the people. For once, at least, ecclesiology might have taught a lesson of economy, as well as of seemliness and reverence.

Chapel of the Maison de Dieu Hospital, Ripon.

IF the foundation and early history of this little Chapel, and the Hospital to which it belonged, nothing can be ascertained; but the following particulars relating to the present institution have been extracted from the "Report of the Ripon Charities."

" MAISON DE DIEU.

" This Hospital, sometimes called also S. Ann's, is an ancient asylum for eight poor women, supposed to have been founded by one of the family of the Neville's. It appears to have been long under the management of the Mayor and Corporation of Ripon, as Trustees, but we could discover no evidence of any endowment antecedent to the following:—
' William Gibson having by will, dated 4th October, 1680, devised a piece of copyhold ground to the said Hospital, an acre and a half of meadow, situate in the fields of Ripon, in a place called Bell Furrs, was, on the 9th February, 1710, surrendered to the Mayor, Aldermen, and Commonalty of the





W. Bevan, del. et lith.

MAISON DE DIEU.
RIPON.

borough of Ripon, and their successors, upon the trusts of the said will, for the relief and support of sixteen poor widows in the said Hospital; and that the said Mayor, Aldermen, and Commonalty, might supply the vacancies there, with poor widows, according to the ancient usage thereof.

“Isabella Lakin, by indenture of bargain and sale enrolled, dated 25th January, 1757, conveyed unto the Mayor, Burgesses, and Commonalty of Ripon, two closes of pasture and meadow ground, containing five acres called Bell Furrs, upon trust, to distribute the rents thereof among such poor persons as there were or should hereafter be admitted into the said Hospital, in equal shares and proportions.

“The Hon. William Aislabie, by indenture dated 30th December, 1754, in consideration of £50, being monies belonging to the said Hospital, demised unto the Mayor, Burgesses, and Commonalty of Ripon, another piece of land, called Bell Furrs, containing 1A. 2R. 28P., for a term of 3000 years, upon the like trusts as are mentioned in the preceding conveyances, at a peppercorn rent, &c. * * *

“The almswomen are selected by the Mayor and Corporation, usually from among poor widows of the town of Ripon, and are all proper objects of the charity.”

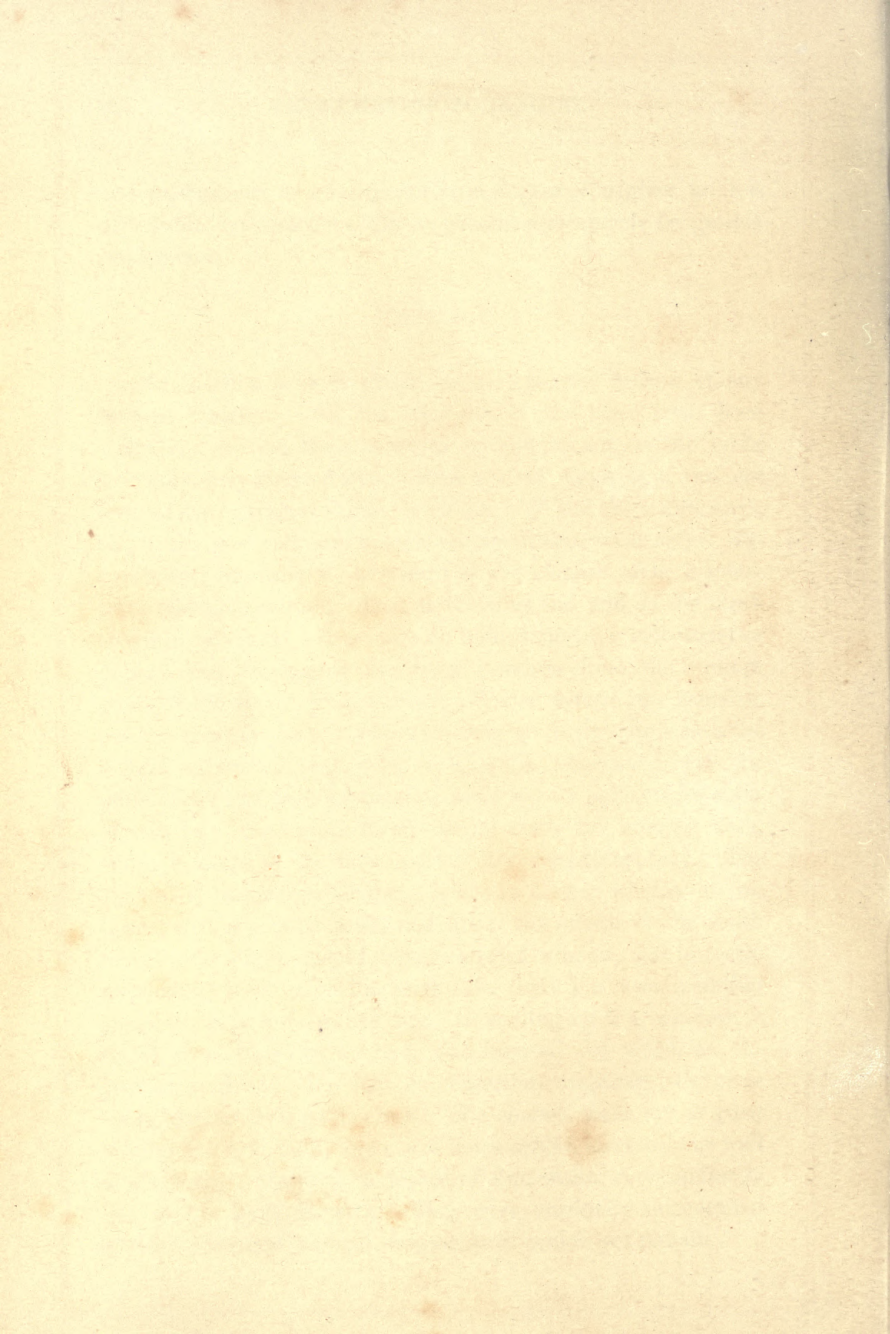
The Chapel.

Of the ground plan of this building little can be said. It consists, or rather did consist, of a nave and chancel; the former, to within four feet of the chancel arch, is divided into a number of small rooms, occupied by the almswomen mentioned in the foregoing extract. The sanctuary, probably from its more limited dimensions, has been spared such dese-

craticion, but only to be exposed to a degree of neglect no less deplorable—it is roofless, and at present a receptacle for garden implements.

Exterior.

No exterior view is given, as no external feature of any interest remains. All the windows of the nave have been walled up, nor can their positions be ascertained, as the walls are completely covered with a thick coat of rough cast, and not a bit of their original surface is visible. It had three doorways, one at the west end, and one on the north and south sides; the two latter, immediately westward of the chancel arch, a somewhat unusual position; those at the west end and on the north side are walled up. There are no indications of a bell-turret or gable; and the coping has been removed from the western gable of the nave; that, however, on the eastern one remains, but the cross is gone. The nave has no feature by which the date of its erection can with certainty be ascertained, but the pitch of the roof and its massive walls would indicate an early period, and it is most likely coeval with the chancel arch, which belongs to the latter part of the twelfth century. The chancel is late perpendicular; it has an eastern window of two lights, with a pointed arch, and about the middle of the south side is a two-light, cusped, square-headed window, and in a corresponding position, on the north side, there has been a similar one, but it is now walled up. In walling up this window, a shield, surmounted by a cross, was inserted—of which an engraving is given; they had no connexion originally, the cross being apparently a gable cross. The chancel walls are of great solidity and well built, and are of hewn ashlar, internally as well as externally; they are composed of lime-stone, very similar to that used at York Minster. They were originally surmounted by a battlemented parapet, fragments of which yet remain.

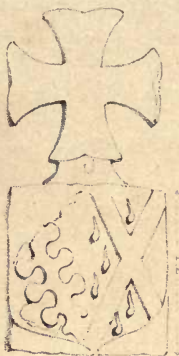




PLAN OF ARCH
TOP OF CAPS



BRACKET N. OF EAST WINDOW



CROSS IN THE N. WALL



ALTAR SLAB



ALTAR TABLE



PISCINA



TOP OF FONT



PROFILE OF FONT



MULLION S. WINDOW



Interior.

Of the interior of the Nave nothing can be seen excepting the roof, which is of oak ; it is simply constructed, but of great solidity, it has trussed principals, consisting of tie beam, collar beams, struts, and braces. The chancel arch (shewn in the interior view) is of early date, but clearly later than the piers from which it springs. In the centre of the chancel, immediately to the east of the archway, stands what undoubtedly has been a benatura,* or holy water stoup, removed from its proper position ; unlike the walls, it is of sand stone, octangular, on plan with concave sides, each side having a plain shield, excepting two, which appear at some time to have been attached to a wall. At present it stands on a roughly hewn pedestal, which formed no part of the original design. There is a piscina in the usual place, the basin contained in a projecting bracket, and a single light transomed window immediately to the east of it. There is a bracket on each side of the east window ; that on the north side being considerably the largest, and bearing a shield charged with three crescents. This chapel, too, has a stone altar, similar in form and construction to that of St. Mary Magdalen, but smaller, the slab being 5ft. 9in. long and 2ft. 7in. wide.

The internal dimensions are as follows :—

	Ft.	In.
Length of Nave.....	53	6
Width of Nave	21	0
Length of Chancel	20	0
Width of Chancel	11	0

* In the engraving our lithographer has miscalled it a font.



Stainburn.*

TO this account of the Chapels at Ripon, we append an exterior view of the little Church of Stainburn.

The original structure of this very unpretending little Church is Norman. The chancel is perpendicular. A good though plain wooden roof is covered with a flat ceiling. The roof thus obscured is of good, though less than the original, pitch: it followed originally the line of the bell gable.

As in St. Mary Magdalen's and many churches of the like kind, the exterior of this little church owes all its character to the bell gable, which, in this instance, rises on the east nave

* Stainburn is five or six miles from Otley, the church stands in the midst of bleak hills, lately and imperfectly inclosed. At Leathley, between Otley and Stainburn, the ecclesiologist will find a very early Norman tower, and some other things not unworthy of note.

wall, between the nave and the chancel. It has openings for two bells, but one only is occupied.

The font is of the date of the original structure.

The seats are part of them very good, though extremely simple: open benches with square ends, and though not *ancient*, yet *old*, and almost to be called models, where extreme plainness and cheapness is desirable.

There is a pew in the most unhappy of all possible situations, *within the altar rails!* Under what possible combination of lay interference and clerical obsequiousness *could* such a thing have been permitted?

St. Mary's, Dun Monkton,

IS an augmented perpetual Curacy in the Wapentake of Claro, Deanery of Boroughbridge, Archdeaconry of Richmond, and Diocese of Ripon.

The name, "Monechetone," by which this village was known at the period of the Domesday survey, and which it still retains, seems to afford a clue to its earlier history; for its etymology fairly warrants the conjecture that it was the site or, at least, a part of the possessions of one of those monasteries, so many of which existed during the seventh and eighth centuries in this country, and perished in the terrible invasion of the Danes, A.D. 867. To the Domesday survey, however, we must look for the earliest authentic records of its history, and thence we learn, "that it was one of the estates granted by the Conqueror to Osbern de Arches; that five thanes had there eight carucates of land to be taxed, and that there was land to as many ploughs; that Hugh, one of Osbern's vassals,

had there ten villanes with four ploughs, four acres of meadow, and half a fishery; that there was wood pasture one mile long and three quarantens broad, and that the whole was one mile long and half a mile broad; that in King Edward the Confessor's time it had been valued at forty shillings, but was then worth but twenty-five." In another place it is stated, that "the men of Borgescire (now Claro) Wapentake alledged that four oxgangs in this township, of the land of Merlesuen, held by Osbern de Arches, belonged to Ralph Paganel."

In the following century, and during the reign of Stephen, William de Arches (a descendant of Osbern) and Ivetta his wife, founded here a priory of Benedictine nuns, in honour of the Blessed Virgin Mary, and endowed it with their whole estate in this township, half a carucate in Hamerton, and the churches of Hamerton, Thorp, and Askham Richard or West Askham. Their charter of foundation is lost, but a confirmation thereof by Henry Murdac, Archbishop of York, transcribed by Dugdale, from the Archiepiscopal archives, runs as follows:—

"Henricus Murdac, Dei gratiâ Archiepiscopus Eborum, universis sanctæ matris ecclesiæ filiis ad quos præsens scriptum pervenerit, salutem in Domino. Notum sit universitati vestræ Willielmum de Arches, et Ivettam uxorem ejus concessisse et hac carta sua confirmasse Deo et sanctæ Mariæ et Matildæ filiæ suæ et sanctimonialibus de Monkton ibidem Deo servientibus, totam terram suam in Monkton, scilicet sex carucatas terræ in eadem villa; et dimidium carucatam in Hamerton in puram et perpetuam elemosinam cum pertinentiis suis, et ecclesiam de Torp, et ecclesiam de Hamerton, et ecclesiam de Escham, et ecclesiam de Kirkby juxta Useburn, quam Elias de Ho, per concilium et petitionem domini Willielmi de Arches, coram meipso concessit, et dedit eisdem sanctimonialibus, in puram et perpetuam elemosinam, cum omnibus pertinentiis suis. Hanc autem elemosinam, caritatis intuitu, et pro salute animæ nostræ, eisdem sanctimonialibus auctoritate nostra confirmamus omnino in proprios usus profuturum; quare volumus et firmiter præcipimus, ut eas habeant et possideant, liberé et quieté, plenarié et integré et honorificé, salvis synodalibus et archiepiscopalibus. Omnes ergo quicumque hanc elemosinam et nostram confirmationem disturbant, maledictionem Dei et nostri semper incurrant. Hiis testibus Laurentio de Werkeworth, Thoma de Stotewayn, Magistro Roberto de Verli, Willielmo de Gozam, Magistro Everardo, Richardo Murdac, Richardo Cruer, Petro de Falcomberge, Herberto de

Sutton, Odardo Comin, Willielmo de Rughford, Thoma de Northampton, Richardo filio Hugonis, Gilberto de Bellu, Richardo filio Wigonis, Jordano Maleherbi, Helia filio Radulphi, Oetredo filio Gamelli, Laurentio filio Herlewyni, Roberto Pedefer, et multis aliis.*

The church of Askham, mentioned in this document, was appropriated by the same prelate to the Prioress and nuns of Monkton, "and in recompense for the damage done thereby to the cathedral church of York, he resumed to himself an annual pension of two shillings at Pentecost, in the name of the church of Askham; and also ordained a perpetual vicar, who should reside personally in the church and have the care of the parishioners' souls; be presentable by the said prioress and convent, and have a competent portion out of the fruits, rents, and profits thereof: he further ordained that it should consist in these particulars, viz., in the tofts or messuages in the town of Askham, with their crofts, and five oxgangs of arable land in the fields thereof, and in quick and dead mortuaries; in the tithes of wool, lambs, calves, pigs, foals, mills, line, and hemp, in all oblations and quadragesimal tithes, and in other small tithes, rents, and obventions, arising from the altarage, &c.; that the vicar should bear all ordinary and accustomed burthens, except the repairs or re-edifying of the chancel; of which said burthen, as well as all other extraordinary ones, the prioress and convent were to bear two parts, and the vicar the third part, for ever."†

The year in which this appropriation was made is not named; it must, however, have been previous to 1153, since Archbishop Murdac died in that year. Its yearly value from Pope Nicholas' taxation, made A.D. 1291, appears to have been £6. 13s. 4d.

Subsequently, at different periods, this convent became possessed of lands at Acton and Beningborough, in this county, messuages and lands at Cathale, tenements in Great Hamerton, lands, besides those already mentioned, in Kirk Hamerton, tene-

* Ex archivis Archispisc: Ebor: penes ejus Registri custodem, fol: 137 a.

† Reg: Ebor: Melton, p. 181.

ments in Newton, &c.; the income derived from which will appear in the sequel. Amongst these, Tanner places the advowson of the church of Weshlcham, but this must have been alienated by the sisterhood prior to the dissolution, as there is no notice of it in the surveys made of their possessions before and after that event. In a charter, granted by Henry de Neville to the Canons of Marton, he says that he gave them all his manor of Woodhouses, except two oxgangs of land in Apple-treewick, which he intended to give to the nuns of Monkton, but it does not appear that this intention was ever fulfilled.

The rectory of the chapel of Walton was granted to them at an early period, for "A. D. 1226, Walter Gray, Archbishop of York, confirmed the agreement made between Gilbert, sacrist of the chapel of St. Mary and All Angels, in York, and the prioress and nuns of Monkton, touching this chapel, with its appurtenances, and concerning one carucate of land and eight tofts in the town of Thorp-Arch, then in controversy between them; which was amicably settled in this manner, by authority of the Pope's letters and the Archbishop's consent, viz.: that the said nuns shall be bound to give, yearly, on All Saint's day, to the mother church of Thorp-Arch, two wax candles, weighing one pound each; and they, the said nuns, shall have and possess for ever all whatsoever they had as well in the town of Thorp-Arch as in the chapel of Walton, before this difference arose between them; viz., they shall have the chapel of Walton and all tithes and obventions arising in the same town, with one toft there, to the chapel adjoining; also one carucate in the town of Thorpe, with all its appurtenances, and all the tithes out of the same growing; besides the milk, wool, calves, pigs, and all other tithes of cattle and of gardens, together with eight tofts in the town of Thorp, excepting a certain area which the said sacrist claimed to appertain to his mansion of Thorp, and which the said nuns should restore to him."*

* Rot: Maj: Walteri Gray, p. 7.

Of the prioresses of this convent very few names have been preserved. The first was, probably, Matilda, daughter of the founder. A century later (7 id: Oct: 1268) the name of

Avice occurs. Some time before 1346,

Alice de Thorp was prioress; for John de Thorp, canon of York and rector of Wetheringsett, by his will, dated 25th November, in that year, directed that his body should be buried in the conventual church of Monkton, with leave of the prioress, "juxta sepulchrum, dominæ Aliciæ de Thorp, nuper priorissæ dicti mon: juxta parietem borealem."*

Margaret de Willesthorp was confirmed 13th Nov., 1365, and died 17th Augst., 1376, and

Isabel Nevill succeeded her on the 20th of the same month.† A visitation of the convent took place shortly afterwards, on account of some disputes which had arisen between the nuns and one Matilda Dayvill, but of the result we are not informed.‡

Margaret Fayrfax, who had been put in nomination when the above Isabel was elected (see note), succeeded her. Her name occurs in 1394, as one of the "supervisors testamenti" of Thomas Fayrfax, of Walton, and again in 1397, in a very unfavourable light. In that year a visitation of the priory was held by Thomas de Dalby, Archdeacon of Richmond, to inquire into the following charges against her:—

"Objicitur contra priorissam quod utitur diversis fururis ac etiam gris furur. Item utitur velaminibus sericis. Item priorissa est bursaria. Item

* Harl: MSS. 6972; f. 19.

† "17 Aug: 1376, ob: Margareta de Willesthorp.

"20 Aug: 1376, Isabella Nevill eligitur priorissa dictæ domus: electrics fuere numero xv, inter quos fuit quedam Margareta Fayrefax quæ a duabus nominabitur in priorissam sed Isabella Nevill habuit x suffragia."—*Harl: MSS.* 6978.

‡ Dies Mercur, prox: post festum S. Lucie, 1378, assignatur dies visitationis monialium de Monkton ob rixas inter moniales et Matildam Dayvill."—*Ibid.*

alienavit meremium in magna quantitate ad valentiam centum marc. Item frequenter habuit nimiam comitivam cum Johanne Monkton et invitavit eundem in camera sua, et frequenter utitur suppellitio absque mantello in choro et alibi contra formam habitus monialium et antiquam consuetudinem prioratus. Item moniales quæ lapsæ fuerint in fornicatione nimis faciliter restituit. Item licentiat moniales ad recipienda munera ab amicis suis ad sustentationem eorundem. Item Johannes Monkton per quem domus diu fuit scandalizata frequenter ludit cum priorissa ad tabulas in camera sua, et eidem servit de potu."

From these it is clear that the discipline of the convent was much relaxed, and the conduct of the prioress marked by great indiscretion; yet the result of this inquiry shews that these grave charges were not fully maintained, for the following document, directed to them on the 8th July, merely enjoins upon them greater circumspection for the future in their intercourse with the chaplains of their convent, and with other clergy, and greater simplicity in their dress. Nor should it be forgotten that the convent had not long before been involved in litigation with one of their neighbours, a circumstance which renders it very probable that they had enemies who would be ready to seize every opportunity of injuring their reputation.

"Johannes Munkton, alias dictus Alanson, dominus Willielmus Aschby Capellanus, Willielmus Snowe, et Thomas Pape, non habeant colloquium nec comitivam vobiscum cum aliquæ moniali domus vestræ absque ij monialibus senioribus et honestis sub pæna excommunicationis. Item non permittatis clericis prioratum vestrum frequentare absque causa rationabili.

"Item moniales infirmitate detentas ad infirmatorium accedere compellatis, et ipsi ibidem existentibus quæ sunt necessaria de redditibus ecclesiæ de Askham, ac hujusmodi usum domui vestræ appropriatæ faciatis debite providere.

"Item quod non utantur de cætero pannis sericis et præcipuè velis sericis nec preciosis furraturis nec annulis in digitos nec tunicis laqueatis seu fibulatis nec aliquibus jupis, Anglicæ gounes, ad modum mulierum sæcularium. Nec de cætero commemorationes animarum nullatenus omittatis sub pæna carentiæ camisiarum quarumcunque per ij septimanas integras, &c."

Margaret Cotum. She died in 1421, and

Matilda de Goldesburgh was elected her successor on Oct. 15th.

On April 27th, 1424, she had fifteen nuns under her care.*

* Reg: Ebor: Hen: Bowst. pp. 36, 46.

Johanna Slingsby was prioress towards the latter part of the 15th century.

Margaret is mentioned in 1514. Possibly she was the same as Margaret Wat whose tombstone yet remains in the church, and will be noticed in the sequel.

Johanna was the last prioress. On the 7th July, she granted to Master William Wright, Alderman of York, and Ursula his wife, a lease of the church of St. George, at Naburn, near York, for ten years, at a yearly rent of £6. 13s. 4d., and on the 4th February following, she surrendered the priory to Henry VIII.

Although we have failed in our endeavours to trace the history of Nun Monkton, and the descent of the conventual lands, uninterruptedly from the dissolution to our own times, the result of our researches is sufficient to prove, that Nun Monkton is no exception to the general rule, and that the curse denounced against church spoilers has not been uttered in vain.

In the 29th year of the reign of Henry VIII, the possessions, spiritual and temporal, of this priory* were granted to John Nevill, Lord Latimer, in exchange for the manor of Settington, Homondeby, Vestowe, and Swaledale, given by him to the King. Of this nobleman very little is known, yet he appears to have been of the popular party, for his name is mentioned as one of those who were deputed by the rebels engaged in the "Pilgrimage of Grace," to treat with the Duke of Norfolk in their behalf, when they received intelligence that he was preparing to attack them. He was twice married; first to Lady Dorothy de Vere, daughter and coheir of John Earl of Oxford, by whom he had issue John and Margaret; then to Catherine, daughter of Sir Thomas Parr of Kendall, who survived him and became the sixth and last wife of Henry VIII. He died in 1542, and left his ill acquired possessions to his son

* An account of these, published by Dugdale, from Surveys in the Augmentation Office, and transcribed from the Monasticon, will be found in the Appendix.

John, in whose person the peerage became extinct. He died without male issue in 1577. His possessions were divided amongst his four daughters, the eldest of whom, Catherine, received the site and lands of Nun Monkton for her portion. Her husband, therefore,

Henry, 8th Earl of Northumberland was the next possessor. For participating in a supposed plot in favour of Mary Queen of Scots he was committed to the Tower, and was found dead in his bed, wounded with three pistol bullets, on the 21st June, 1585. Not long afterwards his widow had a licence to alienate to Francis Fitton and others, the manors and rectories of Nun Monkton and Kirk Hamerton, with other lands. This

Francis Fitton of Binfield, Berkshire, soon after married her. She died 28th October 1596, leaving him her survivor. Three years previously he had a licence to alienate the manors of Nun Monkton and the Hamertons to Thomas Farmer and others, but this does not appear to have been carried into effect, for in (4th James I.) there is a pardon to John Carvile, for that he had acquired of Francis Fitton the manor of Nun Monkton, and in the same year it passed to this

John Carvile, by fine. He is believed to have resided at Milford, near Sherburn, and to have married Dorothy, daughter of Robert Kaye, of Woodsome. They had many children, but the family soon disappeared from the lists of the Yorkshire gentry. We have now no information relative to Nun Monkton for upwards of half a century. We then find it in the hands of the Payler family, respecting whom we have gathered the following particulars, from monumental inscriptions within the church.

George Payler. By the Lady Maria Carey, (daughter and heiress of Sir Robert Jackson, Knt., and Lady Margaret, his wife, and relict of Sir Peregrine Carey, second son to the Earl of Dover), he had issue:—

1. George, who was buried at Barwick.

- 2, 3, 4. Samuel, Robert, and Peregrine, who were buried in the family vault within the chapel of the Tower of London.
5. Nathaniel, of whom more hereafter.
6. Maria, buried with her three brothers, as above.
7. Bethia, (who married James Darcie, eldest son and heir of the Hon. James Darcie, of Richmond, brother of the Right Hon. Conyers, Lord Darcie, of Hornby), died in childbed, 19th November, 1671, aged 18 years and 8 days, leaving an only child, Mary Darcie.

George Payler, deceased 31st October, 1678, aged 71 years, and Lady Maria followed him on the 9th November, 1679. Their son,

Nathaniel Payler married Elizabeth, youngest daughter of Richard Hutchinson, of London, who survived him, and died 2nd March, 1724-5, aged 70 years. They had issue—

George, who died 20th September, 1698, aged 23 years, and Nathaniel, who succeeded to the property, and died without issue at the age of 71, 19th March, 1748, leaving his estates to William, third son of Samuel Tuffnell, of Langleys, in Essex, and of Elizabeth, niece to Nathaniel Payler. He assumed the name of Jolliffe, and dying without issue, in 1796, left his estates to his nephew,

Samuel Jolliffe Tuffnell, who died 9th May, 1820, and bequeathed them in turn to his nephew,

John Jolliffe Tuffnell, the present possessor, who was born 21st September, 1778, and married, 29th June, 1801, Catherine Dorathy, eldest daughter of Sir Michael Pilkington, of Chevet, and has issue—

1. John Jolliffe, born 1st July, 1805.
2. William Michael, born 30th June, 1816, and six daughters.





W. Evans, Del. et. Lith.

CHURCH OF ST. MARY NUN MONKTON,
VIEW FROM THE NORTH WEST.

The Church.

The Church, or rather Conventual Chapel, was, as has been before mentioned, dedicated in honour of the Blessed Virgin Mary; it is situated at the east end of the village, and it is impossible to conceive a more beautiful object than the west front presents, when seen at the end of the noble avenue of elms through which it is approached; nor can the beholder fail to be deeply impressed with the beauty and almost holy quiet and seclusion of the situation. This feeling, however, is somewhat dispelled on a nearer approach, for then the adjacent Hall first meets the view, some of the offices of which enjoy a most unbecoming proximity to the sacred building.

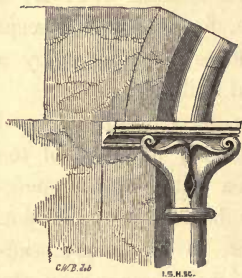
The plan at present consists of a nave, with engaged western tower. The chancel, and probably one bay of the nave, have been thrown down, and not a vestige of the materials of which they were composed is to be seen near the spot. What remains of the Church is, however, so exquisitely beautiful, both in form and detail, as only to make our sorrow the greater that sacrilegious violence has destroyed what was doubtless its fairest portion.

Exterior.

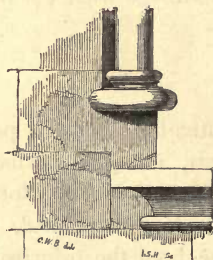
The west front claims our first attention, being a perfect gem of this period of ecclesiastical art, though it evinces a decided gradation of style. The lower stage is late Norman, or, rather, transitional from that style to first pointed. The west doorway, which appears to have been the principal entrance, is contained in a projecting mass of masonry, with a pedimental or gabled termination;* it has deeply recessed

* This form of doorway is frequently met with in this style, and occasionally in the succeeding one; it occurs at Adel and Skelton. See Nos. I and III, of the "Churches of Yorkshire."

jambes of five cylindrical shafts—the outer and inner ones engaged, the other three detached—with well moulded bases and floriated capitals, having continuous square abaci. The arch is semicircular, and most elaborately moulded; highly enriched chevron mouldings spring from the outermost and the two innermost shafts, the others are plain; the label moulding is terminated by corbel heads. Immediately above the label moulding, and within the tympanum of the pediment is a trefoiled-headed niche (with cylindrical jamb shafts), once, doubtless, filled with sculpture. The edge of the gable coping of this doorway is enriched with a series of little balls with eight canted sides. This ornament may be said to be almost peculiar to the North of England, and it is not unfrequently met with in much later work than this.* The effect of it is exceedingly bold and in harmony with the rich arch of the doorway.



Capital of Shaft of Niche.



Base of Shaft of Niche.

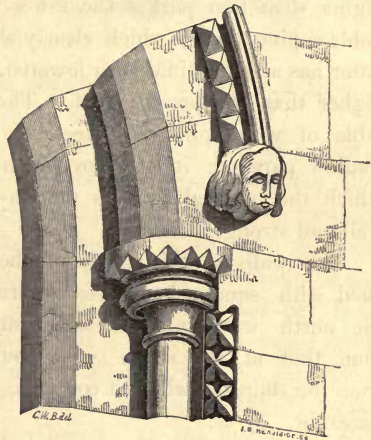
On each side of the west doorway are two semicircular-headed niches, with engaged cylindrical shafts in the jambs. The shafts have those capitals so frequently met with in work of this period, composed of a single leaf, terminating under each angle of a square abacus, in a kind of inverted volute. The bases are peculiar, the torus moulding overhanging the square part of the jamb beneath them. These niches, no doubt, once contained effigies of saints or benefactors; one of them still remains—though

* It occurs in Beverley Minster, in the second pointed style. See "Parker's Glossary," vol. ii.

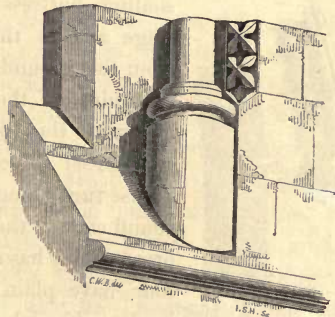
headless and otherwise much mutilated—and appears to have been a king, who holds in his hand a scroll, probably intended to represent a charter.

This stage is finished by a narrow stringcourse immediately under the sills of the windows, and all above is first pointed in its full development and greatest purity.

A tall and elegant lancet in the centre, and one of smaller dimensions on each side, once lighted the body of the nave, but from some inconceivable reason, the two latter and the upper part of the former are now walled up. They have slender cylindrical banded shafts, outside of which is the dog's tooth ornament; the labels, which are terminated with corbel heads, have the notched or nail-head ornament. The capitals of the jamb shafts are very singular, the upper member—the elementary form of which is square—having the lower angle cut so as to resemble the nail-head ornament on the label moulding.



Capital of Window Shafts.



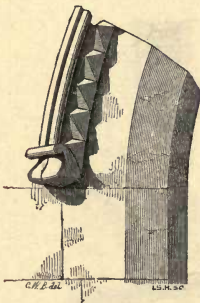
Base of Window Shafts.

The tower, or rather belfry-turret—for its small dimen-

sions seem to render the latter designation the most applicable—rises from the centre of this front; it is lighted on the north, south, and west sides by a square-headed trefoiled window; on the east side, the weather moulding of the original roof rises to the under side of the corbel table, and is returned at the bottom along the north and south sides, about two feet higher than that part of the tower against which the western gable coping abuts, which clearly shews that the pitch of the latter has at some time been lowered, although it is still much higher than the present roof. The tower has a bold corbel table of very spiritedly executed masks, surmounted by a shallow parapet; it is covered with a low pyramidal roof, of which the original timbers remain—they are of massive oak, well and strongly framed.

The walls at the angles of the west front are strengthened with square buttresses returned on the sides, that at the north west angle is wider and has greater projection than that at the south west, but this irregularity results from the staircase which it contains, and which will be noticed hereafter.

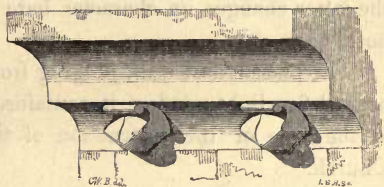
The north side presents externally five bays, divided by shallow buttresses, which, in the upper stage and at the height of a few feet from the ground, are contracted to about two-thirds of their breadth below; they die into the wall immediately under the corbel table. A moulded string-course runs along the wall and is returned round each of these buttresses. The westernmost bay has no window, the remaining four have plain lancets with chamfered jambs. The label mouldings are enriched



Springing of Window Arches,
North side

with the nail-head ornament, and spring from masks, except the easternmost, which shews a little variety, having on one

side a knot of foliage, on the other a head. The corbel table, both on this and the south side, consists—like that of the tower—of a series of masks, varied in one or two instances by a rude head. The easternmost corbel is carried up into the cornice, which here changes its character and appears to indicate the commencement of the original choir.



Corbel Table

The south side is lighted by five lancets, it is of rather a plainer character than the north, the stringcourse and the label mouldings of the windows consisting merely of plain chamfers, while in the latter the nail-head ornament is omitted; the windows are rather wider than, and not so tall as, those on the north side. In the usual position, viz., the second bay from the west end, on this side, is a bold and deeply recessed semi-circular-headed doorway (now walled up) with chamfered jambs of three orders, but there is no appearance of it ever having been enclosed within a porch. In the fourth bay is a square jambed, semicircular-headed doorway, with a single soffit, and that this doorway is original the disposition of the buttresses—a half one springing from the stringcourse immediately above it, and another dying into the stringcourse a little to the east of it—sufficiently show; the two westernmost buttresses correspond with those on the north side. At the extreme east of the south wall are the remains of a rich doorway (coeval with and similar in character to the western one) consisting of one jamb and a portion of the arch; the jamb has three shafts with floriated capitals, having square abaci, and is also enriched with the ornament (before noticed) found on the edge of the gable coping of the western doorway; the arch contains an enriched chevron moulding; the label appears to have been terminated by a mask. Above this door-

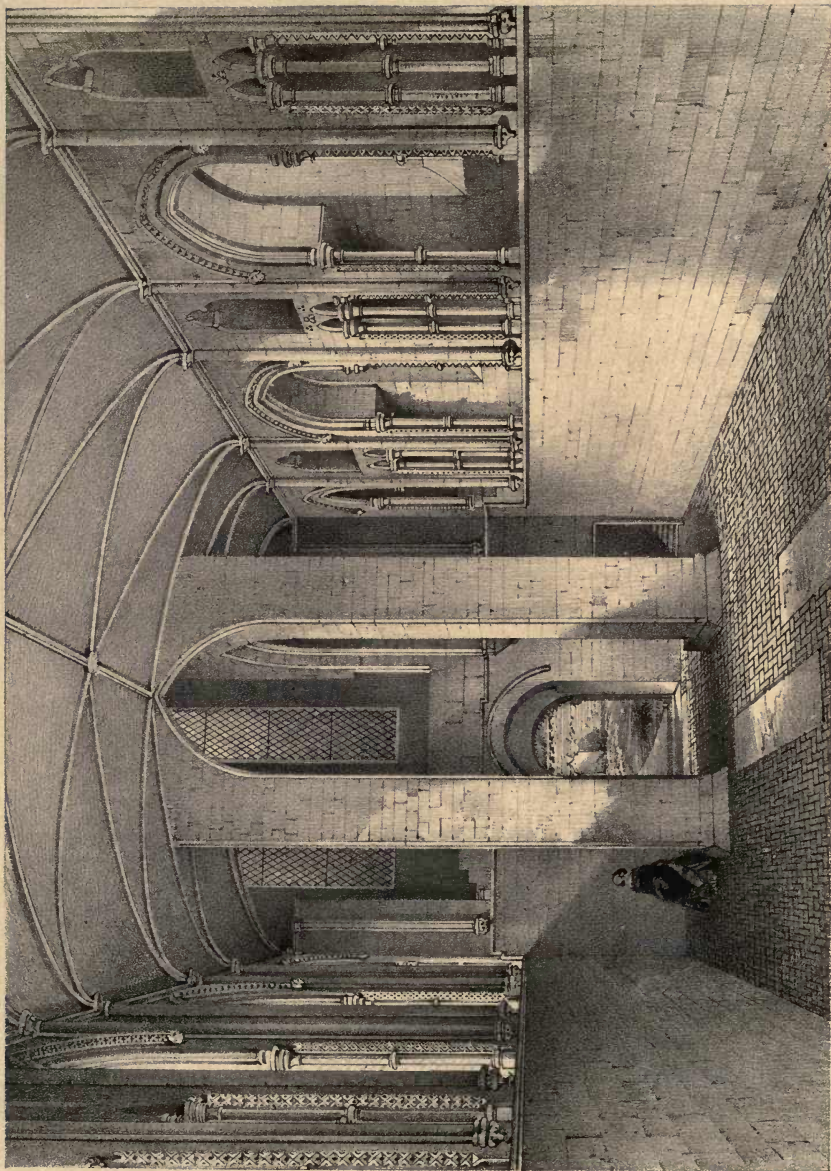
way rises a half buttress from the stringcourse to the cornice; the latter changes its character here as already noticed on the north side.

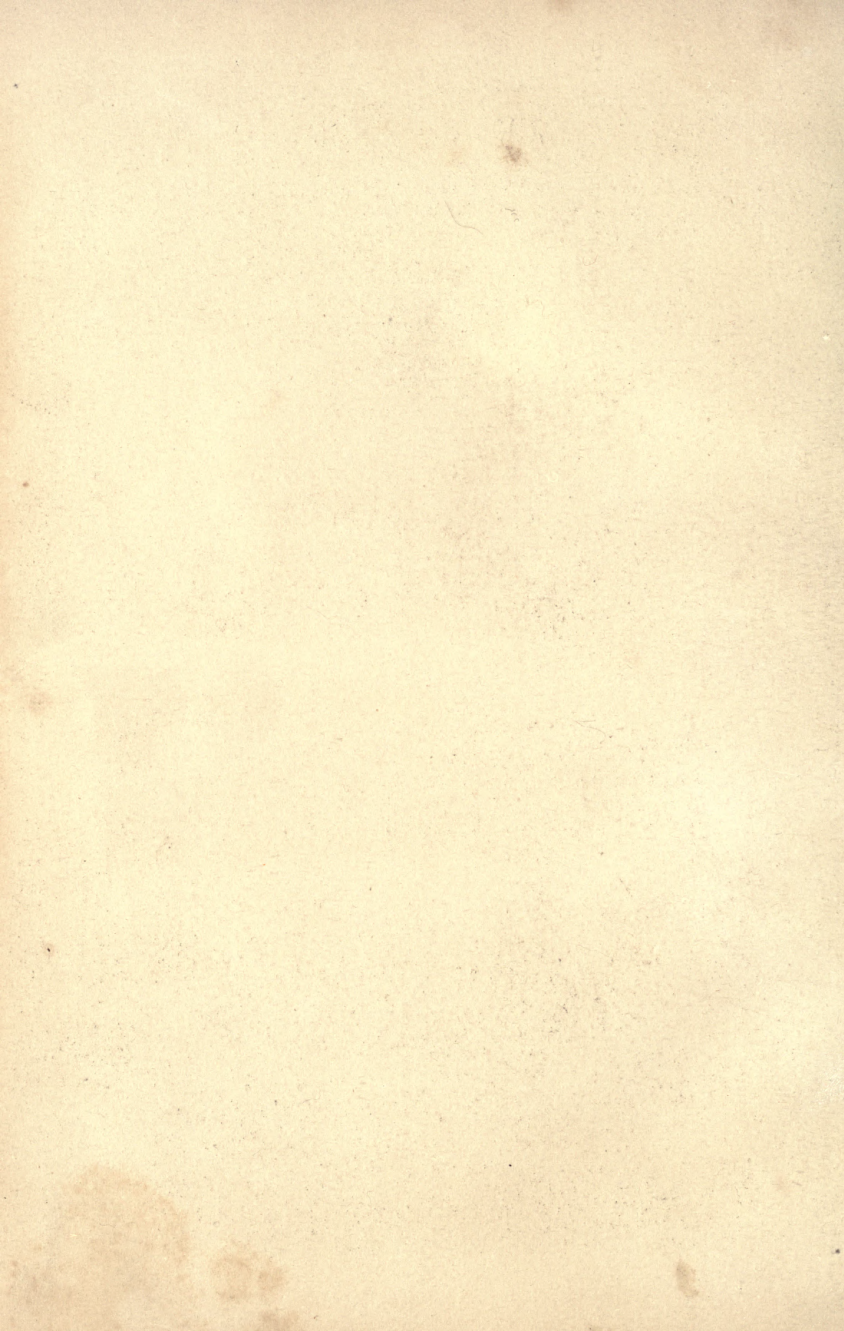
The present east wall, judging from the character of a square headed five-light window it contains, was most likely inserted at the time of the destruction of the eastern portion of the Church.

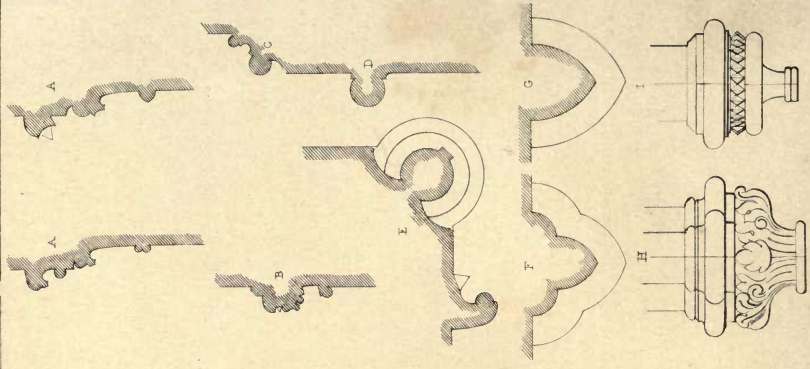
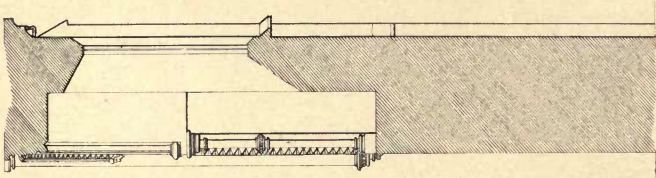
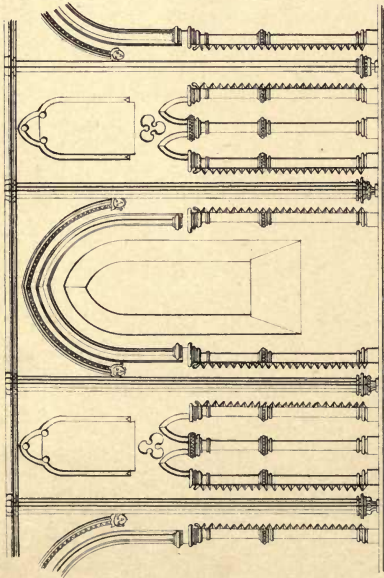
Interior.

The effect of the interior of this Church before the destruction of its eastern portion and of its acutely pointed roof must have been extremely beautiful, and this it is even yet, when viewed from the east end, and especially from the point whence our view is taken, maugre the tasteless modern ceiling and the coats of whitewash in which, as Archdeacon Hare says, "the walls are doing penance." The north, south, and west walls contain a beautiful triforium, the character of which will be at once understood on reference to the engravings. We obtain access to it by a spiral staircase in the north-west angle, and hence a passage runs along the north wall, whence it no doubt originally crossed the east wall, returning along the south to the south-west angle. Another passage leads partly across the west wall to a second staircase, by which we ascend to the belfry.

The triforium is divided by vaulting shafts into alternate narrow and wide bays; the wide ones are opposite the windows, and have one large opening with banded cylindrical shafts in the jambs, outside of which is the indented or nail-head moulding. The arches are stilted, and the moulding on the edge of them rises from a moulded base immediately above the capitals of the shafts; they have square soffits, and are concentric with the window arches, to which they may be said to form a kind of inner head; the labels spring from corbel heads, and, like the jambs have the nail-head moulding—in fact, this moulding may







SCALE
10 Feet

be said to be a distinguishing ornament throughout the Church. The narrow bays have small coupled openings, with jambs similar to those already described, from which, and a detached shaft in the centre, rise very acutely pointed arches, between which are small trefoil panels (in one instance inverted) with slightly relieved roses on the cusps; above these are pointed trefoil-headed niches, with roses also on the cusps; these niches have square trefoil *inner* heads on the north side, and on the south an inner head, forming a kind of horizontal rib. These niches were doubtless intended for, and probably at one time filled with, effigies of saints. The vaulting shafts are some of them single, others triple, but arranged with no apparent order; they are not (as might have been expected) single and triple alternately, excepting on a portion of the north wall; the plain ones are supported on moulded corbels, having the so frequently mentioned nail-head ornament; the triple ones on floriated corbels; these latter are of exceedingly varied and interesting forms.

The triforium is visible outside the Church, beyond the present east wall, where it begins to assume a somewhat richer character.

The three walls of the tower within the Church are supported by arches, springing from massive square piers, with the angles chamfered off; those on the north and south sides are carried by plain corbels; that on the east side, which is very lofty, is a wasting arch, the upper part of it appears above the roof, but it is now walled up, and a plaster arch has been constructed internally, immediately below the present ceiling.


The roof has been lowered; it is impossible to say what the original one was, but the Church is at present ceiled with a flat elliptical plaster ceiling, having transverse ribs. In constructing this ceiling, it was evidently attempted to give it something of the character of the Church, but it was done at a time when such a thing was impossible.

The floor of the Church contains fragments of several tombs. One on the altar steps commences with, "Pray for the soul of Thom Lupton and Margaret his wife." Three more are laid down just within the west doorway. The first is a plain blue stone tapering to the foot. The next bears a Calvary cross, nearly effaced, with the legend, "Hic jacet Margareta Mat: p̄rissa: istius: cenobii^s: quæ obiit ī die † s̄c̄e agnetis anno: d̄m m: ——— simo: septimo."* On the third slab there is a plain cross.


The ancient altar slab lies in the pavement on the north side of the communion table, with five plain crosses quite distinct.

The font, elevated on two steps, stands against the west side of the northern pier of the tower; it is circular, and somewhat rude both in design and execution, and has no pretensions to beauty.

The tower contains three bells, with the following inscriptions:—

1st.  MARIAM IU

2nd. REPENT LEAST YE PERISH.

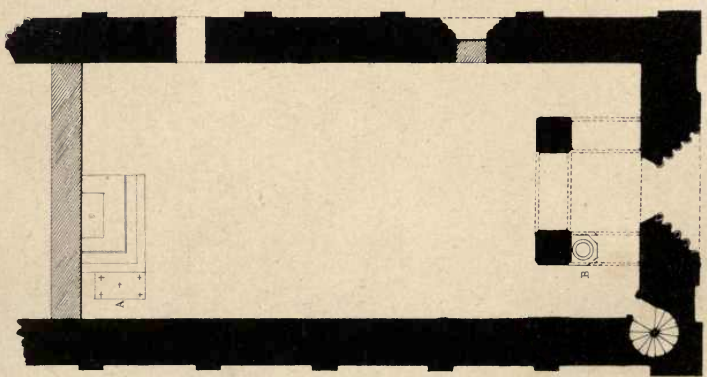
3rd. †  †.

Rich as Yorkshire is in Parish Churches, it does not—for its dimensions—boast of a fairer example than that of Saint Mary, Nun Monkton, and we cannot conclude without expressing a

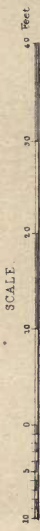
* It is unfortunate that the date is imperfect, and that we have no means of ascertaining whether this Prioress was that Margaret who is mentioned in 1514, or some other not mentioned in the published records of the Priory.



PLAN AT THE LEVEL OF TRIFORIUM.



GROUND PLAN.



hope, that those on whom this most weighty obligation rests will do something for its restoration, and thus wipe away the disgrace of three centuries of neglect.*

REFERENCE TO GROUND PLAN.

- A Original Altar Slab, now forming part of the pavement.
- B Font.
- C Communion Table.

REFERENCE TO DETAILS OF TRIFORIUM.

- AA Sections of Capitals of Shafts.
- B Section of Band of Shafts.
- C Section of Base of Shafts.
- D Section of Stringcourse.
- E Section of Arch and Label Moulding.
- FG Sections of Vaulting Shafts.
- HI Corbels of Vaulting Shafts.

* It is impossible to conceive anything worse than the present arrangement and condition of this Church. It is paved with square pines, having seats on three sides of them. In the south east corner is a huge wainscoted pier exaggerated to the size of a dwarf gallery, and forming by far the most striking—the stove and its hideous pipe excepted—of all the ugly features with which this beautiful fabric is disfigured; and so little regard to propriety has been had in its erection, that the humble and unpretending little communion table has been elbowed on one side to make room for it.

There is no sacristy, the clergyman's surplice being suspended on a peg in front of the pulpit; and at the time of our visit, the south-west corner of the Church was desecrated by a "heap of coals" being piled there.

The walls are *plastered* with whitewash, the foliage of the corbels to the vaulting shafts and some of the more delicate mouldings being literally suffocated with coat upon coat.

APPENDIX.

A.

(Abstract of Return, 26 Hen. VIII. First Fruits Office.)

PRIORATUS MONIALIUM DE NONMONKETON IN COM: EBOR: JOH'A PRIORISSA, ITM.

	£.	s.	d.
Com' Ebor':			
TEMPORAL' VALENT IN			
Scitu priorat' monial' pdcæ cum ortis claus' et 60 acr' terr' arrabil' p. annu'.....	4	0	0
Redd' et firmis in divs' villis et villat' subscript' viz': in villa Nonmonketon 14l. 18s. 4d.; Kyrkhambton, 9l. 9s.; Bolton, 20s.; Thorpearcher, 46s. 8d.; Benybrough, 16s. 8d.; Benyngton et Flexton, 66s.; Marton in Burghshire, 40s.; Grenehampton, 11s.; Newton sup' Ouse, 38s. 6d.; Walton, 4l. 13s. 8d.; Civitas Ebor', 9s. 4d.; Ripon, 4s. 6d.; Mars-ton, 4s.; Moremonkton, 21s. 4d.; Wygyngton, 12d.; Kyrkelmeto', 3s. 4d.; Lamburne, 8s.; Fobbutance, 20s.; Silvhouse, 13s. 4d.; Monketon de Abbate S. Mariæ Ebor', 2s.; de Briano Man, 4d. In toto	45	8	0
Epatus Dunelm'			
TÈPORAL' VALENT IN			
Redd' et firmis in villa de Nunstaynton p. annu'	13	6	8
	62	14	8
Com' Ebor'			
SPÙAL' VALENT IN			
Decim' granor' ecclîæ de Nonmonketon, 52s.; Feni, 8s.; Oblac' 20s. In toto	4	0	0
Decim' granor' capllæ de Walton put dimit' ad firma'	4	13	4
Decim' et pfcuis ecclîæ sci Georgii in civitate Ebor' put dim' ad firma'.....	6	13	4
Decim' et pfcuis ecclîæ de Kyrkhambton, viz. in x ^m granor', 40s.; Lan' et agn', 20s.....	3	0	0
Decim' et pfcuis ecclîæ de Askm' Richard' disu' ad firmam....	4	13	4
	23	0	0
Sm' oîm temporaliu' et spûaliu' priorat' pdcæ.....	85	14	8

REPRIS'

RESOLUC' REDD', VIZ., IN

Redd' resolut' an ^{ti} viz. : Hospital' sci Leonard' infra civitatem Ebor, 1½ <i>d.</i> ; s̄ci Johis Jerusalem p. Hamton, 22 <i>d.</i> ; Herd' Normavell p. Grenehambton, 3 <i>s.</i> ; Christ' Warde, p. tr' in Grenehambton, 16 <i>d.</i> ; Monaster's sci' Oswald' p. Grene- hamton, 4 <i>s.</i> ; Sinod' et procurac' ecclīe s̄ci Georgii infra Ebor', 19 <i>s.</i> 4 <i>d.</i> ; Ballo wapentag', 16 <i>d.</i>	1 10 11½
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FEOD', VIZ., IN

Feod' Willt Gaston milit' sen ^{li} ibm, 26 <i>s.</i> 8 <i>d.</i> ; Willt Marshall sen ^{li} cur' et and' ibm, 26 <i>s.</i> 8 <i>d.</i> ; Robto Broune, ballio de Monketon, 13 <i>s.</i> 4 <i>d.</i> ; Ballio de Walton, 13 <i>s.</i> 4 <i>d.</i> ; Ballio de Walton, 13 <i>s.</i> 4 <i>d.</i> ; Ballio de Hamton, 13 <i>s.</i> 4 <i>d.</i>	4 13 4
--	--------

ELEMOSINA, VIZ. IN

Elemosina dat' qualibet die Sabat' paupibz ad portas exterior' 26 <i>s.</i> ; frument' pinsat' in panibz ex constitucione et ordinat' fundat' ad xiiij qrt' p annu' p̄cii qrtii, 6 <i>s.</i>	3 11 0
--	--------

	10 2 3½
Et valet clare	75 12 4½
X pars inde	7 11 3

B.

(*Transcript of Paper Survey, 29 Hen. VIII, Augmentation Office, as to the Demesnes of Nun Monkton Priory.*)

MONKETON IN COM.' EBOR. ET ARCHIDIACONAT
RICHMOND, 29 HEN. VIII.

THE DEMANES.

The scite of the monastery with a garth and iij litle closes there conteynyng iij acr. and is in value by yere.....	iijs.
Item ther is a dovescote ther late in thands of the same monasterie, and is worth by yere.....	ij s.
I tm. ther ys a myll for corn which is in decaye.	nl.
I tm. there is a fishing in the water of Nydd whiche is worthe by yere.....	j s. viij d.
I tm. ther is certen peces of medowe lying in the felds in diverse places nye to the water banks of Nydd cont. xxj acr. and letten to diverse persones every yere, and is worthe	iiij l. vijs. iiij d.
I tm. there is a medowe called North Ings cont. xxxix acr. j roode, and is worthe yerely	lxxviij s.
I tm. ther is a crosse called Bradarse cont. xxij acr. and di. and is worthe by yere	xliiiij s.
I tm. a crosse of pasture called oxeclose cont. xvj acr. pasture and is worth yerely.....	x s. viij d.
I tm. a close of land called the Rye Close cont. viij acr. pasture and is worth by yere over and besides Mr. Lovell's lands there	v s. iiij d.
I tm. a close called the Clay Flat cont. vij acr. pasture and is worth by yere	iiij s. viij d.
I tm. a close called the Oxe Pasture cont. vj acr. pasture and is worth by yere	iiij s.
I tm. a close called the More Close cont. c acres pasture and is worth by yere	xl s.
I tm. iiij closes callyd Gowland cont. togidder xxxvj acres and is worth by yere.....	xlvij s.
I tm. ther is a certayn medowe called Dokmyre cont. v acres and di. and is worthe by yere.....	ix s. viij d.
I tm. ther is a wood called Spring Parke cont. vij acres tharbag wherof is	nl.
I tm. ther is cxx acres of land erable as under : in Belling Close ix acr. Newton Crofte the Lesse ix acr. Skall Close xix acr. in the West Ffeld xvij acr. Mydelfeld xxxvj acr. in the Next Town Feld xxxviij acr. by yere Summa.....	xlvj s. viij d.

P me JACOBUM ROKEBY,

Audit.

C.

(Abstract of Paper Survey, temp. Hen. VIII, in the Augmentation Office.)

NUN MONKTON PRIORY, 29 HEN. VIII.

YORKSHIRE.

	£.	s.	d.
Monkton—Lands and tenements	18	3	10
Kyrkehamerton—Tenements and pasture &c.....	31	2	10 $\frac{3}{4}$
Bolton Canons—Lands	1	0	0
Thorpe Arche—Tenement and lands	2	6	8
Beningburghe—Tenement and lands	0	16	8
Benington and Flixton—Tenements	3	6	0
Marton—Rent	2	0	0
Marton—Tenements	2	10	6
Grenehamerton—Tenement and lands	0	11	0
Newton upon Owse—Tenements and lands	1	18	6
Walton—Tenements and lands	5	8	10
Ripon—A burgage.....	0	4	6
City of York—Tenements	1	19	8
Marston—A tenement	0	4	6
More Monkton—Tenement and rent.....	1	1	4
Thorp Underwod—Lands	1	0	0
Wrigginton—Lands	0	1	0
Kyrklevington—Tenement and land	0	3	4
Lay borne—Tenements, land and common	0	8	0
Angrome—A cottage and garth.....	0	1	8
Nunstanton in Epatu Dunolm—A grango	13	6	8
Willesthrope—Tenements and lands	2	13	4
Nun Monkton—Rectory.....	4	0	0
Walton—Rectory of the Chapel.....	4	13	4
Kirkhamerton—Rectory	3	0	0
St. George Church—Parsonage.....	6	13	4
Askam Richard—Parsonage	4	13	4
Amount of the rental of Nun Monkton	132	15	0 $\frac{3}{4}$















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Fawcett, Joshua
Churches of Yorkshire
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