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A FEW WORDS

TO

CHURCHWARDENS

ON

CHURCHES

AND

CHURCH ORNAMENTS

No. I.

SUITED TO COUNTRY PARISHES

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"In that it was in thine heart to build an house to My Name thou didst
well that it was in thine heart."

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A FEW WORDS TO CHURCHWARDENS.

IN the following remarks I am going to speak only of that part of your duties which has to do with the Parish church. About your other duties, though they are weighty enough, I shall say nothing just now; but if you will spare half an hour to read what I am going to tell you about these, you may perhaps gain a few hints that may be of use to yourselves, and to others after you.

But you will say, I know that the care of a church is a thing not to be slighted; but the Archdeacon at his Visitation seldom ends his charge without a few words to us Churchwardens, and I do not see what need we have of any advice besides.

It is indeed true, I am glad it is so, that the Archdeacon often gives you some share of his address; and you may be sure that nothing I say will interfere with his authority, or that of the Rural Dean; first, because I take for granted your Clergyman will put you on your guard against doing any thing without their consent, which in any but the commonest matters is altogether necessary; and next because, as you must see from what I do say, my only purpose is to lighten their work by giving you some insight into the right and wrong of things they may order, as well as some directions suited to save both them and you trouble in matters belonging to your every day duties. So that if it should happen,—as happen it may, for what in this world is perfect?—that in any thing here said I differ from either the Ordinary or the Clergyman, you will at once make up your minds that they are right, and I am wrong. For I do not pretend to speak, as they do, with authority, being but a way-faring man that go about visiting churches for the love of Him that is worshipped in them, nor to pass for an oracle just because nobody knows who I am. I hope I am better acquainted with these things than I was a few years ago, and am happier for it, if not better too: yet some of them are matters about which people's minds may differ, and some things I recommend may be right in themselves without being wise or practicable, and some that are wrong perhaps cannot be got rid of without more harm than will come of letting them be as they are; besides that their being so is something in their favour, for it is a good rule, as we all know, to "let well alone": and, above all, it is easy for me to say "this is right", and "that is wrong", who have nothing to do with it, and can come by no blame or discredit by my advice, when very likely, if it rested with me, I should find, after weighing every thing, that

the balance turned the other way; and that what I may *talk* about very safely as Nobody knows who, I should be very sorry to *do* if I happened to be an Archdeacon. So now I hope you will find nothing in these pages but what will make the business of Visitations easier, and your share in it greater than you have been used to think it, as well as more to your liking: and indeed at all seasons of that kind there is so much to be said, and so little room in which to say it, that whatever you then hear about churches must needs be very short; so that you may still find some further remarks will help you better to know what you have to do. And if I should happen to tell you, as it is not unlikely I may, something that you knew well before, you will forgive this when you remember that it may be of use to some Churchwardens who know less about such affairs than yourselves. And before I quit this matter, let me pray you to make a point of attending the daily service when the Bishop or Archdeacon holds his Visitation, that you and the Church may have the blessing of your prayers along with those of the Clergy at a business of so much importance, instead of dropping in at the end, as is too often the case, only to answer to your names and make your Presentments, as if you did not belong to the Church, but were heathens or heretics. And if I should only have brought you to take this view of your duties, I rather look to be thanked than to be called a busy body, as well by you as the Bishop or the Archdeacon.

I cannot begin better than by reminding you of your privilege in being allowed to watch over God's earthly dwelling-place. Little as we may think of it now-a-days, it was not so thought of by wiser and better men than ourselves in former times; and the "Homily of repairing and keeping clean and comely adorning of churches" has given us some very good advice on this point, as well as warned us of our sin if through our fault we let them run to decay. Many people who have not troubled themselves about the subject seem to believe that, so long as a church is in such repair as will keep it from tumbling down, so long as its windows give light enough, and the doors turn on their hinges, it matters not how much the building has been spoilt, how much of its beauty it has lost, how damp and unhealthy it has become. But do you think it befitting the Majesty of Him Whose House this is, that things should be done in it which the poorest peasant would not do in his cottage? Do you think that it is,—I will not say right, but even decent,—that the church windows should be blocked up with brick or boarded over with wood, the roof patched and plastered till it can hardly be called the same, and the floor made up of bricks and stones and tiles, and these the cheapest of their kind? Let me ask you a plain question. You have a house, good and comfortable, which you let to a tenant on the understanding that he should keep it so. You stay away

for some years; and when you come back, you lose no time in going to your house to see after it. You are shocked to find many of the panes broken, and stuffed up with paper, or straw, or rags; instead of the handsome door you had left, a piece of coarse unpainted deal; the ceiling wretchedly damp, with here and there the laths peeping out wherever the plaster has fallen down; and the whole house so changed that you hardly know it again. Would you think it enough if your tenant were to say, "Why, sir, the house is in no danger; I did indeed block up some of your windows, but I don't think we much wanted the light; as to the door, I forget how it got off the hinges, but plain deal is much cheaper than oak, and I thought it would answer as well; and the rain used to come in at the windows, so I made the best shift I could to stop up the holes." You will find there is as much reason in such an answer, as there would be in that of a Churchwarden who lets his church go to decay.

But you may ask me,—if all this be true, why have we not heard more about it from the Clergyman, whose business it is to tell us of it? In the first place I will venture to say that you *have* heard something from him on the duty of keeping your church in order; but in the next place, you must remember that to look after this is more your business than his; and besides all, he has hindrances of his own, which a stranger like myself whose name you do not know, and who does not know yours, cannot have. For example: a Clergyman comes into a new parish, and finds that the church has been shamefully used. He calls on Mr A. the Churchwarden, and points out the alterations that are wanted; here something ought to be pulled down, and there a door altered. Now both these things were made as they are by Mr C. the late Churchwarden, who rather prides himself on what he has done. Do you not see that, if Mr A. does as the Clergyman advises him, Mr C. will bear them both a grudge for their pains?

I am not fond of quoting Scripture, but there is a passage which has so much to do with what I am saying, that I shall quote it whole.

"Thus speaketh the LORD of Hosts, saying, This people say, The time is not come, the time that the LORD'S House should be built. Then came the word of the LORD by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this House lie waste? Now therefore thus saith the LORD of Hosts; Consider your ways. Ye looked for much, and lo! it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of Hosts? Because of Mine House that is waste, and ye run every man unto his own house." Haggai i. 3.

But there is another reason why you should look well after your church. It is because of the poor. If the building they

meet in on the Sunday is not opened from week's end to week's end; if the walls are allowed, as is too often the case, to be covered with green mould, and the water to stand in little pools on the cold damp stones; can you wonder if they betake themselves to the next meeting-house, where they will at least be sure of being comfortably seated, rather than stay away from public worship altogether? I am not speaking of what they ought to do, but of what they will do. Is it not very sad to think of, and will it not be a sin laid to your charge, if through your neglect in not keeping the church dry and healthy any of your poorer brethren should take themselves away, not only from the earthly building, but from that spiritual Church of which it is a type and shadow?

The great cause of almost all the ruin and unhealthiness that are found in our Parish churches may be told in one word, DAMP. And, as matters commonly stand, how can it be otherwise? In the first place there is a mass of wet soil always rotting in the churchyard: this is mostly heaped up to some height against the walls: the mound so raised becomes higher every week by sweepings from the church, pieces of old matting, and all the odds and ends that the sexton carries out on the Monday morning: and on this pile, damp and decaying of itself, the eaves of the roof are every now and then discharging fresh water, and the sun can shine but little upon it. Our forefathers made their foundations very strong; but it is not in stone and cement to stand for ever against wet, and above all wet earth. It follows of course that the outside walls crumble away by degrees, and in the inside long tracks of green slime shew themselves one after another. If they make any one's seat uncomfortable, and it is agreed to get rid of them, there are two ways used for this purpose. The one is, to board over the piece of wall so diseased: and thus the wall, being now shut out from the drying of the air, cracks all the quicker. The other is to whitewash the place: and when the mould comes again, to whitewash it again, and so on; unless sometimes by way of change lamp-black is used instead. But you may try these plans for ever without getting rid of the enemy you want to destroy. Your plan must be rather more troublesome, but it will be both sure and speedy. You must begin by clearing away all the earth from the walls of the church, about three or four feet broad. If unhappily any graves have been made close to the wall, they must be moved further back. This advice may seem at first hard-hearted; but it is not so. To leave them where they are is cruelty to the living: and you will not, I think, suspect me of wantonly disturbing the remains of the dead. You will next have to make a gutter of drain-tiles all round the building, and carry it off at a slope from the churchyard. I need not remind you that, unless your eave-drains and water-spouts are good, and so contrived that all their water may run into the drain-tiles, your pains will have

been altogether in vain. When you have done this, you will easily remove the stains, (which are nothing but a green vegetable matter caused by damp), by scraping and washing; and to prevent their appearing again, mop the walls once or twice well over with a mixture made of one ounce of corrosive sublimate dissolved in a quart of water. You will of course be careful of this liquid, as it is deadly poison.

You will find the following plan also very useful in making the church drier. The door and some of the windows should be left open for a thorough draught during the whole day, and in all weathers. To prevent mischief, and to hinder birds from getting in, there should be wire over the open windows, and a lattice door to the porch: this should exactly fit the whole opening, and should be kept locked; though I would much rather, where it can be done, that it should fasten with a latch, so that every one might be able at all times of the day to go to their own Parish church for private prayer, as was the custom in former times.

But there is another evil to which a church is liable, which arises from a wish on the part of the churchwardens to "beautify" as it is called; whereas, through unskilfulness in setting about their work, they often do a great deal to spoil the building. And here I must say a few words to explain one or two hard names which I have to use, in order that you may understand me with the greater ease.

There is no one but knows that every old church is built East and West, and has at least two parts, which are mostly divided from each other by an arch; the part to the East being called the Chancel, from a Latin word *Cancelli*, which means *rails*, because it always used to be railed off, as it sometimes is now; and the part to the West the Nave, in French *Nef*, though some have thought the name comes from a Latin word meaning *a ship*, to teach us that the Church of God may be likened to a vessel tossed up and down upon the waves of this troublesome world. Very often the Nave is divided by two rows of pillars from the Aisles, or *wings*: and, in churches built like a Cross, the cross arms that go off to the North and South are called the Transepts. The Chancel, as I have said, used to be parted from the Nave by rails, or a *screen*, as it is called; the old name was the *Rood-screen*, that is *Cross-screen*, because a Cross with certain figures used to stand over it. You will often find a little round staircase left in one of the pillars of the Chancel arch, (that is, the arch between the Chancel and the Nave), which led up to this Cross. You will also commonly see on your right hand, as you stand facing the Altar, a recess in the wall, with a hole leading to a water-drain: this was used to pour away the water in which the Clergyman rinsed the sacred vessels, which he always did after the Holy Communion. By the side of this it is not unlikely that there may be three

seats in the wall, one higher than another: it was here that the Priest and Deacons used to sit. All these things you will sometimes find in like manner near the east end of the south Aisle. The reason I speak of them is because in many churches they have been boarded over, either to hide the damp, as I said before, or from a fancy that it made the church warmer. But this is altogether a mistake; and the things so hidden are at any rate great ornaments, and so is the Rood-screen, which is often taken away out of a notion that it hinders the Clergyman from being heard when reading the Communion service.

The Chancel arch itself is too often knocked about to make room for pews: you ought to remember that the beauty of a church, when you look up it from the west, is entirely spoilt wherever this arch has been allowed to be hurt. There is also almost always a door either on the north or south of the Chancel, which has been blocked up. Let me ask you to open it as soon as you can: it will cost but little, and be a great improvement.

A word or two as to the windows. Perhaps you are not aware that any one used to such matters can tell how old a window is by only looking at it; and, if they have to be repaired, the old form ought not to be lost. This is a matter in which you never can trust a country mason: you must take it into your own hands. What I would advise is this, and the rather if the window you are going to repair be a large or fine one, and if your Clergyman cannot help you, though that is not very likely. Send an account of the window (if you can get a drawing done, so much the better) to the CAMDEN SOCIETY at Cambridge, or to the ARCHITECTURAL SOCIETY at Oxford (which have both been formed for the purpose of preserving ancient churches, and teaching others how to preserve them), and they will tell you all you want to know. But if for some reason or other you should not be able to do this, then I can tell you no better way than the following:—you must get a piece of lead, two or three feet long, about half-an-inch broad, and as thin as you can: with this let your mason take the shapes of the *mullions*, *tracery*, and *labels* (he will understand these words, if you do not) by pressing it tight round them; and when he has got them, he can take them off upon paper, and must make his new work just like the old. And this will do for the doors and pillars of the church, as well as for its windows.

Indeed you cannot be too much on your guard against every kind of change if you would not have your church spoilt. What may seem to you an improvement may be, and most likely will be, the very contrary. Perhaps it might seem to you an improvement to move the Font away from its place by the door, and to put it (as is now often done) just before the Altar. Now they who do so make two great mistakes. The Font was

not put near the door by chance, for it was meant to shew by this that Baptism is the door by which a child is brought into the Church. They first lose sight of that meaning; and then they make another and a worse mistake, by carrying the Font into the Chancel. For the Chancel is that part of the church which is set apart for the holiest services: and yet they would bring a child into it for the purpose of being admitted to the very first privilege it can have as a Christian.

Now this reminds me to say something about your Altar. It is a sin and a shame to see, in many Parish churches, a shabby table used for this purpose, only because it is good for nothing else. The table, if of wood, in the first place should be made of either mahogany or oak, and covered with the best cloth or velvet; in many places they have the letters I H S, (more properly I H C,) worked into the covering, and it is a becoming mark of remembrance of Him Whose Body was broken and Whose Blood was shed: for these letters stand in Greek for the name of JESUS.* A piece of thick carpet should be spread over the floor within the Altar-rails. And do not treat the Holy Sacraments so lightly as to let the vessels employed in them be so cheap and poor, or so ill used, as one often finds them. If we cannot now spare our gold and silver for the holy Table, as they did of old, let us at least have vessels set apart for this purpose alone, and which are not disgraceful from their meanness.

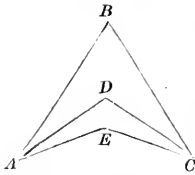
In the same way the Font should be taken care of: it should have the water-drain and plug in good order, and should itself be filled when wanted with fresh water; for those small basons which sometimes stand in it are against the orders of the Church. I need not say how painful it is, on lifting up the cover of the Font, to find it used as a box to hold rubbish, torn books, ends of tallow candles, and the like.

You are required by the 82d Canon to have the Commandments put up on the East wall of the church or chapel: they are often seen in other parts of the church. Whenever they want renewing, if renewed at all, they should be painted in large black letters, with all those letters in red which are printed in capitals in the Prayer Book: this is called *rubricating*, and it gives them a handsome look. By the same Canon it is ordered that certain chosen sentences should be painted up in several parts of the church. It is a pity to see this custom every day more and more disused.

It may not be amiss now to say something about the roof. There are few churches which have not lost much of their beauty from their roofs being of a much lower pitch than they used to be. If you look at the east side of your tower, you may see what is called the *weather-moulding* of the old roof remaining; and from thence you will be able to judge how much lower the roof

* See the List of Publications, p. 16.

is than it was once.



Now the reason is very plain. In this figure *ABC* shews how the roof stood at first: in time the ends *A*, *C*, which are fixed in the wall, become decayed, and instead of getting new rafters the parish vestry think it enough to cut off a foot or so of the old wood, and thus the rafters being much shorter can of course reach only to *D*. At this slope they stand till the lower ends decay again; which happens much sooner this time, because they were most likely not very sound at first; and then another piece is cut off, and the roof sinks down to *E*. Now, besides the ugliness of a flat ceiling, there is more harm done here. Suppose that in this church there was a window which reached nearly as far as *B*. What is to be done with it when the roof gets down to *D* and to *E*? Why of course it must be blocked up: and many of the finest windows in the country have been spoilt in this very way. Besides, a high pitch is best for the roof, whatever the roof may be made of; the higher the pitch, the quicker the drainage, and the smaller the thrust on the walls. The best roofing is of lead, and in former times little else was ever used: but it is apt to crack with the heat. If you have to repair the leads, be sure before the roof is taken off to get an exact estimate of how much *new* lead must be mixed with the old (for some new lead always must be used). Some Churchwardens who have not done this have found the cost so much greater than they thought of, that they have allowed all the lead to be taken away, and have put up tiles instead. I hope you will never think of that shameful way of raising money, when you want it for repairs, to sell the lead, and put tiles in its place.

I now come to speak of the monuments in your church. It is a very sad thing that these should have been treated as they often have been. Those of brass, inlaid in the floor of the church, have been stolen and sold for the sake of the paltry sum they would fetch; the alabaster figures have sometimes been broken up from mere wantonness, and sometimes ground into powder for cattle medicines. I pass over the great use such monuments are of in the study of history, and the beauty they give to the building where they are put up. What I think most of is the hard-heartedness of allowing such havock. It is true that they whom they were meant to remind us of are far beyond our reach either for good or ill: "they rest from their labours, and their works do follow them." But what would be your own feelings, if you could foresee that the monument you had raised to a father, or a wife, or a child, was to be pulled down to please some idle whim of those who ought to take care of it, and the only remembrance left of them on earth to be lost for ever?

Brasses are of all things most likely to be hurt. They may be quite worn out by the many feet that pass over them. You

must hinder this as well as you can. If the nails which fasten them to the stone come out, the holes should be filled with pitch, and the nails driven in again. And if you have any loose brasses kept in the parish chest, or elsewhere, you should try to find the stone where they were imbedded, and put them down in it again: but if you cannot find it, it will be easy to have another stone cut so as to hold them, always remembering that their feet should be turned towards the East. If you can do nothing else, you may fix them in a safe place upright against the wall. But never allow a brass to be boarded over: if you should find one that has been boarded over before your time, it ought to be uncovered. If that cannot be, the place where it lies, and a copy of the legend, (that is the *reading*,) should be entered in the Parish Register. And do not let such brasses be rubbed, like a brass kettle, to keep them bright: for you thus wear away all the marks in them, and make them worth nothing. As to those who take alabaster monuments to serve their own purposes, they are guilty of sacrilege as well as the thief who steals the Communion plate: I do not say that their guilt is as great as his, because I hope they do it thoughtlessly; still, thoughtlessness is a poor excuse to those who might know better if they would.

One word more about brasses. There is a way of taking copies of them by laying thin paper upon them, and rubbing it over with black lead, or with what is called heel-ball; and some that are curious in these matters may find their way to your church for the purpose: you will of course give them all the help you can. To hinder them is no proof of any care for the brass, because what they do may save it from being forgotten, and cannot in the least hurt it.

There are some now who go about to churches, and try to buy the old armour, or helms, or spurs, which are still to be found on many an old tomb. I hope that no one who has the charge of a church will ever let these, or any other things, however small, be taken away by visitors; for they are all hallowed by having been placed in the House of God.

About pews and galleries it is hard to speak; we are so accustomed to see them in churches, that we do not rightly judge of the harm they have done, and still do, both to the buildings themselves, and to the people assembled in them. They have spoilt more churches than perhaps any other thing whatever; and as to the congregations, it surely looks like selfishness to make one man shut himself up in a comfortable pew, while many can find no room at all. The fashion of pews was brought into general use by those who endeavoured to overthrow, and for a time did overthrow, our Church and State, and martyred their anointed sovereign, Blessed King Charles the First. But these are not the men we should like to follow.

But there is something more to be said against these wooden boxes. In ancient times it was the custom for all to kneel to the East; whether because, as the Sun rises in the East, that part of the sky seemed to remind them of CHRIST, the Sun of Righteousness, or because they thus turned in their prayers, like Daniel, to the Holy Land. But now in our huge square pews people, if they kneel at all, often kneel face to face, whether they look into their own or their neighbour's pew, as if they were worshipping each other rather than God; and the wandering of thought that must arise from this is very mischievous and painful. Open benches with backs to them are what befit a church best; and every bench should have a place to kneel on, and perhaps a ledge for the books. There is scarcely any country church but has some of these, and they may be copied when others are made. Pews have been well called eyesores and heartsore; but I hardly think you will be able to get rid of them all at once; still if you can do away with one or two this year, the next churchwarden may do the same next year, and so on; and if you should have to repew the church in your year, and are able to bring in benches, you will have done no little good both to church and people. At any rate, whether pews or benches, they should look the same way, and that should be to the East.

Galleries are altogether bad. But, you may ask, what is to be done where the people are too many for the church? must not a gallery be built then? I will tell you a case of this kind that happened in a parish I know. The church, pewed as it then was, held 280; room was needed for 350. The Churchwarden called on the Clergyman, and wanted to have a gallery at the west end made to hold 50. I have a great dislike to galleries, said the rector; and besides you will still want 20 seats. May be, sir, answered the Churchwarden; but the gallery will not hold more, and we must do the best we can. I think, if you will leave it to me, said the other, I can shew you a better way. And so it turned out; the pews were all taken away and open benches were put in their stead; and then there was found room for 400 people. In this case, 5 feet was left for the passage midway down the Nave, 36 inches by 18 being given to each seat; and less than that will not allow of a man's kneeling.

However, if this does not make room enough, it is better to build a gallery than to pew the Chancel: at least that is my opinion. But at any rate, let it be built where it will hide least; and let it be plain. A tawdry, flaunting gallery is the most hideous of all hideous things. And never let it rest on the pillars of the church, but on wooden uprights behind them.

If you have new windows to put in, let the glass be in lozenges, as in the old casements, with their dim chequered light making the quiet church feel so calm and holy, and not in staring square panes

such as we often see now. And never let a broken pane remain a day unattended: to do so lets in the birds and the rain, and leads to the breaking of more. Remember the old saying, "a stitch in time saves nine." If the old windows have any stained glass, you should fence them outside with wire. And if you happen to find any scattered bits of stained glass that have been left here and there by the church-destroyers of other days, you may gather them together, and put them up in such a way as to be a pleasing ornament. Sometimes in repairing a church the remains of old paintings are found on the wall. I would earnestly advise you, if this should happen, to send to one of the two Societies I told you of before, as the cleaning these paintings is a very difficult thing, and they are so curious that they ought to be looked to with great care.

Take care too that those parts of a church which are not wanted to hold people, such as the Tower and the west ends of the Aisles, are kept clean and not used as lumber places; one is often shocked to find coals kept in them. And if you must have a stove, be sure that it does not stand near a brass or a tombstone; and let the smoke be carried through a flue under the floor and wall of the church to a chimney outside, with a fire-place at the bottom to make the air draw,—and not through the roof or window. Very often too the arch leading to the Belfry is blocked up to make the church warm; by all means, if you can, pull this screen down, and if your Tower is kept as it ought to be, the church will be none the colder for it. The Tower is too often looked upon as if it did not belong to the church; people put on their hats when they go into it. You should teach the ringers to treat it as a holy place: they should not be allowed to send for beer to drink there. Do you not remember what S. Paul says—"What, have ye not houses to eat and to drink in? or despise ye the church of God?"

The scores of *triple bob majors*, and the like, should not be written up in white or red chalk on the Tower walls; you may get a smooth board, on which they will show plainer. And take care that the candles used by the ringers have good stands, otherwise the Tower is made untidy by the drippings of grease. The more you encourage ringing, I mean good ringing, the better; but I hope you will never let the bells be rung at an election, or any thing of that kind. The church is in all countries what it is called in some, The House of Peace; do not make any dislike the sound of its sweet bells, by hearing them rung because their own side is beaten; no, not even though they should be wrong and you right. And therefore a flag on a church tower during a contested election is what ought never to be seen. You are told in the Canon the fit time for the bells to be rung, namely, on Saints' days and their eves. They should not be rung in Lent, except on Sundays. In some places they are never rung when

any one rich or poor lies dead in the village, and this is a kind and good custom. I hope, if any money happen to be left for the keeping up that good old custom the curfew, you take care it *is* kept up, and that the money is not spent otherwise. The Bells, you must know, are often very curious, and well worth seeing. Keep them in good order; and let your ladders, and bell frames, and belfry-floor be good and safe. Let the Belfry be kept always clean; and, if you do not like to banish the birds, at least remove the sticks and rubbish they bring in and leave there. I know of one Cathedral where there were found whole stacks, I might say, of such rubbish, brought together by the jackdaws or caddows; and you know that this is supposed to have had something to do with the dreadful destruction of York Minster.

The pavement of the church must be well looked to; take care of any painted tiles you may happen to have; and lay them down in front of the Altar or in the Chancel. Stones of course are best for the floor; tiles next, *as we make them now*; then bricks; and wood worst of all.

Do not, if you can help it, let the school be taught in the church; at any rate not in the Chancel. The children break the windows, wear out the brasses, and the like; and, what is worse, they get to look on the church as a common place. Hence it comes that one often finds hatpegs stuck all over the church: by all means take them away. And let there be, as the Canon orders, a poor-box; I would put it near the door and write over it some such text as "He that giveth to the poor lendeth to the LORD."

I must also ask you to look well to the care of your churchyard. It pains and grieves one to see the place where our forefathers are laid, and where we are to lie, cut to pieces by paths that have been made from time to time for passers-by, who are in too great a hurry about their worldly business to let the dead rest in peace. You should stop up these paths wherever you can do so with the good will of the parishioners; they will often be persuaded by you, when they might not by the Clergyman, to give up such encroachments. And at any rate you should not allow children or idle people to play there, defacing the gravestones, and learning to think lightly of hallowed places, where, if an angel were to meet us, he would say, "Take off thy shoe from off thy foot, for the place whereon thou standest is holy ground." And, talking of gravestones, you will often have some that have fallen down, lying along, whole or in pieces, for want of one to set them up again. If there be any of the family of the deceased to be found in the parish or elsewhere, it will be your duty to seek them out, and theirs to repair their family monuments; but if not, then I advise you to have the stones carefully moved to the side of the churchyard wall, where a number of them standing side by side will be an ornament instead of an eye-sore, and will

leave room for smoothing and clearing the ground, instead of being in every body's way. And if you can by degrees bring about a tidier look of the churchyard ground, which may be done by little at a time, by clearing away rubbish and useless earth, you will, I am sure, make your parishioners take a pride in it, though they may not have liked all your doings at first; and all the more if you will now and then plant a few evergreens, yews, cypresses, or such like shrubs, where the ground allows of it, to shew that it is a place to be held in reverence. Never let clothes be hung to dry in the churchyard: nor let the neighbours keep their hens in it. And you will of course take care that it be surrounded by a stout fence of a proper height, to guard it from inroads of cattle and children, without shutting it out from sight; and above all you must keep the entrances closed, as much as may be, so as not to allow pigs or cattle to stray in, which is a grievous wrong to the dead. The larger cattle, at any rate, ought never to come into a churchyard; and even sheep, which from their harmlessness are favourites, and mow the grass cleaner than a scythe, nevertheless often do mischief to the gravestones by rubbing their backs against and dislodging them. But this is rather a matter belonging to the Clergyman, who will I am sure always set you herein a good example.

You should be careful not to let ivy grow so as to do harm to the walls of your church. It often spreads and then winds in through the mortar and between the stones of the building, so that I have even seen it make its way through the wall into the church, or through the panes of the windows: after which, as it begins to swell, it pushes against the stones on each side of it, and forces them asunder, to the ruin (in the end) of the whole building. Not that I would wish you to banish it altogether, as it is a great beauty to the church, and is said to keep the walls dry.

I hope the minister, to whom the custody of the church key belongs, will take care that one is kept near the church. It is a very tiresome thing, when one has come a long way to see a church, to find that the clerk lives a mile off: and when you get to his cottage hot and tired, to hear that he is gone out, and has taken the key with him.

It is my wish to be as short as may be; and therefore though I have not said the tenth part that I might have said, I shall only make one or two remarks before I end, on the use of paint and whitewash, which are with most churchwardens very favourite means of beautifying a church. Paint should never be used unless for the texts I spoke of before; and whitewash, at least over stone, never at all. The finest ornaments of a church are often so clogged with one coat of it after another, as to be scarcely seen. Doors, windows, pillars, monuments, all alike are spoilt by it. Far from adding to the mischief you ought, to the best of your power, to remove

whitewash where it has been already laid on. This may be most easily done by scraping away the outer surface, and then moistening the part by means of a brush with a mixture composed of one part of sulphuric acid (oil of vitriol), and eight or ten of water, and washing it over with water after every second or third application till you see the stone or wood appear. If however you wish to remove the white-wash from the remains of a painting on a wall, use soft soap with hot water and a brush, not too hard. This done carefully will not hurt the painting. Paint is harder to get rid of; it may however be effectually done with strong soapmaker's lye, or, what is quite as good, the following liquid: put one pound of potash or pearlash, with half a pound of unslaked lime, into a jar, and pour over it one gallon of boiling hot rain water; wash this repeatedly over the surface, scrubbing off the paint as it becomes softened. Or you may try this way: take a quarter of a pound of soda: (for good soda you ought not to pay more than three halfpence the pound): boil it with a little soap in three pints of water, till it comes to a paste; then lay it on what you want to clean, pretty thick; two days after, lay it on again, without washing the old away; do this four times, and then scrub the whole off: the panit will come off too. This does either for stone or wood.

You must be quite aware that I can have had no other reason for speaking to you thus, than the wish to help you to understand and to be fit for your duties, which are becoming every day more weighty and important on account of that zeal for the Church both as to its buildings and its worship, which is now spreading through the country. You may, or you may not, do what I have been telling you; if you do not, you will at least have been told your duty; if you do, it will not be your church alone that will be the better for your pains; the blessing of Him Who is the Lord of that church will rest upon yourselves.

NOTE. *I should wish you, if possible, to read two other little Tracts, which I have lately written: the first is called "A Few Words to CHURCHWARDENS, Part ii.," and though addressed to the Churchwardens of larger Parishes, suits you in many points; the other is called "A Few Words to CHURCH-BUILDERS," and is addressed to all who are engaged in that good work.*

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ON

CHURCHES

AND

CHURCH ORNAMENTS

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A FEW WORDS TO CHURCHWARDENS.

It is now many weeks since I wrote my first Few Words to the Churchwardens of Country Parishes: and thus I have had time to hear what has been thought of them by those to whom I wrote. And right glad am I to find that they have not scorned my homely English, but have seen how my plain speaking only betokened my own earnestness and wish to do good, and not any pride in my own knowledge, nor any belief that other people did not know all these things as well as I. Thus, since those who have heard me kindly and even taken my advice are already more than those who have found fault, I am emboldened to keep on my old way, when I take up my pen to write a few words to the Churchwardens of large parishes, whether in towns or in manufacturing counties.

But I must own that I feel some fear in beginning this the hardest half of my work; for while those to whom I now write are often richer and more learned than my former hearers, so the things about which I wish to speak to them are often more weighty and harder to be mended. It is not only, as in country parishes, that churches have for the most part been left to run to decay, their roofs to fall in, their mouldings to be broken, and their windows to be blocked up: here, besides all these, there are yet greater evils. For many town-churches have been so spoilt by having misshapen additions made to them to hold more people, and had sometimes so little of the true plan of a church at first, that now unless you were told it you would often scarcely know you were in a church. You can neither make out a Chancel and Nave and Aisles, nor yet a goodly cross church with its Transepts; but perhaps you may find yourself in a large square room with a pulpit against the south wall, and pews ranging one above the other all the way to the north: and if you ask for the Altar, you are shewn it in a little Chancel quite out of the way on the East, or it may be some other, side. Again, when town-churches are rebuilt, it is generally without a thought of the old pattern of a church; so that what with new churches, and what with old churches made new, I have no easy task in trying to bring them back to the old ways.

It may be as well to say at the outset that all the faults I shall speak of are somewhere or other really to be found: and I could give the names of the churches, but I will not do so, lest it should be thought that I had any bitterness or unkindness even against those who have used their churches so ill. Yet it has cost me much grief to see these faults so many, and much trouble when I went about to look for them. I have been through counties where there were far more tall chimneys piercing the sky, than spires leading to heaven:

and many more factories and costly mansions, than Houses of God. And when I passed through such places, or through crowded streets, amid the crash of hammers and engines, with smoke and dust around me, I longed for the peaceful country churches I had so lately seen; where the only noise was the birds' sweet note, and where above my head was the open sky, below me the flowered turf.

And when, through such dismal scenes, I reached the parish-churches, peaceful and holy even there, I found that in them another enemy had been at work. It was no longer poverty, which had brought about coldness and neglect and decay: but wealth and show and comfort which had crept in, and changed the Houses of God into places meant only for the ease and comfort of man. But while every thing which touches man is so carefully thought of, there is seldom any care for the church itself and its proper ornaments. A showy Altar-cloth may hide a shabby Table, and a few handsome things be put where they can be most seen. In the mean while the building may be going fast to decay for want of timely help: and so it has proved of late years, when some unhappy parishes have begun to withstand the church-rates, and have thus not only defrauded God of His due, but scorned the earthly laws under which they live. In such parishes the church has been found to be in so bad a state, that when the yearly cobbling could no longer be given to it, it threatened daily to fall, and has had in some places to be shut up.

I do not know whether those who may read this will have read what I have lately written about country parishes; I should much wish them to do so, because there is much there which suits just as well for town-churches: particularly what is said about the holiness of a church, and about the sin of ill-using God's chosen abode. There is also a great deal which cannot well be said over again, though it is fit for the churches of manufacturing parishes, which stand as it were half way between town and country-churches. But as I have to speak of these as well as of town-parishes, I must try to make what I say suit both as well as I can; and if I must now and then say again what has been said before, I hope it will not be taken amiss.

Now perhaps the very first thing which strikes one in going into a town-church is the pewing. The pews are almost always higher than in country-churches, and take up much more room. Indeed there are sometimes not left any free sittings, as they are named, (as if we had not at least as much to do with kneeling as with sitting in the House of Prayer,) except in the very narrow alleys which run between large plats (as they may be called) of pews. Is not this a sad thing, when we remember that the poor cannot have any places whether for sitting or kneeling unless they be free? Sometimes all the pews are of different height, and shape, and kind, and colour, having been built as every man thought best: not indeed that the case is much better when the church has been 'repewed' all on a level, for then there is less chance of seeing a change. Perhaps it

is too much to hope as yet to bring back the old plan of open seats in town-churches; but still it is our duty to lift up our voice against the present plan, so fraught as it is with ill. Besides, a Churchwarden may always lessen the evil by making the pews very low and all level with each other; by making them all look one way, and that towards the East; by getting rid of all *square* pews, and by giving to each person a place to kneel.

This last thing is very needful: for to oblige men to sit down or to stand at the Church's prayers, when all are bidden to kneel, is very wrong. Who would think that men were in the House of God, and beseeching His aid, when one sees some of them sitting, some standing, and only a few, if any, kneeling? Now many of our prayers are common to the whole of Christendom: and when the Holy Church throughout all the world is at the same time uttering the same ancient words, shall there be members of it who are too proud or too idle to kneel down?

Again, it will be easy to get rid of pews which range one higher than the other, like the seats in a lecture-room or theatre. Some churches indeed,—or rather sermon-houses, for they are not fit for prayer,—remind one rather of auction or assembly-rooms: the inside being full of comfortable boxes, and the outside having a fine portico for the company whose carriages roll up with pride and bustle and strife.

Give me leave to say yet more about pews. There can never be enough said; for after seeing very many churches, and trying to find out the reason of such falling off from the old ways of Church-worship, and thereby of Church-feeling, I fully believe that most of the mischief comes of pews. I might speak of the jealousy and heart-burnings likely to flow from such an allotment of room to the wealthier parishioners, as leaves no suitable provision for their poorer neighbours, and so drives them from the House of God, which by the law of the land, as well as by God's will, is their own: but this I will not do, because there are every day more tokens of a desire on the part of the rich to make sacrifice of their own convenience in order to extend the opportunities of worship to the poor, and to shew that, though both reason and law make allowance for those distinctions which come by God's appointment, yet *they* at least are bound to recollect that all men are equal in the House of Prayer. But this principle, which the rich man ought ever humbly to cherish and the poor man to respect, has been sadly lost sight of in the times that have gone by, when (to say nothing of large pews in the Aisles railed off for particular families, and inherited by them from ancestors who built and endowed the Chapels which these pews now cover, and whose right the Law allows) we not seldom see pews, even in the Nave, half-roofed like country villas, and sometimes even *embattled*, as if it were necessary to set up a warlike fence betwixt neighbours and brethren! To give up a whole Aisle, or

Transept, or, much more, the greater part of the Chancel for a pew, is bad enough: but it is still worse when this great pew is fitted up like a drawing-room, with fire-place and chimney, and a separate entrance.

I cannot say that I like the setting aside of a great pew for the Corporation, often with seats of a different height, like the Bench in a Court of Justice. Churchmen always love to pay reverence to magistrates, since they are taught in their Catechism "to honour and obey the Queen, and all that are put in authority under Her:" but surely they need not do this at God's cost. Yet I have seen this pew placed where it interferes with the respect due to the Altar itself: and the whole church so arranged that the people may look towards that pew and the pulpit instead of the East. Indeed all pews must more or less hide the Altar, even where a middle passage is left leading to it. But men are beginning to fill even this passage with pews, which are the more valuable as having so good a view of the preacher. I have told you that the several parts of a church have generally a symbolical meaning, just as the Jewish Tabernacle was figurative and typical. Now if the open passage from the door to the Altar typifies the whole Christian course and the straight way to Heaven, when that passage is so blocked up it seems to mean that this way is now closed. Do not let such a blot as this remain in your church. Indeed pews have nearly made us quite forget the meaning of the parts of a church. Thus, because there is mostly a passage left between the rows of pews up the Nave and each of the Aisles, people think no more of the Nave and the Aisles themselves, (in which they might find an emblem of the MOST HOLY TRINITY), but only of these passages within them, which they call the 'middle aisle' and 'side aisles.' Now 'aisles' mean 'wings' or 'sides:' so that we talk of 'middle side' and 'side sides.' It were greatly to be wished that this way of speaking were dropped.

Once more, think of the strange practice of having pew-openers, without whom one cannot go into one's own seat; and sometimes, which is worse, without a fee a stranger cannot get room anywhere. Now though all good Churchmen go to their own parish-church, yet there may always be strangers and travellers, who have a right to look for room in any church they may come to without paying for it. But perhaps it is not quite in my place to speak of these things.

A word next about galleries, which spoil a church as much as pews. If they cannot be got rid of, they may often be at least made less frightful by being painted some modest colour: dark oak is perhaps the best. As I said before, "a tawdry flaunting gallery is the most hideous of all hideous things." You would think with me if you had seen, as I have, a bright green bow-gallery thrown out between two piers, with a red curtain round it, or a sky blue gallery with gilt panelling. To see in great staring gold letters on the faces of these galleries the names of the Churchwardens who built or 'beautified'

them is very painful: and I am quite sure that all these, when they came to think about it, would allow with me that it is a most selfish and irreverent custom. Let us remember that all record of those who built the old church itself is gone: *they* indeed left no such vaunting record; they built only for God's honour, without one thought of themselves. Strange that now-a-days we should take pride to ourselves in putting up what is nothing but a tasteless deformity! Again, would any one wish that his name should stare where the Canon bids that holy texts should be for wandering eyes to rest on? Surely not.

Another evil, which is now becoming more common, and reaching even to country parishes, is the use of double or even triple galleries, one above the other. The upper tier is often given to the charity-children or national schools: or sometimes these are put behind the organ. Neither of these places is a good one for the children, and the first quite spoils a church besides. If they could be arranged on either side of the Nave, like the two half-choirs in a Cathedral, they might be made very useful in the performance of Divine Service, by chanting the Psalms verse by verse in the *antiphonal* or answering way, which from the first ages the Church has always loved. And they would thus not only be more in sight, but would be well placed for the ancient and reviving practice of catechising.

There is another practice, very common in some parts of the country, against which I cannot speak too strongly: I mean the having separate doors to the galleries, either through a window, or a hole cut purposely in the wall. By this the outside of a church is as much spoilt as the inside: for there are great flights of steps all round to these new doors, beautiful windows are stopped up, and shapeless openings made where once all was order and evenness. Besides this, there is good reason why the doors of the church should all be towards the west end, (excepting one in the Chancel for the Priest alone), to bear their part in the general symbolism of the building. For as the Altar stands at the east end of the Chancel representing the full Communion of the Christian, and the end of the Christian life in Heaven, so the entrance ought to be at or towards the west end of the Nave, *and the Font by it*, to show that thus the entrance into the earthly building typifies our initiation by Holy Baptism into the spiritual Church*. Thus beautifully does the plan of a church hang together! But this is quite lost when doors are placed without any regard to it. If any one doubts this, I would ask him to explain how it comes to pass that he never saw an ancient church with any doors (except the one I have just described) that were not further from the east than the west end. These doors always put one in mind of what is said about entering into the sheepfold by the wrong way. It is a strange thing that new entrances are now mostly made nearer the east end than the west. I know of a church where a fine old door-way and porch near

* See A Few Hints on the practical study of Ecclesiastical Antiquities, p. 25. 2nd Edition.

the west end are stopped up, and a new staring door opened in the Chancel. Indeed, some new churches, and some old churches that have been restored, have their only entrances at the east end itself, one on each side of the Altar: so that those who come into the church cannot help turning their backs at once upon that part of it, which in other days no one ever passed or looked at without reverence; a custom indeed in some places still kept up amongst ourselves.

Though I have spoken before about the Font, I must say something more now, both because it is of so much concern, and because in this matter town-parishes are much more in fault than country-parishes.

You know then why the Font is to be placed near the door, and that by the eighty-first Canon you are bound to have one "of stone; the same to be set in the *ancient usual places*: in which only Font the Minister shall baptize publickly." How wrong then must those wooden stems be which we now so often see with earthen or tin basons set upon them! You may say perhaps that it is not for you to see that the Minister shall baptize publickly only at the Font; but it is at least your bounden duty to see that the Font is a proper one, clean and in good repair, and in every way fit for the Clergyman's use. Few will baptize from a bason in the vestry or at the Altar, if the Font is where and what it should be. But sometimes there is not a Font in the church! and sometimes—one of my instances of this is from an archiepiscopal city—the Font has been very lately put out of the church to catch the rain from a water-spout. This is too painful a thing to dwell upon. Should you ever be able to rescue a Font from such desecration, you will have done God a service. Again, what do you think of old Fonts being used as horse-troughs, or as ornaments to a publick teagarden? And when they are allowed to remain in the church, they are often little better used. Sometimes their tops are cut off because they are too high; sometimes a gas-pipe is made to branch out of them; sometimes they are blocked up with rubbish and plaister, or filled with candles and brushes; sometimes built into the wall; sometimes cut over with the names of former Churchwardens; sometimes cased with wood; sometimes made to serve as a singing-desk for the clerk; sometimes used instead of tressels for coffins to lie on. To paint them all sorts of colours, however ugly and unmeaning, is, after this, but a small evil.

Let me warn you against buying those cheap 'Composition' Fonts of which we hear now-a-days, if ever you should want one; (which may be the case, for, as I said, I know of several churches without Fonts altogether.) The patterns in which they are made are both poor and faulty; and a plain stone Font is not only much better than so worthless though perhaps gaudy a thing, but it is in obedience to the Canon. One cannot speak too strongly against this new-fangled plan of buying *cheap* Fonts, or crockets or other ornaments in 'artificial stone': and the cast-iron ugly Altar-rails are just as bad.

Thus much about the Font. Nor has the Holy Altar fared better.

This also is most spoilt in town-churches, whether from neglect on the one hand, or ill-judged ornament on the other. For if, as is often the case, the Chancel has been quite shut out from the Nave by a boarded screen up to the roof, or by an overgrown pew, that holy part of the church is sure to be given up to dirt and decay. In other churches where there is no Chancel at all, or at best a little alcove for the Altar, there is much room for fault. I have seen some Tables which would not be thought good enough for a kitchen, and some which also serve as cupboards for books and cushions: nay the church-chest itself is in one place used for the Altar, and in another the same thing serves both for an Altar and a stove! and though these be covered with showy Altar-cloths, their meanness, though hidden, is just as much to be blamed. A fault, on the other hand, is to have a Table on one or two legs with large claws, like a drawing-room table. But this is at least well-meant. I wonder men are not ashamed to use the holy Altar for a tool-box or work-bench while repairs are going on: and it is nearly as bad to make it the place for hats and shawls to be thrown on by school-children and others, or a desk for the registering of Marriages or Baptisms.

And, as I said before, the way of decking an Altar, though well meant, is often in bad taste. To let it be overtopped by large monuments at its back is shocking. Then, again, the Altar-screens mostly found are very bad pieces of wood-work, not only not in the style of the church, but in no style whatever: and the emblems often used are poor, and not nearly so good as the older sort. Thus the Hebrew letters for *JEHOVAH* in a triangle are not so good a symbol as *IHS*. Very often there is a space left in the screen for some text or sentence: perhaps the best words to put up in it are "Lift up your hearts," from the Communion Service. In the Altar-cloth also and other hangings none but proper emblems should be admitted. Above all things, I would shun such as are not of a religious cast, such as the rose, thistle, and shamrock. Nor would I put angels and cherubs in such places.

Sometimes in larger churches the two candlesticks (which with so beautiful a meaning the Church bids us place on the Altar*) are still to be found. But I know at least one Parish church in which these have been moved from the Table to the rails, and the wax-candles replaced by gas-pipes, to give more light to the church. You should not let this be done. If the old Altar-stone remains in your church (you may know it by the five little Crosses cut in it) you should take care of it. Its having been once used for such holy purposes should secure it from contempt.

Where there is a niche on each side of the Altar, it ought to be kept up, and re-opened, if already blocked. These are often hidden by ugly paintings, so bad as to be unworthy of admission into a church. Nor is there any good reason that I can find for placing pictures of Moses and Aaron in this part. A picture of the Holy

* See what I have said in my "Few Words to Churchbuilders." p. 24.

Person in whose name the church is dedicated to God would be much more appropriate, and might suggest a holy example to ourselves.

You should provide two seats at the Altar, and let the space before it be well carpeted. I do not like to see cushions on the Table, as if it were a mere kneeling place: modern Altars are generally too low. By all means let the coverings be taken away during the weekday services, even though the Communion Service be not used. To hide the Altar in any and every way seems to be what people now desire most. I have seen the pews nearest to it fitted up with a curtain on brass rods, as if they were not high enough in themselves. For this not even fear of draughts is a sufficient excuse.

The best place for the pulpit is on the north or south of the Nave, or against one of the piers of the Chancel or Nave-arch. If ever in an old church it is found elsewhere, be sure it has been moved. Perhaps the worst of the modern places for it is in front of the Altar: sometimes it bestrides the passage which separates two rows of pews: sometimes it has a huge sounding-board over it. Almost equally wrong is it to put the pulpit at the west end facing the East: for in such cases almost all must turn their backs to the East. Parishes in which such things are done are often remarkable for their irreverence and bad taste: thus in one of them, which I have now in mind, there is a plan on foot to build galleries, "because the church is too light." The next worst arrangement is when there are two pulpits of equal height, one on each side, the one for the prayers, the other for the sermon; and worst of all when there are three pulpits, one for the Priest, another for the clerk, and a still higher one between the two for the sermon; all of course with their backs to the Altar. In the same church, as if a witness against the innovation, there still remains an old stone pulpit against a pier: this is now the seat for the Minister's wife! Nor is it better when the pulpit, reading-pew, and clerk's pew, are put together one under the other. How can the Priest lead the people in prayer or in the Creed, turning as of old to the East, when the pulpit soars just behind him? The Church never wished to exalt preaching thus above prayer: indeed, the sermon is only a part of the Communion Service, and not a separate office: for which reason the Priest still preaches in a surplice in Cathedrals, which may be considered as patterns for parish churches.

Almost all these newfangled ways arose at that unhappy time when the Church of England was trampled upon by rebels and puritans: and they became more, as it were, inbred after the revolution in 1688. For after that men were for pruning every thing old and hallowed just because it was so: but we have learnt better now, and know that we can never be quite safe when we begin to stray from the old paths.

I have already spoken of gas. I for one do not love to see gas-pipes all over a church: but much less when the pipes are made showy and gay, and in the shape of snakes and other things unfit for a church,

instead of being as plain and humble as may be. At any rate you should take care that the smoke, particularly from oil-lamps, does not soil the church: I know one church made quite black by it. Wax candles are by far the best for lighting a church, but they should not be put in a large chandelier. Nothing can be uglier than the chandeliers for the most part; and yet they are often kept when the church is fitted up anew with oil or gas.

Next about the stoves, another new thing which we are told we cannot do without. Yet our fathers did not want such comfort, though they had not warm cushioned pews and greenbaized doors as we have. If the church be kept well aired and dry, and, above all, if it be filled twice every day by a large congregation, it will never be very cold. At least let the stove be some easily managed thing, without any cumbersome pipes or heated flues, which have destroyed so many churches by fire. I have seen a great pipe carried nearly the whole length of a church upon iron hoops, which spring from pew to pew over the middle passage: and this sometimes passes over the Clergyman's head, and is made zigzag and up and down, that it may throw out more heat from its greater length. Instead of this, it should be put as much out of sight as may be, behind a pier for instance: and the chimney should be moveable, that in the summer it may be taken away; and never let the pipe be carried out of the church through a window, or through a piscina, or through a niche: nor let the chimney end at the gable where the Cross used once to stand, or, what is worse even than this, make the chimney in the shape of a Cross. I have seen two chimneys like huge caterpillars, climbing each up a pinnacle: and a chimney from a new vestry thrown like a flying buttress to the east end of an Aisle, and then, blocking in its way a beautiful old window, carried up as before to take the room of the Cross;—true emblem of the age which puts its ease and comfort higher than the pains and crosses which should be our teachers here!

It is very hard indeed to say much that I wish to say to you, without trenching upon what concerns the Clergyman more than you. But it must be so, that your high office will often bring you and him together. You must work hand in hand: and while a friendly Churchwarden is one of the greatest blessings a Clergyman can have, so one who fails in his duty is just as much the other way. There is no saying how many plans for furthering God's honour and His people's welfare have been thwarted by the ill-will of the Churchwardens. But this is an unnatural and wrongful state of things. You may for instance do much for the more solemn and reverent performance of Divine Service, by encouraging the organist to teach the children to sing: and very often your countenance will make it easier for the Clergyman to get rid of those unauthorized hymn-books which have been so much used of late years, and which are often only kept because they have taken such hold on the minds of the congregation.

I hope your organ is in the right place, that is at the west end: to have it over the Altar itself, or between the Chancel and Nave so as to block off the one from the other, is not to be borne. You should move it at any cost. It is often in this place in Cathedrals, and even in them it would be better at the west end, though it does not block up the Chancel-arch there as it does in small churches. The Transept-arch is not a good place for it, if as it often does it destroys the effect of the four arms of the Cross. You will not, I dare say, be of those who would let the organ go to decay or remain out of tune, because some evil-minded people may say that it does not fall under the *necessary* repairs of the church; nor of those who would let the bells go without ropes on the like grounds. Necessary repairs! as if these only ought to be thought of for His House Who gave us all we have! and this when we are but called upon to repair what our fathers built for us, and not to build anew for ourselves! We are indeed unworthy of our fathers, who will not be at the cost even of keeping up what they left for us;—the holy monuments at once of their piety towards God and love for us, and no less monuments (in their decay) of our coldness in religion and our contempt for those that have gone before us.

You should be proud of your bells, particularly if you have a good peal: and it is well to have a lock on the belfry-door to keep out such bad people as would purposely crack them: (for this has been done before now). If a bell is cracked, I would not let it hang so, or lie about in the church, but get it recast, and that in the right tone. You will see in the 38th Canon, about "Churches not to be profaned," what power the Minister and you have over the bell-ringers, and you are bound to support him in this matter. In some churches the conduct of these men is shameful. Sometimes there are rival companies who think they may go into the belfry whenever they wish, and who drink and quarrel there, and will for a fee ring the bells on any occasion, however profane or even wicked. It may be a hard task to withstand an abuse thus sanctioned by custom, but I hope you will not shrink from doing your part in the work.

One sometimes sees in large churches tables of fees for different things, even (I shudder to say it) for the Holy Sacrament of Baptism. If this is required by the Law in any case, and done or even approved of by the Clergyman, I have nothing to say: but if it has been done unwittingly by yourself or by a former Churchwarden, I do earnestly entreat you to undo the evil as quickly as you can. Besides the selling a rite, so holy and so 'necessary for salvation,' think of our poor and ignorant people being driven to those who will not come back to the Church, and who are in some places but too happy to give what they call baptism at a lower rate.

Again, tables of fees for burials, from the vault down to the churchyard grave, are grievous eyesores. It is good indeed to be reminded of death: but every thing about us in church teaches us of

this; and one does not like to have death brought before one only by what it would cost to bury us. It is distressing also to see tables of the cost of pews, though this is much worse abroad. Money should never come into our thoughts at church, save when we think of what we can give for His sake Who became poor for us. We know what He thought of buying and selling in the Temple, and may therefore well grieve to see books sold in churches, whether hymn-books, or descriptions and guide-books of the church if it be a fine one. I have shrunk from hearing money ring upon the cold tombs of the dead, money for guide-books or for viewing the church. If the advice of one who has seen many churches in his time be worth anything, you should have, besides the alms-box for the poor which you are bound to have, another box for the repairs of the building and payment of the servants: and these should have a fixed salary, unless you think a varying one more likely to ensure courtesy from them to strangers. Indeed you would have no reason for regretting the change: for the rich would give more largely than what is usually expected as a fee, and the poor would be able to see for nothing the mighty piles which former ages have raised; though they too would often give their grateful mite.

But I have been led away from speaking about what concerns the dead. If you are able to hinder burials beneath the church itself, you should do so, as it causes great unhealthiness. Sometimes when a long-closed vault is opened, the air has to be made pure by burning fires for several days together. But this, though no great hindrance now-a-days, when we have only service on Sundays, would have been, and will, I hope, again be too crying an evil to be borne, when keeping people from the Daily Service of the Church. Besides, many churches have been ruined by vaults undermining the piers or walls. If but one pier gives way, the whole building almost always follows.

I have spoken before at much length about burials in churchyards: but I wish to say a word upon monuments. Nothing can be more unsightly than most of these, not to say irreverent and profane. You may often persuade your fellow-parishioners to give up the ugly headstones, with their vulgar doggerel rhymes, and make them choose proper emblems instead of those which are now most common. What can be worse than poppies and broken columns, which typify everlasting sleep and thwarted hopes, instead of the peaceful and hopeful rest of the Christian? But of all things shun urns: they are heathen and silly emblems, though more used perhaps than anything else. Nor are they put on monuments only: I know of more than one East end stuck about with urns and pots of different sizes and colours; of a beautiful porch groaning under the weight of a shapeless modern urn; and even of a Chancel-arch removed altogether to make way for an urn on the top of each pier. At any rate you can hinder the mutilation of the church itself for urns and monu-

ments. It is a shame to cut away piers and carvings and mouldings, and to block up arches and windows for such things as these. It is a shame also to use monumental stones over again, and thus destroy the record of one man's life to make room for that of another. And again, it is worse than dishonest to take gravestones for one's own purposes, and even to give them away to others for doorsteps and lintels, or the like uses.

Nothing is more strange than the modern taste in monuments: the same people who would gladly get rid of the few statues of Saints and Martyrs of old which have been saved for us, will themselves put up images to modern preachers, and perhaps even to wicked men, and this over or close to the very Altar itself!

A word about the register, which is often now-a-days under your charge, though it belongs properly to the Clergyman. Great care should be taken of it; and there should not be a high fee required for 'searching' it or getting a certificate from it. Neither as is sometimes done, should all access to the register be denied except on Sundays. Those who must search registers have something better to do on that day than to wander about and buy certificates. The parish-clerk ought not to be trusted with the register. Sometimes he takes no care of it at all: sometimes he is very uncivil about it. Neither should this person be allowed to hinder strangers from looking at monuments and the like unless they give him a fee. Uncourteousness on his part throws much of the blame upon you, who might in many ways put a stop to it.

It is a very good plan to enter in the Register an account of all that is done for the repair or adornment of the church: such records are really valuable, and are very easily made.

It is very hard to speak about vestries, as we have very few of the old sacristies left as patterns. Sometimes the *parvise*, or room over the porch, where there is one, is used as the vestry: but it is seldom large enough, and is not easy of access, besides being often kept as a room for deeds and records. I know of one case where this room is used as a lawyer's office, and where business is managed least of all fitted for a church. In another place it is made into a town-hall; in a third, into a drinking-room. If you must build a new vestry, never put it, as is sometimes done, at the East end behind the Altar: you may make it like a chapel or chapter-house, north or south of the Chancel, if you like. Never block up a Transept for this, or a porch: nor should the tower be so used. If you must have a place railed off within the church, you should make it as little seen as may be, and should have a good parclose or carved screen around it.

Take care also to hinder parish-meetings from being held either in the vestry or in the church itself. The way in which the holy buildings are sometimes profaned by those who never go into them at other times, is enough to make the very stones cry out.

You ought to have a loose board on which to fasten the notices

for these parish-meetings, and for election and game-law papers. I have seen many fine old panelled doors quite spoilt by broken nails and wafers and paste.

You are bound by the 58th Canon to 'provide a decent and comely surplice with sleeves, at the charge of the parish': one too often finds the surplice dirty and ragged and covered with *iron-mould*: which is disgraceful to a parish.

In parishes such as yours there are often endowed services which ought always to be kept up: for they sprang from a good motive, although we may well grieve that the Church's daily voice had been stopped so as to make such bequests needful. Nor should you ever let slip any old parish-customs, such as giving out bread to the poor at Christmas, putting up holly at Christmas, and yew at Easter, or the like. Yet in this also there is room for care as to the way of recording these benefactions. The tables on which they are painted ought to be put where they will not interfere with any thing else: but never on gallery-fronts, or in any too conspicuous place.

Some of the things about which I have spoken may be harder to mend, and some easier: but let it be remembered that all are possible with patience and zeal. Let every one do a little; and as formerly almost every Churchwarden made his name known by defacing some old ornament, or bringing in some evil, so henceforth let each in his year endear himself to the parish by getting rid of some barbarism, or bringing back some old custom. And if any one should be persuaded even by these lowly words so to work for God's Church, let me tell him he is not alone in his good deeds. I could tell of earnest and painful labours by Churchwardens who are not so rich as most of those to whom I now write. I could tell of sacrifices of time and money and self which would startle many in these lazy days. And there are others who have done their little; who have brought back Fonts to their old places, and saved them from defilement, or the like. It is not for me to thank these; for there is *ONE* for Whose sake they did these things, Who will not forget their labours. Such men, worthy of a better age, do not look for praise or name: and I may pain them perhaps by having said even thus much. But they will forgive me this wrong if they think how their example may lead others to do the like. Shall I compare these with the greater part of those who were Churchwardens before them? It is even now a scorn and reproach with those who have left our communion that our Churchwardens have so often made a gain of their high office; have done towards God what an honest man would not do towards his fellow. I have seen, for instance, a good old stone church faced throughout with brick, most needlessly and wrongly, by a churchwarden builder; another wainscoted within and repewed by a carpenter; or painted all over by a painter, or plaistered all over by a plaisterer. But such things I hope will no longer be seen amongst us.

And besides the sin of such conduct, think also how much it spoils

a church. What need has a stone church of brick facing and paint and roughcast; and beautiful carved wood of paint and whitening? It is a good thing to pick out the clogged-up mouldings, and bring to light long-hidden beauties, by scraping off the many coats of white-wash: and I have before shown how this may best be done. The Chancel is often spoilt by a Grecian screenwork quite unsuited to the church. I would always get rid of this, even if there be only a plain stone wall behind it: this is much better than so poor and tawdry a covering. I have seen the whole of an East end painted to look like marble: it would have been much better left plain. For in a church every thing should be real and good, and with no false show. Where a parish is really poor, a simple and reverent plainness is much better than tinsel and trumpery ornaments, and is much more suited to the majesty of God. But this is no excuse, it is clear, for niggardliness, or for an outlay lower than our means would allow.

It is a sad feature in modern church-building to put all ornament outside and where it can be seen, leaving all the rest mean and bare: for what is this but to take thought only of ourselves, instead of God's glory? But I hope people are now beginning again to look upon the church as a holy place; and you may greatly help forward this better feeling by enforcing, as you can do, the uncovering of the head in church even on week days. I have seen even Churchwardens, unwittingly I am sure, keep their own hats on: and there is no telling how much ill springs from such bad examples. For then the sexton and clerk and bell-ringers all think fit to do the same; and idle boys in turn copy these. On the other hand, the greatest good may come from setting a pattern of due reverence. Even workmen will take their caps off, and will stop their thoughtless whistle, when they see every one else giving such honour to God. Why should we uncover our heads on Sundays, and not on other days? Surely the presence of a congregation cannot make the place holy: but HE is always present, in Whose sight even angels hide their faces. The good old feeling of awe however is in most breasts hidden only, not quenched: I have seen many, when the question was put to them, pull their hats off with hearty shame and confession of their unmeant fault. This bad habit is much encouraged by the custom of screening off in town churches a large place under the western gallery as a *vestibule*, in which people think they have a right to put their hats on. You should always have a Porch instead of allowing a thing like this: but do not let it be a poor shabby building of brick, or as I have even seen it, of mud. Let it be of stone, suitable to the church, and it should have two seats.

Your duty often becomes most trying when any alteration in your church is mooted. It becomes you then to watch the scheme very earnestly. If you have not studied Church Architecture enough yourself, (as is very likely, for who has time for all things?) you should, after consulting the Clergyman, call in the aid of some one who has:

otherwise things may be, and often are, put up, which are quite unsuited to the style of the building. Thus it is dangerous to put up a new screen unless it be copied from some old work in the church. But when an enlargement of the church is set on foot, it is then not only advisable, but quite necessary, to get assistance from such as are skilled in these matters. However, as a broad rule, never build a Transept when the church was not meant for one: for thus you cannot help spoiling the whole proportion. In a small church with only a Nave, it is well to build an Aisle; and often double Aisles may be made, (as in the beautiful new church of S. Peter, Leeds,) the windows of the old Aisles being kept in the outer wall of the new. I would never lengthen the church without due advice: as you may thus mar the fair proportion which all parts of a church should have to each other. The one thing to be remembered in meddling with a church is this: that we are not enlarging a house, or fitting up a hall, but have to do with a building hallowed in itself, and so well devised that there is probably not a single point in it but has its own and deep meaning.

Your duties indeed are now becoming every day more weighty: for as we grew more civilized we seem to have grown more sacrilegious, and to have learnt a new lesson, that every thing, however holy, must give way before what we call "publick convenience." At one time, we were quite shocked to hear of a porch made away with to improve a road. But now you may be, as so many of your body of late years have been, called upon to get rid of your church altogether, to make way for a new or enlarged street, or for a new insurance-office, or the like: or to cut off a corner from the church, or the tower, or even to shave off the east end, as was done in an archiepiscopal city. In such cases you must act as becomes those who are allowed to watch over the earthly House of God; manfully, temperately, and guilelessly. You may or may not meet with success: if not, you will have done at least your part, and made your protest; and it will remain only to make the evil as light as may be. But you must withstand to the last any attempt to pull down your church only because it is in people's way, and when, if rebuilt at all, it must be rebuilt in any corner the street-commissioners may give. Thus in London, no great while since, an old church was pulled down, and a new one, octagonal in shape, built on one side: each of the eight sides except that to the north having two galleries. The Altar is put in the northern alcove, although the eastern would have done at least as well. So one wrong step is almost always followed by another. If however you must remove, insist on having such a plat of ground as may do for the only allowable plans for a church, a cross or an oblong. For now that our towns are no longer walled, there is so far less reason than there was formerly for cramping a church: and if no cost is spared to get a spot good enough for a secular building, how much less should it be spared for a church!

But now to go back to smaller things. I need not again ask you

to take care of what stained glass has been left. You should pick all the pieces out and fill some one window with them, placing them in a pattern. Leave a border of plain ground glass round the edge, if you have not enough to fill the whole light. Above all things avoid having windows, as we now sometimes see them, of plain glass with a streak of red, or yellow, or green all round. Nothing can be more frightful than such a glare. In old glass sometimes the pattern is spoilt because some of the pieces have been unskilfully put in wrong side outwards: now this it would be very easy to put right. Sometimes fancy coats of arms are made up without any regard to the laws of heraldry: but heraldry is an old science, and one full of meaning to those who know it, so that to them a sham shield is worse than foolish. Indeed it is as bad as to see an unmeaning and silly inscription purposely set up in a church. If any one wishes to give a modern stained glass window to a church, you should withhold your consent till some fit person has looked carefully at the design, so that no wrong emblems may be admitted, and above all that no piece of the mullions, or tracery, or cusps of the window be cut away for it. Lastly, it is bad to have the royal arms in stained glass in the east window: for though no one loves the Crown more than I do, yet I do not like to see its mark where some higher and holier symbol ought to be. And for the same reasons I would not renew the royal arms painted on board, and put up over the Chancel-arch. There is no authority for this, and surely it is at least an unseemly successor of the holy Rood or Cross which used to stand there.

But why need I speak of what used to be over the Chancel-arch, when that arch itself is so shamefully maltreated? Besides the deep meaning to be found in its position between the Chancel and the Nave, typifying the faithful death of the Christian as the soul passes the barrier between Earth and Heaven, it is often one of the most beautiful ornaments of the church. I will tell you from real examples what is sometimes done to it. I have known a fine old Norman arch, which had stood some seven hundred years, and had outlived every other part of the church, taken down at last to give, as was said, more room. I have known Chancel-arches enlarged, or the sides pared down and got rid of, for the same purpose. With strange inconsistency this arch is at other times blocked up to the very ceiling, thus cutting off the Nave from the Chancel, and hindering the Communion Service from being ever read in the right place. Nor has the arch into the Tower fared better. Nothing is easier, and nothing will make the church look better, than to open these at once. Here also I may speak of the fault of boarding up a Transept, whether for a school, or a vestry, or any other purpose; and of putting a wooden screen across the Nave for the sake of warmth.

The Roodscreen which used to stand under the Chancel-arch should be carefully kept up wherever it remains. Sometimes it has been moved to the belfry-arch, and there set up with the carved work

inside: sometimes it is turned to the use of a great pew, or when left standing is cut through, that the pews in the Chancel may have a fair view of the pulpit. Sometimes the beautiful carving is made into rails for the steps of the pulpit, or worked into gallery fronts or pew-sides. Wherever this has been done, you should gather the pieces together, and put them back into a screen. When there are but very few of them you may work them on to a door, and so give a very good effect. Very often the Roodscreen has been cut down just above the lowest panels, and these have been boarded or baised up to make comfortable pew-backs. If you can strip these you will often find very curious carvings and paintings.

The Nave-arches sometimes have fared no better than that at the Chancel. Sometimes the pier is quite taken away and two arches thrown into one, to give perhaps a better view of the pulpit, and thus a most shapeless and ugly arch produced. Sometimes the piers are jagged and notched for a gallery to rest upon. As I said before, if you *must* have a gallery, let it rest upon uprights behind the pillars, not upon the pillars themselves. But sometimes to give more room the pillars are quite taken away, and thin posts put up instead: and even where the gallery was at first laid upon posts these have been kept, while the gallery was brought forward to the piers themselves. There is, I hope, only one case in England where the pinnacle of a tomb is used as a gallery-post, and this, I grieve to say, was allowed by a Society which, when it shall be at liberty to consider what is due to taste and reverence in proportion to its means and good will, will be, even still more than it has been, one of the Church's best and ablest handmaids. As it is, that body itself probably little knows how many churches have to rue in this respect ever having come under the hands of the 'Incorporated Society for building and repairing churches and chapels.' Never have anything to do with *fluting* piers by way of beautifying them; nor with painting them yellow, perhaps with the capitals and architrave black for contrast. Neither ought the obelisks on old monuments to be tipped with lamp-black for effect.

There is however one thing worse than all this: to take away the capitals and arches, "because they are of no use," and hold the roof up by wooden props! This was done, and this the reason given for it, in a village of Worcestershire: and in the same county's Cathedral city, no longer ago than last year, a church was pulled down because it was in the way of another. After this, to block off a north Aisle because the church is too large, and then to build a gallery because it is too small, will seem trifling. I know also of a north Aisle which was pulled down, that the sale of the materials might pay for beautifying a door: and (though this is a less matter) of poppy heads being sawn off, because they were in the way!

After all I have said you will see for yourselves how great an advantage it would be, if you could ever repair any damaged windows,

or open them if they are blocked up: or raise a roof which hides the top of a window; or move houses or sheds which interfere with the church on the outside. I need not remind you how good a work it would be if you could ever rescue from desecration any ruined or disused church. There are more such to be found in our country than would be readily believed: but they are often in a very bad state. I know a beautiful chapel that has been used as a dwelling house, its Chancel as a kitchen, with the Altar fitted up as a fire-place with a brick chimney! These might very often be restored so as to become district chapels, and would be much better than a new cheap room.

Perhaps after reading such a list many will think that it is too late to try to stop such a flood of change and evil: but I could give a list almost as long of such faults lately amended, and therefore believe that the zeal for the LORD'S HOUSE which has so lately sprung up will work widely enough to set right all.

I have put off till now speaking of DAMP, though, as I said before, I think it perhaps the greatest ill that can befall a church. There can be no doubt but that the graves close to the church-walls, clogging up the drains and making the heap of earth against them higher and higher, are the chief causes of damp. In how many churches is there a flight of several steps down to the door from the heaped-up church-yard! In one case the outside level is that of the top of the pews, and those high pews too, within. About this I may mention one place by name, though against my general plan, since it is not a parish-church; I mean the ancient and beautiful church of the Hospital of S. Cross, near Winchester. Here,—though this is by no means the worst case I could bring forward,—the earth in the close is now a good deal higher than the floor of the church: so that last winter when the thaw took place a great body of water forced itself through the west door, and could scarcely be kept out of the Choir, which I am sorry to say is pewed off to the great damage of the building. In the north Aisle to the Chancel also this beautiful church is much hurt by damp. Now no one can deny that such a state of things as this should at once be mended: and how can this be done but by clearing away the earth which has become piled up round the foundations? And here I may say, that I am sorry a Review which deserves all our thanks for what it has so ably done for Church Architecture among us, has, while most kindly praising my former 'Few Words,' partly misunderstood my meaning in what I said about damp*. I never meant that the earth should be cleared away lower than the blocking-course or break in the masonry, which almost always marks the proper earth-line. So far down as this may safely be cleared, and then a trench should be made deep enough to carry off the water which may fall from the eaves: and this trench should be lined or

* British Critic, July 1841, p. 252.

paved with brick or stone, and made to deliver the water out of the church-yard, and at any rate clear away from the foundations of the walls. If this be done with judgment it will seldom if ever be followed by the 'spreading of the walls': and even if it should be, this would be because the wall had been weakened by the pile of wet earth which had been left to lie against it, rather than because the wall had never stood without so hurtful a prop. However you should always watch the wall so cleared, and, whenever you can, get the advice of an architect.

The loathsome smells which taint some churches often arise from damp, as well as do those green stains which so hurt the eye. When you find this you should keep the church as open and airy as possible; and make drains and clear away the earth, as well as forbid the burying of any more bodies near the church or within it. Indeed this should be stopped at any risk, and in every case. I shall not soon forget seeing a church in which a vault had just given way. It was deep and full of broken coffins, but had no smell; for this had long ago escaped through cracks in the roof. How unclean is this for the House of God, and how unspeakably hurtful for those who worship in it! You should, among the first things, see that the pavement is good and well cemented. Nothing is more needful than a free passage of air over the floor: but this is much hindered by pews. I remember once taking up the bottom of a pew to reach a brass, and being almost overcome by the stench. You should therefore, if you have pews, have holes made in the skirting-boards for a free passage of air.

One thing more. All old churches were dedicated to God in honour of some Saint. Now, in some places not a soul in the whole parish knows the name of the Patron Saint of the church. This is a sad contrast to some little villages in Wales, where this is known by all even the poorest. But, to be sure, comfort and civilization have not made so much way there as with us. There is however something worse than this: in one church there is in the vestry a long puritanical inscription scoffing at the Blessed Saint, S. Alkmund, to whom the church is dedicated. And this is allowed to remain!

In some few churches there are old libraries which have been bequeathed for the parishioners' use. These should be kept up, as there are often very valuable books in them. I have seen where the books have been torn to pieces, it would seem on purpose.

Wherever also there is a lettern with a large Bible or other book chained to it, you should take much care of it. And even if the books are gone the lettern should be saved: and not left to lie about in some dark place. One would scarcely believe that any one would think a brass eagle-desk a piece of lumber: yet such is sometimes the case. This is the place also to remind you of having the Bible, Prayer-Book,

and Office-Books of the church in good repair. And there ought to be ribands to point out the Lessons, the Psalms, and other parts of the service: for the untidy plan of allowing the clerk to turn down one or more leaves for the Clergyman not only fills the Books with 'dog-ears', but wears them out in a very short time. The parish should never be niggardly in what is necessary for divine service: and I would strongly advise you (when you want new books) to get the beautiful edition published at the Cambridge University Press, with the Rubricks properly printed in red.

Sun-dials should be kept up, unless where they have been put on the stem of the old Cross. You should care for this old Cross, and keep it clean: for none but wicked men would have broken that emblem of all our hopes. Clocks, which have now supplanted that old sun-dial, often spoil a church; their very shape is unsuited to pointed architecture. Do not seek to make them suit a Tower by blocking a window or cutting away a moulding for them: for you cannot succeed, and you will perhaps spoil the building in the attempt. Let them remain, if they must remain, in their ugliness.

And now I have done. And though I know how feebly I have raised my voice, yet it has been raised with the one view of trying to recall some of my brethren of the laity of England to a sense of what God claims from those who are entrusted here with the overcharge of His House; and of giving what little aid to them a life devoted to Church-antiquities may have enabled me to give. If I have had much fault to find, it is not from a love of finding fault, far from that, but from a hope of amending. And if many have been persuaded by my former Words to do something for God's Church, although with such scanty means, it is not much to hope that some of those to whom I now write, who mostly are so much better able to afford such cost, will also do their part. You to whom I have now been speaking are often men of wealth and influence: you have fair houses and costly furniture, and all comforts you can wish for. I earnestly call upon you to think of the claims which the church, which you are allowed to watch and guard, has upon your aid: the church, within which you were by Holy Baptism made members of the spiritual Church; in which it may be you knelt before the Bishop in Confirmation, and in Holy Matrimony plighted your troth in the dearest earthly tie; the church which you have perhaps daily entered for prayer and praise, and how often for Holy Communion! around which your fathers and brethren who have departed in faith are resting in the sleep of peace; in which lastly the solemn Funeral Service will ere long be heard over your bier. It is no slight band which ties you to your Parish-church: it is no far-off call which is rousing you to do your duty. Your oaths, your honour, your manliness, must force you, one would think, to fill the office which you have taken as a good man should: a happy office surely, to watch that church round

which all your hopes are or ought to be centered ; and a high office, (it cannot be said too often) to care for the holy House where God Himself deigns to dwell.

Join then for your Church's sake the zealous band who are now on all sides working, each in his way, for God's glory. I cannot promise you fame, but you will not desire that. I can promise you the love of all who are working in the same good cause ; and, what is more, a lasting record of your labours by Him in Whose name and for Whose sake you labour.

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