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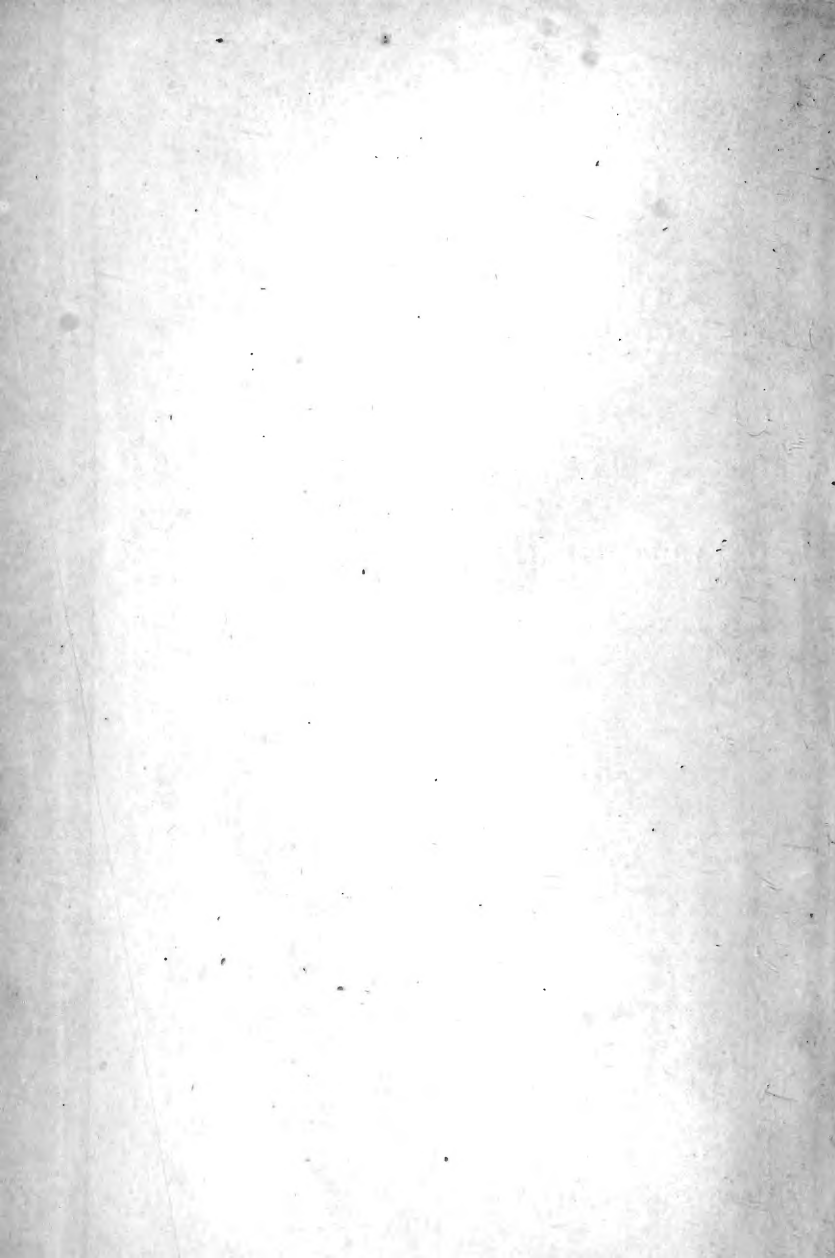
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# RULES.

---

## I.—NAME.

The Society shall be called the “DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY.”

## II.—OBJECT.

The Society is instituted to examine, preserve, and illustrate the Archæology and Natural History of the County of Derby.

## III.—OPERATION.

The means which the Society shall employ for effecting its objects are :—

- 1.—Meetings for the purpose of Reading Papers, the Exhibition of Antiquities, &c., and the discussion of subjects connected therewith.
- 2.—General Meetings each year at given places rendered interesting by their Antiquities, or by their Natural development.
- 3.—The publication of original papers and ancient documents, &c.

## IV.—OFFICERS.

The Officers of the Society shall consist of a President and Vice-Presidents, whose election shall be for life; and an Honorary Treasurer and Honorary Secretary, who shall be elected annually.

## V.—COUNCIL.

The general management of the affairs and property of the Society shall be vested in a Council, consisting of the President,

Vice-Presidents, Honorary Treasurer, Honorary Secretary, and twenty-four Members, elected from the general body of the Subscribers; eight of such twenty-four Members to retire annually in rotation, but to be eligible for re-election. All vacancies occurring during the year to be provisionally filled up by the Council.

#### VI.—ADMISSION OF MEMBERS.

The election of Members, who must be proposed and seconded in writing by two Members of the Society, shall take place at any meeting of the Council or at any general Meeting of the Society.

#### VII.—SUBSCRIPTION.

Each Member on election after March 31st, 1878, shall pay an Entrance Fee of Five Shillings, and an Annual Subscription of Ten Shillings and Sixpence. All subscriptions to become due, in advance, on the 1st of January each year, and to be paid to the Treasurer. A composition of Five Guineas to constitute Life Membership. The composition of Life Members and the Admission Fee of Ordinary Members to be funded, and the interest arising from them to be applied to the general objects of the Society. Ladies to be eligible as members on the same terms. No one shall be entitled to his privileges as a Member of this Society whose subscription is six months in arrear.

#### VIII.—HONORARY MEMBERS.

The Council shall have the power of electing distinguished Antiquaries as Honorary Members. Honorary Members shall not be resident in the County, and shall not exceed twelve in number. Their privileges shall be the same as those of Ordinary Members.

#### IX.—MEETINGS OF COUNCIL.

The Council shall meet not less than six times in each year, at such place or places as may be determined upon. Special meetings may also be held at the request of the President or five Members of the Society. Five Members of Council to form a quorum.

## X.—SUB-COMMITTEES.

The Council shall have the power of appointing from time to time such sectional or Sub-Committees as may seem desirable for the carrying out of special objects. Such sectional or Sub-Committees to report their proceedings to the Council for confirmation.

## XI.—GENERAL MEETINGS.

The Annual Meeting of the Society shall be held in January each year, when the accounts properly audited, and a Report shall be presented, the Officers elected, and vacancies in the Council filled for the ensuing year. The Council may at any time call a General Meeting, specifying the object for which that Meeting is to be held. A clear seven days' notice of all General Meetings to be sent to each Member.

## XII.—ALTERATION OF RULES.

No Alteration in the Rules of the Society shall be made except by a majority of two-thirds of the Members present at an Annual or other General Meeting of the Society. Full notice of any intended alteration to be sent to each Member at least seven days before the date of such Meeting.

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—❧—

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 Wright, F. Beresford, Aldercar Hall.  
 Wilmot, Mrs. Edmund, Edge Hill, Derby.
- Young, Julian, Duffield, Derby.

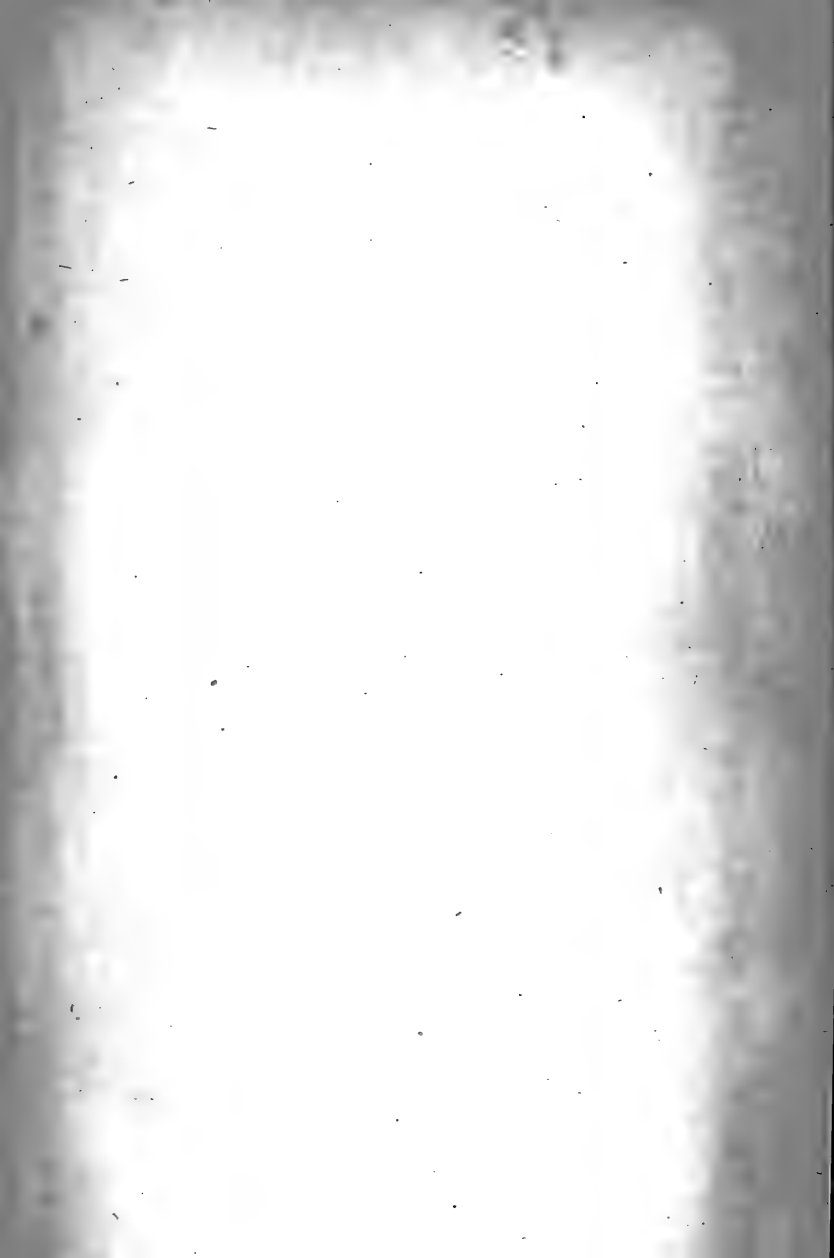
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N.B.—Members are requested to notify any error or omission in the above list to the Hon. Sec.

- Wass, E. M., The Lea, Matlock.  
\*Walthall, H. W., Alton Manor.  
Wadham, Rev. T., M.A., Weston-on-Trent.  
Wardell, Stewart, Doe Hill House, Alfreton.  
Whiston, W. Harvey, Grove Terrace, Derby.  
Whitaker, Rev. E. W., The Rectory, Stanton-by-Bridge.  
\*Whitehead, S. Taylor, Burton Closes, Bakewell.  
Webbe, William, M.D., Wirksworth.  
Wilmot, Miss, Chaddesden.  
Wilmot, Sir Henry, Bart., V.C., M.P., Chaddesden Hall.  
Williams, J., Midland Railway, Derby.  
Wilson, Arthur, Melbourne.  
Woodforde, Ffookes, Horsley.  
Wright, F. Beresford, Aldercar Hall.  
Wilmot, Mrs. Edmund, Edge Hill, Derby.
- Young, Julian, Duffield, Derby.

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N.B.—Members are requested to notify any error or omission in the above list to the Hon. Sec.





## REPORT OF THE HON. SECRETARY, 1879.

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**T**HE first anniversary meeting of the Derbyshire Archæological and Natural History Society, was held on January 27th, 1879, in the School of Art, kindly lent by the committee for the occasion. There was a good attendance of the members and friends of the Society. Sir Henry S. Wilmot, Bart., V.C., M.P., occupied the chair, and, in opening the meeting, congratulated the Society upon its first year's work, and expressed a hope that many new members would join and further its future exertions.

The Report of the Society's proceedings for the past year was read, and the officers for the commencing year were elected. All the members of Council who retired in rotation, (according to Rule V.) were re-elected, Captain Beamish, R.E., being elected in the room of Mr. Cottingham, deceased. Three members of Council, who had not attended one Council meeting, were struck off the list of the Council, and three fresh members elected in their place.

One officer, in addition to those mentioned in the Rules, was elected for the commencing year, in the person of Mr. C. James Cade, who was appointed Hon. Sec. of Finance.

During the past year, there have been, inclusive of those specially summoned, nine meetings of the Council. There has been a very marked improvement in the attendance of the elected members, the average being *eleven* against *seven* in last year, and no member of Council has been absent from every meeting. The

Council would still be glad, however, to receive more help from the Vice-Presidents.

The Anniversary was considered to be the third Winter General Meeting of the Society. The fourth Winter General Meeting was held on March 16th, when a paper, by Mr. C. S. Greaves, Q.C., on "The Darley Yew," was read by the Hon. Secretary, and produced considerable discussion. A water colour sketch of the Yew tree, taken in 1857, was exhibited. In the absence of Mr. Bemrose from this Meeting, Mr. J. Charles Cox then exhibited and explained some original documents, relating to the Pretender of 1745. It is hoped that the documents furnished by Mr. Bemrose, with additional matter bearing upon the same subject, may be published in the next issue of the Society's journal.

The Society made its first expedition, for the past year, to Dale Abbey. The Burton Natural History and Archæological Society joined in this expedition, and benefited by the special arrangements kindly made by the Great Northern Railway Company. Over one hundred members and friends joined the expedition. The Hermitage, Guest House, and old Church were first visited. Mr. J. Charles Cox then gave an historical account of the Abbey, within the recently excavated enclosure. Mr. W. H. St. John Hope followed with a description of the Excavations, Monumental Slabs, etc. ; and exhibited the Encaustic Tiles, and other details recently discovered. A collection was made in aid of the funds for the excavations, and amounted to £13 1s. 6d. Tea was taken in the Guest House.

The Council fixed upon July 19 for an expedition to Cresswell Crag, and the chapel of Steetley. The Midland Railway, as they did last year, again offered special arrangements ; but again an insufficient number of members signified their intention of joining the expedition. It was impossible to carry out the special arrangements for a small number, and this expedition had again to be abandoned.

The next expedition was made on September 13th, to Breadsall, Morley, and Dale Abbey. The Nottingham Literary and Philosophical Society was invited to join this expedition, but were

prevented from doing so. The Great Northern Railway kindly stopped a fast train at Breadsall for the convenience of the Society. The Vicar of Breadsall, the Rev. Hugh Stowell, received the party and conducted them over the church, explaining the various objects of interest. Breaks conveyed the party to Morley, where they were received by the Vicar, the Rev. H. H. Bradshaw. Mr. F. J. Robinson read a paper upon "The Architectural features of the Church of S. Matthew, Morley," and pointed out the old glass windows and tiles which had belonged to Dale Abbey. The breaks then conveyed the party through Locko Park (by kind permission of Mr. Drury Lowe) to Dale, where luncheon was taken in the Village Club House. After luncheon, the ruins of the Abbey were visited, and the most recent discoveries pointed out by Captain Beamish.

The work of excavation at Dale Abbey was re-commenced, under the supervision of Mr. W. H. St. John Hope, in July, and continued until the end of September. All having been done that was possible, in the way of excavation, without a very much greater supply of funds, the Society handed over the ruins to the care of Earl Stanhope, on the 4th of October, 1879: his Lordship being asked, in the event of his continuing the excavations, to allow the Derbyshire Archæological Society to assist at or superintend such work.

The Society held a Winter General Meeting on Nov. 12th, when a paper by Mr. F. Davis, on "Derbyshire Place Names," was read by the Hon. Secretary; followed by a paper by Mr. J. Chas. Cox, on "The Vegetable-Productions of Derbyshire as affecting its Field and Place Names." A second Winter General Meeting was held on Dec. 17th, when the Hon. Secretary read a paper by Mr. S. O. Addy, on the "History of Norton, Derbyshire;" and Mr. W. H. St. John Hope read a paper on "Monastic Arrangement."

The first volume of the Society's Journal has been sent to all the most important national and county societies. From a few of these societies we have received in exchange a copy of their own publications, and hope, ere long, to receive more. A copy

of the Journal has also been sent to all who have subscribed £5 and upwards towards the excavations at Dale Abbey. The following is a list of the subscriptions received for the Excavation Fund in the past year:—

	£	s.	d.
Major Pountain .....	1	0	0
John Borough .....	0	10	6
Col. Coke .....	0	10	0
Rev. Canon Hey.....	0	10	6
Wm. Bemrose .....	1	0	0
Rev. W. Fox .....	0	10	0
W. D. Fane.....	2	0	0
Hon. W. M. Jervis .....	2	2	0
W. Edmunds .....	1	1	0
E. Miller Mundy.....	2	2	0
Rev. A. Olivier .....	1	1	0
Dean of Lichfield .....	1	1	0
Rev. Tansley Hall .....	0	10	0
J. Borough .....	0	10	0
E. Greenbough.....	0	10	0
Col. Newdigate .....	2	0	0
J. Stevenson.....	0	10	0
P. Hubbersty .....	0	10	6
W. Gladwin Turbutt.....	10	0	0

The Society invited the Royal Archæological Institute to make Derby the centre for their next annual excursion. In reply, the R. A. I. expressed themselves much gratified by the invitation, but had already fixed upon Lincoln as their next centre.

Complimentary notices of the Society's work at Dale have appeared in the *Athenæum* and other papers.

The sum of £120 has been invested, according to Rule VII., in the name of the Society.

The Council has voted £5 from the funds of the Society towards the fund for the preservation of the ruined chapel of Steeley. This vote is for the sake of a perfectly unique specimen of Norman art, and is not to be taken as a precedent for voting money to ordinary Church restoration.

The Finance Committee have pleasure in handing in a Balance Sheet, which shews the finances of the Society to be in a satis-

factory condition, and has enabled the Council to issue a larger annual volume than the last.

At the April Meeting of the Council, Mr. W. H. St. John Hope drew attention to the condition of a wooden effigy then in the Town Vault of All Saints' Church, Derby. A Sub-Committee was appointed to consider the matter, and the following letter was sent by them to the Vicar and Churchwardens:—

[COPY.]

S. Peter's Vicarage, Derby,

April 5th, 1879.

GENTLEMEN,—

At the meeting of the Council of the Derbyshire Archæological Society, on the 2nd inst., a sub-committee, consisting of Messrs. J. Charles Cox, F. J. Robinson, H. H. Bemrose, and myself, was appointed to meet the Churchwardens of All Saints', Derby, to see what steps could be taken for the rescue and restoration of the unique wooden effigy and monument of one of the Canons of All Saints', now lying in the Town Vault.

I have been requested to lay before you the following particulars: In Bassano's MSS. (date about 1710) in the College of Arms, occurs the following entry relating to the monument under consideration:—

"In the east end of the north aisle is a tombe all of wood erected about 4 feet high. On it is the full proportion of a man in priest's orders in full canonical robes, supposed to be an Abbot of Darley, a dog at his feet, collared, and looking mournfully up at his master. Upon y<sup>e</sup> side of y<sup>e</sup> tombe cut on y<sup>e</sup> wood y<sup>e</sup> effigies of 13 monks in praying postures, and under yon cut on wood, lyeth a man on his left side and wrapped up in his winding sheet, with a cross pateè on his left breast."

At the re-building of All Saints', in 1723-5, this monument was not actually destroyed, as was the case with so many others, but was divided into its component parts. The effigy, and the "cadaver," or shrouded figure, which rested beneath it, were ignominiously consigned to the damp and dirt of the Town Vault, where they still lie. Both have suffered sadly from decay, the lower part of the effigy has vanished entirely, and the head was stolen during the late repairs. It is, however, fortunately not too late to arrest further damage. The side of the tomb was the only part of it preserved, and when the Church was visited by Mr. Rawlins, in 1831, it hung on the wall beneath the east window of the Chancel—the figures on it were supposed by him to represent S. Paul and the twelve apostles!!! Tradition, he says, ascribed it to the apex of the arch over the doorway of the south porch in the old Church, but he himself did not agree with this surmise, his opinion being that it formed the upper part of a door leading into a Confessional!!

This piece of carving still remains in the Church, attached to the front of the Consistory Court in the North Aisle, and it is obvious that since it is in no way part of the original design, its removal will not interfere with the Consistory Court itself.

After full discussion of the question with the Churchwardens, the Committee propose, with the consent of the Vestry, to restore the entire monument to its original form, and to renew the head and lower part of the effigy—to erect the whole according to the accompanying design, at the east end of the north aisle against the screen work on the north side of the chancel, where it will not be an obstruction in any way. The whole of the cost will be undertaken by the Derbyshire Archæological Society.

The Committee, therefore, ask the consent of the Vestry to the removal of the figures from the vault, and of the carved work from the front of the Consistory Court, and the re-erection of the whole monument according to the original design, on the site chosen, with the approval of the Churchwardens.

I am, Gentlemen,

Your obedient servant,

W. H. ST. JOHN HOPE.

Messrs. the Vestry  
of All Saints', Derby.

Owing to the benefice being at that time vacant, it was thought better by the Churchwardens, Messrs. Husband and Cooling, who were both quite favourable to the project, to give no definite answer. The matter is still in abeyance, but it is hoped that it will shortly be satisfactorily settled. It is gratifying to be able to add that, through the exertions of Mr. Hope, the head of this unique effigy has been recovered from those who abstracted it, and is now once again in the possession of the Churchwardens.

The Society will be glad to learn that their Council has been instrumental, during the past year, in checking more than one act of careless vandalism. It is hoped that their quiet influence in this direction may prevent much destruction in the future; and it is under consideration to appoint a Vigilance Committee, whose duty it shall be to privately report in all cases of restoration or removal of old buildings or ancient monuments. The need for some such supervision has, we deeply regret to say, been quite lately exemplified in the covering up, under concrete and new tiles, of several inscribed tombstones, in one of our Derbyshire

chancels, among the number being a memorial to a seventeenth century vicar of most exceptional interest. The Council is at the present moment taking steps to prevent the threatened removal of the fine chancel screen, and the only remaining chantry parclose out of another church in the county.

During the past year several of our Members have, we regret to say, been removed by death ; others have left the neighbourhood ; and a few have resigned. Still, however, our Members now number 298, against 281 at our last anniversary, and the Council feel quite justified in congratulating the Society upon the result of its second year's proceedings.

The Council are always glad to receive papers for discussion or publication from the members ; but the Publishing Committee wish it to be distinctly understood that papers received after November 1st cannot be included in the ensuing issue of the Journal. The publication of more than one promised paper has had to be deferred from that cause during the current year.

ARTHUR COX,  
Hon. Sec.

*Mill Hill, Derby,*  
*January 14th, 1880.*

# DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY.

STATEMENT OF ACCOUNTS, 31st DECEMBER, 1879.

## GENERAL ACCOUNT.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Balance, February 5, 1879 .....	167	15	2	Postages, &c.....	1	14	3
Entrance Fees Subscriptions.....	154	6	6	Printing Journal.....	56	0	0
Sale of Journals .....	2	12	6	Wages, &c., Dale Fund.....	80	14	1
Interest on Mortgage .....	0	18	0	Invested Mortgage Derby Town Council .....	120	0	0
Subscriptions to Dale Fund.....	76	9	6	Balance Dale Fund .....	19	5	11
				Balance .....	124	7	5
	£402	1	8				

## DALE ABBEY EXCAVATION ACCOUNT.

Subscriptions .....	27	18	6	Balance due to D. A. & N. H. S., Feb. 5. ....	16	9	6
Collected at Expeditions .....	18	17	0	Wages (Wheatley and other workmen) .....	66	11	1
Visitors' Gate Money .....	20	19	0	Hurdles .....	12	13	0
Grant from D. A. and N. H. S. ....	40	0	0	Rent Half-year.....	1	10	0
Sale of Hurdles .....	8	15	0	Balance .....	19	5	11
	£116	9	6				

## INVESTMENT ACCOUNT.

Life Compositions (21) .....	110	5	0	Mortgage Derby Town Council .....	120	0	0
Entrance Fees (54).....	13	10	0	Balance .....	3	15	0
	£123	15	0				

*Examined and found correct,*

H. T. MONKHOUSE, }  
J. POUNTAIN, } AUDITORS.

JANUARY 14TH, 1880.

C. JAMES CADE, }  
HON. SEC. OF FINANCE.



## REPORT OF HON. SECRETARY.

1878.

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**T**HE Derbyshire Archæological and Natural History Society was formed on the 25th of January, 1878, when a large and influential meeting was held at the Midland Hotel, Derby. H. H. Bemrose, Esq., the then Mayor of Derby, occupied the Chair. A letter was read from the Duke of Devonshire approving the formation of the Society, and consenting to act as President. A code of rules was drawn up, and officers, consisting of President, Vice-Presidents, Hon. Treasurer and Secretary, and twenty-four members of Council, were elected.

The first meeting of the Council of the Society was held in the Town Hall, Derby, on the 8th of February, 1878. During the past year there have been, inclusive of those specially summoned, eleven meetings of the Council. At these meetings there has been a fairly good attendance of the elected members of the Council; but it is hoped that the Vice-Presidents (who are *ex-officio* members of the Council) will be able in the coming year to give more help to the Society by attending the Council meetings. The Hon. F. Strutt and the Hon. W. M. Jervis are the only two Vice-Presidents who have attended more than once.

The Society made its first expedition on the 25th of May to Repton and Newton Solney. About sixty members and friends joined the expedition. The Church at Repton was first visited, and a paper was read by Mr. J. Charles Cox on

the registers, churchwardens' and constables' accounts, and other contents of the parish chest. Luncheon was taken in the Cricket Pavilion, kindly lent for the occasion by Dr. Huckin. Afterwards, the crypt, foundations of the old Priory Church, and interesting old brick tower, forming part of the Prior's residence, were visited. The old tile kiln was too securely fastened up to be accessible, but some of the best specimens, framed over the fireplace in the large hall of the school, were inspected. An interesting discussion took place as to the age of the Saxon crypt, and of the Saxon pillars in the church; these pillars have most unfortunately been removed of late years from the nave, and are now to be seen embedded in dirt and rubbish beneath the tower. Newton Solney, a chapelry of Repton, was next visited, where the three remarkable effigies of the De Solney family excited much attention and discussion. A paper on the architecture of the church, by Mr. F. J. Robinson, Diocesan Architect, was read by the Hon. Secretary. The papers of Mr. Cox and of Mr. Robinson are given in another part of the Journal.

The next expedition of the Society was to Lichfield, on the 27th of June. It is intended, for the most part, to confine the operations of the Society to this county, but as Lichfield is still the Cathedral of Derbyshire, the Council felt confident they were acting in accordance with the wishes of members in accepting the suggestion made to them by the Right Rev. Bishop Abraham, and most kindly acceded to by the Dean. The expedition was joined in by rather over one hundred members and friends.

The members were received by the Very Rev. the Dean (Dr. Bickersteth), who, with the utmost kindness and courtesy, took every pains to ensure the seeing of as much of the Cathedral as the time would permit.

Commencing at the West Front, the Dean explained the extent of the restoration now in progress. The Roman cement, which has so long been an eyesore, was to be replaced by real stone, and the original design re-produced. In the Roman

cement restoration in 1820 of some of the figures, grotesqueness was perhaps rather too much aimed at; and this would be corrected in the present restoration. These figures represented two different dynasties; those on one side the Saxon dynasty, beginning with Peada in the centre, on the right of St. Chad, and ending with Edward the Confessor at the south angle, whilst on the other side was the Norman dynasty, from William the Conqueror on the north side of the north-west tower, and so on through a consecutive series of Kings of England down to Richard II., on the left of St. Chad. Having directed attention to the north-western door, the Dean pointed out the badly-executed figure of Charles II., which was put up after the Restoration in honour of the King, who had contributed some timber towards the repair of the Cathedral. In that niche, where now stands the figure of the King, formerly stood the figure of our Saviour in glory, probably surrounded by the angelic powers, which he hoped soon to see reproduced. The other niches, now vacant, were filled with patriarchs, prophets, and judges, and perhaps also with some of the leading personages of the dynasty of the Mercian rulers. The West front appeared generally to be of the date of the 14th century; though it should be observed that the upper stage of the north-west tower showed evidences of a later date. At a time when he never thought of being Dean of Lichfield, he had desired much that he could see this grand front properly restored, and he was very much gratified to find that with the help of his excellent Chapter and the contributions of many friends, the wish would be realised. On re-entering the Cathedral, the Dean said that, speaking roughly, the edifice seemed to have been erected between 1200 and 1325, extending thus over a space of 125 years. Dr. Bickersteth then indicated the chief features of the columns and the roof. The nave was probably one of the most beautiful specimens of Early Decorated in the country, and was so considered by the late Sir G. G. Scott, who greatly admired it. Passing from the nave through the south transept, the party proceeded up the south choir aisle, the Dean halting at all the objects worthy of specific notice,

and pointing out some judicious works of restoration which he himself had instituted. Much interest was manifested in the semi-effigies in the walls of the south aisles, and also in the tomb of Sir John Stanley, son of Sir Humphrey Stanley. Sir Humphrey Stanley had a dispute with the Chapter about the water supply from his lands at Pipe to the Cathedral precincts; and the quarrel is supposed to have been inherited by the son, who was only permitted to be buried at the Cathedral on condition of his effigy bearing marks of penance, the said marks being that his body was represented as naked to the waist. The next halt was made at the tomb of Bishop Langton. A.D., 1322, who was a great benefactor to the cathedral. The prelate lent a large sum of money to Edward II., to enable that monarch to carry on his Scotch war; he had some difficulty in getting his money back, but in the end he left a considerable sum in order that various works in the Cathedral might be carried out after his death. After a few remarks on other memorials and tombs, the Dean pointed out the Minstrelsy, which was supposed to have been used for the accommodation of the instrumentalists who played during the church processions. The little building within was supposed to have been a sacristy, but it was now used as a consistory court. The site of the memorial to Archdeacon Moore (Stafford), the effigy of Dean Howard, and the tomb of Bishop Hacket brought the visitors to Chantrey's well-known *chef d'œuvre*. Proceeding to the Lady Chapel, an examination was made of the unique stained glass which Sir Brooke Boothby brought from Herckenrode in the beginning of this century, and the value of which is now estimated at £12,000. An unsightly canopy which hid the lower part of the east window has been removed, and some other alterations at the east end made it necessary to put in some stained glass to match the old glass. This was accomplished for the Dean and Chapter by Messrs. Burlison and Grylls, in such a manner as to draw forth the warmest encomium from Sir Gilbert Scott, who had visited the spot without perceiving it. Whilst the visitors were in the Lady Chapel the position of the proposed memorial

to Bishop Selwyn was pointed out. The Dean having invited the attention of his visitors to the curious junction of the Early Decorated work in the Presbytery with that of the Early English in the Choir, a move was made to the Chapter House, which is singular as being an irregular polygon, instead of an octagon, as is usually the case with chapter houses of secular foundations.

The party then attended Evensong in the Cathedral, after which Bishop Abraham exhibited the beautiful eighth century MS. of the Gospels of S. Chad, and standing on the spot once occupied by the Shrine, said:—"I have set the famous MS. of S. Chad's Gospels on what is believed to be the exact site of his Shrine, at the chord of the apse of the Lady Chapel. They are called S. Chad's Gospels, because they lay on the altar in this Cathedral Church. The current story that S. Chad exchanged the horse, which Bede says Archbishop Theodore gave him when he sent him into Mercia, for this MS., is a myth, based upon the genuine account in Latin, on the margin of the last page of S. Matthew. Here it is shown that Gelhi, son of Ahuitiud, bought this Evangelium of Cingal, and gave him a very good horse for it, and then for the good of his own soul he gave this Evangelium to God and S. Teilio, to be placed on the altar (*i.e.* of Llandaff). It is probable that the MS. passed to Lichfield in the time of Bishop Kinsy, 940, A.D., who has written his name at the top of the first page.

"The Shrine itself was so rich that a Monk lived in what is now called the Consistory Court and the Monk's Larder. He could watch the Shrine from the Minstrelsy. The late clerk of the works laid open the head of the arch of a doorway on the level of the pavement of the Consistory Court, which probably gave communication with the Priest's College on the opposite side of the road, where the Theological College is now. Another trace of the repute in which the Shrine was held is the right of road across the Minster Pool, and through the College Garden to the south door of the Cathedral, held by the Mayor and Corporation to secure access for the Pilgrims to the Shrine. The College now pays an annual rent to the City for it.

“ But the great record of S. Chad is himself, *i.e.* his bones, which were abstracted from this Cathedral about 1550, A.D., and now rest in the Roman Catholic Cathedral, at Birmingham. The history of the removal of these relics is learnt from what may be considered an authentic record in almost unintelligible dog-Latin, submitted a few years back by some Roman Catholic Priests to the late John Hewitt, Esq., of this city, a most trustworthy and painstaking archæologist. He, failing to interpret the documents, asked me to help him; and as the process whereby I was enabled to interpret them may suggest to the members of this Society how to use their *ears* as well as their eyes in the study of Archæology, I will give one specimen in detail. Moreover, the difficulty of discovering the real words and their meaning seems to confirm the genuineness of the document. I regret that Mr. Hewitt printed them in the Archæological Journal with the corrections instead of the errors. The Latin document tells us that about the year 1620, one Henry Hodgetts, of Sedgley, on his deathbed sent for a Priest. When the Priest was saying that part of the service which appeals to the Saints, Hodgetts kept on saying, ‘Sancte Ceadda, ora pro nobis.’ On the Priest asking him the reason, he said that S. Chad was in the room, ‘*in nigro exaudio.*’ The Latin word thus spelt means, ‘I hear,’ which, of course, is nonsense. It was then I appealed to my *ears* to guide me, and I remembered that there was another Latin word, *exordio*, which means the *beginning* of a speech—but that sense would not help us more than the former word. Yet I happened to know why exordium means the beginning. It is properly the loose threads of the woof that are fastened round the pegs of the loom before the weaver can throw his shuttle across the warp; of course these loose ends when cut off made a kind of selvage, and *wrapper* for S. Chad’s bones. The Priest who wrote *exaudio* was so puzzled by the word that he translated it himself, and added ‘in black buckram.’ To proceed with the story; when the Priest asked Hodgetts how he got possession of S. Chad, he told him that the relics were given him by some ladies of noble birth named Dudley, of Woodsetton, close to Sedgley Church. (I had long before been shown the field where S. Chad was said to have

lain, near to Sedgley Church.) They had received them from their brother, the Rev. Arthur Dudley, Prebendary of Lichfield Cathedral, who for fear of their being desecrated, had abstracted them from the Shrine in the Cathedral. The ladies becoming alarmed because a search was instituted, gave them to the two brothers, Richard and Henry Hodgetts. It is not known (says the Record) what became of Richard's portion. Henry's was carried off by the Priest and entrusted first to the Levesons, of Wolverhampton, then to the Fitzherberts, of Boscobel, who took them to Swynnerton, and thence to Aston Chapel, where they were discovered in 1833, hid in the wall behind the altar, and carried with much ceremony to Birmingham.

“And now comes a curious coincidence—a short time before these documents were put into Mr. Hewitt's hands, some State Papers of the Reign of Edward VI. on Ecclesiastical matters were published (1863). Among these is found an entry of April, 1553 (just before Edward's death), to the effect that our friend Arthur Dudley, Prebendary of Lichfield, who had abstracted the bones, was a recognised commissioner for holding such Church articles as were seized by the Crown; and in fact he was accepted by the Crown as a staunch Protestant. In case, however, of any search being instituted for S. Chad's bones, he would take care not to look for them near Sedgley. The simultaneous publication of these two documents confirms the genuineness of the Roman Catholic Priest's Record.”

Mr. J. Charles Cox, next read a Paper upon “The Mortuary Chapels,” which appears at length in another part of the Journal. A discussion followed as to the position of the Shrine, and altar of S. Chad.

The Council fixed September the 14th for an expedition to the bone caves at Creswell Crags, Whitwell Church, and Steetley Chapel. The Sub-Committee appointed for the purpose, made special railway and other arrangements to accommodate a party of not less than fifty. So few members, however, signified their intention of joining the expedition, that it was impossible for the special arrangements to be carried out, so that the expedition, greatly to the disappointment of some, had to be abandoned.

On the 23rd of August, at a special meeting of the Council, after reading a letter from Earl Stanhope, giving his consent, it was decided to commence the uncovering of the foundations of Dale Abbey. A Committee of management was formed, and £10 voted from the Society's funds to cover the preliminary expenses. The excavations were commenced on the 9th of September, and were continued until the 25th of October. The work was carried out under the immediate supervision of Mr. W. H. St. John Hope, and Captain Beamish, R.E., by whom a full report has been prepared, and to whom the Society is beyond measure indebted for their untiring zeal and care. It is much to be hoped that funds will be forthcoming to carry on the excavations, which it will be impossible to complete out of the ordinary income of the Society. It is intended that the first summer expedition shall be to the site of this most interesting Abbey.

The first winter meeting of the Society was held on the 13th of November. About forty members and friends were present. The Rev. J. Magens Mello read a Paper on "Cave Man and his Contemporaries in Derbyshire;" and a Paper by Mr. W. H. St. John Hope on the "Bells of All Saints', Derby," was also read.

The second winter meeting was held on the 11th of December. A Paper by Mr. C. Springel Greaves, Q.C., upon the "Inscription on the Font at Chelmorton," was read by the Hon. Secretary, and Mr. J. Charles Cox read a Paper entitled "The Diary of a Derbyshire Vicar, *temp.* 1715-49."

Owing to various accounts being delayed at the last moment, the Balance Sheet of the year's receipts and expenditure was not able to be audited in time to be included in the Transactions, but will be issued to members in the course of a few days.

The Council have pleasure in stating that the drawings of old Derby, the fac-simile plates of the Croxall Slabs, and the wood-cut of the Inscription on Chelmorton Font, have been presented to the Society by the members contributing those papers, an example which it is to be hoped may be followed in future

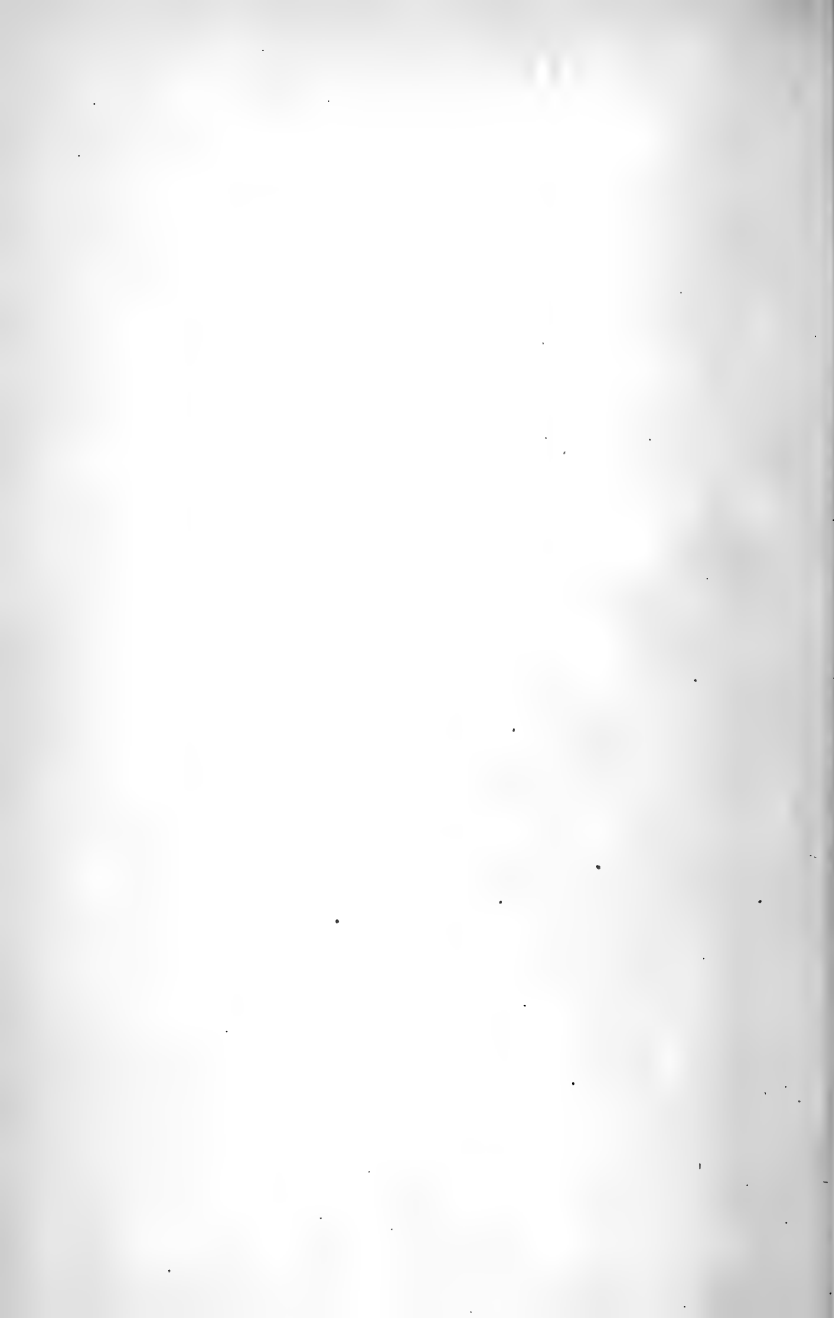


issues of the Journal. The Society is also indebted to Captain Beamish, R.E., for the ground plan of Dale Abbey, and for the drawing of one of the Chapter House monuments.

The number of members on paper is 281, as, however, 88 of these have not at present paid their subscriptions, it is scarcely known whether to count them as members for the year now commencing.

In conclusion, the Council think they are fairly entitled to congratulate the Society upon the general success of its first year's proceedings.

ARTHUR COX,  
HON. SEC.



DERBYSHIRE ARCHÆOLOGICAL  
AND  
NATURAL HISTORY SOCIETY.

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Inscription on the Font at Chelmorton.

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BY C. S. GREAVES, Q.C., M.A.

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**I**N the Church of Chelmorton, near Buxton, there is a very ancient Font, which, including the base, is four feet three inches high, and two feet in diameter across the top. The upper part is octagonal, and there are letters or symbols upon the eight sides. Much doubt has existed as to their meaning, and many conjectures have been made, but hitherto no satisfactory solution has been offered. My attention was called to the subject some years since, and from time to time I have met with statements that have appeared to throw light upon baptismal fonts, and have helped me to the conclusion at which I have arrived respecting this font. Some of these were previously unknown to me, and possibly may be to others; but, I confess, my reading has not been considerable upon such subjects.

The first point I met with was in Camden. In his notice

of the British Coins, of which he gives representations, he says: "The thirteenth, an Octogone, seems to have been of a Christian Prince; for by it the Christians anciently figured the Font for baptism. In Gruter's inscriptions, p. 1166, are verses of St. Ambrose, upon the Font of St. Tecla (Thecla),

' Octogonus fons est munere dignus eo.  
Hoc numero decuit sacri baptismatis aulam  
Surgere, quo populo vera salus rediit ;' *i.e.*

The font is an Octogon, a figure (or number) worthy of that function. It behoved the place (or court) of holy baptism to be raised in this number; by which true salvation is restored to the people. And it is a common observation that as six was the number of Antichrist, so eight of true Christianity.\* So far, venerable Camden. It is very remarkable how great attention was paid in the olden time to the number eight. The first Parliament of Edward the First was holden on the morrow of the utas of Easter; on which Lord Coke remarks: "It is called utas of huit, which signifies eight, viz. the eighth day after, including Easter Day for one." "And the number of eight was much respected in the ancient laws, as amongst the laws of King Edward the Confessor, Pax Regis die quâ coronatus est, quæ dies tenet octo, in die natali Domini dies octo, in Paschate dies octo, in Pentscoste dies octo, &c."† Ambrose was born in A.D. 340, and died in 397, long before Edward the Confessor's time; and no doubt the respect paid to the number eight in his time was due to the same cause as in St. Ambrose's time.

On the whole, it is clear that the octagonal form of a font is an emblem of the true faith.

We were very much puzzled for some time as to what a circle might denote, when a very remarkable book by Bishop Thornburgh was lent to us, and in the preface the Bishop informs us that the pious philosophers of old designated the blessed Trinity by the circle. His words are: "Addiscamus hinc omnes potentiam, majestatem et bonitatem Dei demirari,

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\* Camd. Br., XCII. † 2 Institute, 157.

qui variis modis in ipsâ creaturâ, veluti in exiguâ quâdam tabulâ, summam et sanctam suam Trinitatem quodammodo adumbravit. Cujus infinitudinem, nec loci, nec dierum spatio terminandum, Philosophi pii per circulum hieroglyphicè designare voluere, cujus centrum ubique, circumferentia nusquam."\*

The circle, therefore, is an emblem of the Holy Trinity, and in nothing could that form be more appropriately adopted than in a font, where everyone must be baptised in the names of the Trinity.

The font is derived from the Baptistery, which was a building distinct from the church itself, and consisted of a porch or ante-room, and an inner room, in which the ceremony was performed, and was frequently very capacious.† According to the Roman rule, it was to be built of a round figure, with the image of the Baptist in it.‡ The circular form was, no doubt, enjoined because it was emblematical of the Holy Trinity. The circular form has been very general from very early times. In the ancient sarcophagal reliefs in the Vatican, there are representations of small detached baptisteries of a circular form.§ Baptisteries continued separate from the church until the sixth century, when their removal began into the porch of the church, and afterwards into the church itself.\*\*

From what has been thus far adduced, nothing would seem more probable than that the octagonal and circular forms should be found exhibited upon the same font; and this is actually the case. At Eckington, Derbyshire, the font has an octagonal top standing on a circular base.†† At Whittington, an old font is circular at the top, and tapers into an octagonal shape below.‡‡ At Snelston, the top is circular, but the base octagonal,§§ and the same is the case at Chellaston. At \*\*\* Bradley, the font is circular, but the bowl outside is divided

\* Conclusion of the preface to the book, entitled ΛΙΘΟΘΕΩΜΙΚΟΣ, sive Nihil, Aliquid, Omnia antiquorum Sapientium. Oxoniæ, 1621.

† At Pisa the font itself is 14 feet in diameter. Murray Handb., 430.

‡ Lond. Enc. Baptistery.

§ Withrow's Catacombs, 540. A very interesting work.

\*\* Lond. Enc. Baptistery. †† I Cox's Derbyshire Churches, 224.

‡‡ Ibid., 405. §§ Ibid., 249. \*\*\* Ibid., 410.

by round-headed trefoil arches into eight compartments.\* The Tirlemont font, hereafter noticed, is circular, but has eight compartments round it, which by their number may be as symbolical as if they were eight sides. It has occurred to my mind that the two emblems on the same font may have been intended to signify "the true faith in the Holy Trinity." It may suffice to leave this question for further consideration.

I now turn to such matters as bear more particularly upon fonts in churches that are dedicated to St. John the Baptist. In Italy there still exist baptisteries with statues and sculptures upon them, which refer to the baptism by St. John, his martyrdom, and other scriptural events. At Verona, the font is octagonal, and on one of the sides is the baptism of the Saviour in the Jordan.† At Pisa, the font is also octagonal, and from the centre rises a pillar with a figure of St. John, and over the eastern doorway of the baptistery is a sculpture representing the martyrdom of the Baptist.‡ At Florence, over the south door of the baptistery, which is octagonal, there is a bronze group representing the beheading of St. John, and over the east door there is the baptism in the Jordan. In the Archæological Museum at Brussels there is a brass font from Tirlemont, of the middle of the 12th century, of which there is a good representation in the 18 Arch. J., 215. The bowl is circular, but round it there is an arcade of eight arches, and beneath each of them there is a representation, and in one of them the baptism of the Saviour, who appears as a child half immersed in water, the Baptist standing at the right side, and the Holy Ghost as a dove is in the upper part of the space under the arch; and under this representation is, "Verbo accedente ad elementum fidei sacramentum"—"The Word approaching to the water, the sacrament of faith." At Liege, there is a cylindrical bronze font, with five representations upon it. One is the baptism of the Saviour in the Jordan; another, the baptism of Cornelius by St. Peter; and a third, the baptism of the Philosopher Craton at Ephesus by St. John. On an

\* 1 Cox's Derbyshire Churches, 60. † Murray Handb., 260. ‡ Ibid., 430.

open book in the hand of the Evangelist is inscribed, "Ego te baptizo in nomine Patris et Filii et Spiritus Sancti." In the last two "the blessing of God is represented by a hand issuing from a rainbow above, with the fingers extended, according to the Roman mode of benediction, and with a triple ray of light emanating from the outstretched hand." This font is of the date of A.D. III2.\*

From the fourth to the fourteenth century, the Supreme Being (or, I should rather say, the blessed Trinity) is never represented except symbolically by means of a hand in the Catacombs.† Thus, in sundry representations of the sacrifice of Isaac, a hand stretched out from on high to seize the knife is pourtrayed.‡

For some unknown reason, the great name of Jehovah was looked upon with such awful reverence by the Jews, that it was never allowed to be uttered by any Jew excepting the High Priest, and by him only once in the year, when he solemnly blessed the people in the temple.§ To this usage applied the command, "Thou shalt not take the name of Jehovah, thy God, in vain;" and blasphemy with the Jews could only be committed by uttering that great and terrible name.\*\*

The prohibition to utter this sacred name led to the invention of symbols by which it might be represented. One of these was the right hand with the three larger fingers extended, and the little finger held down by the thumb.‡‡ A better emblem of the Trinity in unity could hardly have been devised.

Mr. Lee says that the non-utterance of this dread name "is a mere Jewish superstition, derived from a considerable antiquity."§§ This is a complete mistake. It is as old as the 3rd chapter of Genesis; for there, throughout the conversation between Eve and the Serpent, the word Jehovah is omitted, and Elohim alone used, although immediately before and im-

\* 18 Arch. J., 217. † Withrow Cat., 354, 357. ‡ Ibid., 289.

§ Numb. vi., 24, 25. \*\* Codex Sanhedrin, cap. 4, fol. 55.

‡‡ Moore's Lost Tribes of the Saxons of the East and West, p. 234.

§§ Hebr. Gram., 28.

mediately after Jehovah Elohim are used, and that too in the same narrative; and the only assignable reason for the omission of Jehovah in the conversation itself is, that that sacred name was too dreadful to be uttered. The commandment itself shows that the practice was as old as the time of Moses at least.

When the symbol of the extended hand was invented, it is impossible to say; but it existed in the time of Abraham. In Genesis\* we find that "Abraham said to the King of Sodom, I have lifted up my hand to Jehovah;" that is, I have sworn by Jehovah. For the way in which the Jews took an oath was to hold up the right hand extended in the manner above described. And this explains the numerous passages in the Bible where holding up the hand to Jehovah is mentioned. This is still the mode of taking an oath in Denmark.† And in South Wales a witness, as we have often noticed, places his three fingers at the top and his thumb under the book, whilst his little finger does not touch the book; which is, no doubt, derived from the original practice of holding up the hand, and, like it, is a symbol of the Trinity.

The extended hand with the three rays of light, which no doubt issued from the three larger fingers, is thus fully shown to be an emblem of the Trinity.

It is very remarkable that the symbol of the extended hand appears constantly on the ruined buildings of America, and always upright, as the emblem of power,‡ and so it does on the Carthaginian monuments. §

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\* xiv. 22 † Boelen v. Melladew, 10 C. B., 898. ‡ 2 Wils. Preh. Man, 231.

§ The other symbols consisted of particular words, which contained twelve and forty-two letters respectively. These were confided only to the most trustworthy priests, to be preserved by them in the strictest possible secrecy. The symbol of twelve letters in Hebrew was "Father, Son, and Holy Ghost." The other of forty-two letters was "Father (is) God, Son (is) God, and Holy Ghost (is) God; but not three Gods but one God." This rests on the statements in the book, "De arcanis Catholicæ Veritatis," chap. 11, 12, by Peter Galatin, a Franciscan, who was living in 1532. (See Buxtorf Hebrew Lexicon, under Jehovah.) It has been our lot on several occasions carefully to consider the Athanasian Creed; and when the controversy as to the date of the Utrecht Psalter was going on, we had before us the two remarkable Greek copies of that Creed, which Mr. Rawdon Brown had found in St. Mark's Library at Venice (see them in XXXIII. Rep. Dep. Keep. Records, p. 274), as well as



The church at Chelmorton is dedicated to the Baptist, and there are no less than 359 pre-reformation churches in England so dedicated;\* and where a church has been so dedicated, it is but reasonable to suppose that any representations, whether in figures or letters, upon the font, would refer to the Baptist; and the facts that have been adduced render it highly probable that the baptism by St. John, his martyrdom, and the blessed Trinity, would be referred to in an inscription on a font in a church dedicated to the Baptist. Hitherto no such inscription has been met with; but on the 4th bell in Tideswell Church, which is so dedicated, there is inscribed:—

“Missi de cœlis nomen habeo Gabrielis,”†

and on the 2nd bell at Norbury:—

“Sonat hec cœlis dulcissima vox Gabrielis,”‡

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Sir Duffus Hardy's two very able Reports on that Psalter; and we were not a little surprised to find in the Greek Creed so accurate a representation of the longer Hebrew symbol—omitting the verb, as it does—that it can hardly be doubted that it is a translation of it. The Hebrew symbol did not by any means include all the attributes of Jehovah, nor did the Greek version, and no Greek word existed that could represent that great name; and it seems that the framer of the Creed took very great pains, by means of the several triads, to indicate all the attributes of the great Jehovah. The fair inference is that the Hebrew symbol was the origin of the first part of the Creed; if so, its author must have known the symbol, and probably was a Hebrew Priest who had been converted to Christianity, and not only translated the symbol, but added the attributes of the great Jehovah, whom it represented; and in his favour it must be said, that he in no way disclosed the symbol, but rather concealed it amongst the other triads. And it is remarkable that the early Christians kept their creeds secret and unwritten, and that one Marcellus wrote a profession of faith to Julius, a bishop, in A.D. 338, which consisted of three parts, the first and third plainly being his own composition, and the second relating to all the three persons of the Trinity, which is supposed to be the creed then in use in the Church of Rome; and that this course was taken in order not to betray the secret. (Dr. Salmon, *Cont. Rev.*, Aug. 1878, p. 61.) Both the Hebrew symbols are founded upon Deut. vi. 4: “Hear, O Israel, Jehovah, our God, is one Jehovah,” which in the Prayer Book of the Polish and German Jews is rendered, “Hear, O Israel, the Lord is our God; the Lord is one;” a very remarkable translation, in which the word Lord represents Adonai, which the Jews used in writing for Jehovah. Dr. Wolf says that this passage is the password between strange Jews when they meet each other. The Venice Creeds show that the Latin Creeds are translations from them, and they strongly confirm our English Creed. If the Hebrew symbol be the origin of the Creed, the interest in it is much increased; and I have written this note in order to assist anyone, who may investigate that origin, with facts that have cost some labour to collect.

\* 1 Cox's Derbyshire Churches. 201.

† 2 Ibid, 297.

‡ 3 Ibid, 247.

which plainly allude to the Angel Gabriel appearing to Zachariah to foretell the birth of the Baptist;\* and at Mugginton the third bell has:—

“In multis annis resonat campana Johannis,”†

which carries us a little nearer; but still we desiderate inscriptions where each letter is the beginning of and represents a word. There is no doubt that the Jews used such symbols. Thus the awful AGLA, the most potent of all exorcisms, is formed from the initials of the Hebrew words, Atha gebir leilam Adonai—“Thou art mighty for ever, O Lord!”‡ This word was found written on a slip of parchment in a cavity in the stem of a wooden crucifix, which formerly belonged to the Priory of Gisborne, Yorkshire.§ Around medals stamped with “the Cross of St. Benedict,” ran the legend V R S N S M V S M Q L I V B, which are the initials of the quatrain:—

“Vade retro, Satana,  
Ne suade mihi vana.  
Sunt mala, quæ libas;  
Ipse venena bibas.”\*\*

Christian inscriptions, in fact, were often formed from the initials of words.

The engraving here given very accurately represents the eight sides of the Chelmorton font, with the engravings upon them, and it is the largest size that the length of a page would allow in order that the best representation of the engravings might be shown. It was impossible to represent the octagon and all its sides at one view, and it was the best course to represent it as it is here, and to request the reader to bear in mind that each compartment represents one of the sides of the octagon, and that the last compartment at one end adjoins the first at the other end upon the font. The place for the division was selected because one part of the inscription will be shown to end there. It should be noticed that the inscription on each side of the octagon does not occupy the whole of it, but has a small space on each side of it free from any

\* Luke i. 11-19. † 3 Cox's Derbyshire Churches, 223. ‡ XXVI. Arch. J., 229.  
§ XXIV. Arch. J., 68. \*\* XXVI. Arch. J., 230.

Inscription on



The Font at Chelmorton.



engraving; so that each inscription is within and surrounded by the side on which it is engraved.

We are now in a position to consider the inscription. The figures are very rudely cut, but are very plain. The first and third are clearly hilts of swords, and the one differs from the other not only in being reversed, but in shape, and the one has ribs round the part to be held by the hand, whilst the other is plain. Mr. Waller, so high an authority on such matters, informs us that swords with hilts of this form were used very early in the East, and that he should expect to find something typical in the hilts of swords used as these appear to be. As the Baptist was beheaded in Palestine, it may well be inferred that an Eastern sword was used. No such hilts were used in England, if at all, until long after the font was made; and consequently these hilts are typical. But it may be asked, how could such hilts be known at Chelmorton? Two answers may be given. There are gravestones of warriors in the churchyard there of very ancient date, with swords engraved upon them. These warriors may have been Crusaders, and may have brought Eastern swords home with them. The hilts on the tombs are, no doubt, like those of their own swords, and they differ entirely from those on the font, as may be seen from their representations,\* which supports the opinion that the latter are typical.

Again, there is a tradition that a Biddulph, of Biddulph, in Staffordshire, which is, perhaps, some fifteen miles from Chelmorton, brought home with him from one of the crusades a number of Saracens, whose descendants still remain, and by their strange manners testify to their foreign origin, and they naturally would bring their swords with them. Either way, therefore, the knowledge of such hilts as are upon the font may be explained. It hardly need be added that no emblem could more appropriately represent a martyrdom than the hilt of a sword by which it was effected. Similar emblems are by no means uncommon.

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\* XXVI. Arch. J., 262.

Turning to the letters, we begin with the capital S, which is next to the second hilt. Baptism has always been considered as the means, or, perhaps it would be more correct to say, one of the means of salvation. "He that believeth and is baptised shall be saved."\* So on a tomb at Tideswell, "Qui baptizatus fuerit, salvus erit;"† and we have seen in St. Ambrose's verses that salvation is said to return to the people by means of baptism. To such an extent did this doctrine prevail amongst the early Christians, that the term *salus* was commonly used in lieu of *baptisma* itself.‡ S, therefore, may well be taken to represent *salus*, salvation. Then b, in the next compartment, may well stand for *baptisma*.

In our Church the Baptist is regularly called St. John, Sanctus Johannes; and in a church dedicated to the Baptist it is highly probable that an inscription on the font would contain that designation. S. I., therefore, may represent Sanctus Johannes.

The capital letter M is used in inscriptions for Martyr. Thus at Cologne there is an inscription to Ursula and eleven virgin martyrs, "Ursula et XI MM. VV.;"§ and, as the martyrdom of the Baptist is represented on the baptisteries, it may safely be inferred that M on this font denotes Martyr, and the hilts of the swords support this conclusion. It is quite true that this St. John is commonly called "the Baptist," and not "the martyr," but it might be considered right to state that he was a martyr, in the same way as it was thought right to represent his martyrdom on the baptisteries. On so short an inscription also it would have been a waste of valuable space to call him the Baptist, especially after having spoken of his baptism. Nor is it unreasonable to suppose that a church might have been dedicated to him both as Baptist and Martyr.

It remains to explain the letter e. It may be the first letter either of *est* or *ex*. In the former case, the inscription would be, "Salus est baptisma Sancti Johannis, martyris"—"The baptism of St. John, the martyr, is salvation." In the latter

\* Mark xvi. 16. † 2 Cox's Derbyshire Churches, 301.

‡ Ency Lond. Baptism. § Withrow Cat., 107.

case, it would be, "Salus ex baptisate Sancti Johannis, martyris"—"Salvation (is) from the baptism of St. John, the martyr." This seems to be the more appropriate rendering, as it more closely represents the generally accepted meaning of baptism.

It is some confirmation of these solutions, that either of them agrees exactly with the capitals and small letters. For in either, e b would be small letters, and the rest capitals.

The only difficulty that occurred to us in this solution, was that we were impressed with the supposition that the Christian baptism rested altogether upon the express mandate of the Saviour Himself. But the representations of the baptism of the Saviour by St. John upon the baptisteries and fonts seemed to show that the Baptist was considered to be the author of baptism, so far as to have churches dedicated to him in that character; and all doubt has been removed by notes to "The Newe Testament of our Saviour Jesu Christe," 1552, on which the *Saturday Review* of Feb. 2, 1878,\* thus comments: "The Reformers have asserted in these notes, as many of them do in their works, that the baptism of St. John and the baptism instituted by Christ are absolutely identical; that therefore the latter no more conveyed grace than the former, and that neither of them in this respect differed at all from the rite of circumcision. On this point the following note is sufficient—'Acts xix. Baptism in this place is taken for the doctrine, and not for the laver of baptism. For the baptism of Christ and the baptism of John, which is done in the water, is all one; else Christ, who was baptised by John, ought to have been baptised again.'" This completely explains the reason why churches were dedicated to St. John as the author of baptism; and in churches so dedicated the same reason would naturally lead to his being treated as the author of baptism in any inscription on the font; indeed, it would only be by such means that a complete harmony would be created between the church and the font.

It only remains to explain the capital O between the two hilts. For a long time this seemed to be a very serious difficulty; but as soon as it was discovered that the circle was used by the ancient Christian Philosophers to represent the blessed Trinity, all our doubts were removed. We have given abundance of proof that the emblem of the blessed Trinity, in the shape of the extended hand, did appear upon fonts; and what is more reasonable than where it did not appear a similar emblem of the circle should be used instead? It is obvious that the circle is cut off by the hilts of the swords from the rest of the inscription, and it may be that this was intended to denote that the Deity is unapproachable by any and everything in His absolute perfection; and the hilts may have been placed in different directions, as they may be in allusion to "the flaming sword, which turned every way to keep the way" into Eden.\* At all events, the circle is so manifestly separated from the rest of the inscription, and the letter O, as such, is so wholly inexplicable, that the circle here must be an emblem of something, and vain has been the search for any other than that of the Trinity.

As the number eight represented the true faith, eight figures forming that number of compartments would denote it just as well as an octagonal shape, and the eight compartments on the circular Tirlmont font were doubtless intended to represent the true faith; and the Chelmorton font has also eight compartments, one within each of the sides, and they are in some degree similar to those on the Tirlmont font.

Every figure upon the Chelmorton font has now been explained in a manner, which appears to be perfectly consistent with all its surroundings, and, as far as we are able to judge, there are no objections that can be reasonably urged against the solution that has been offered.

A statement appeared in the *Times* some time ago, that at Poulton-le-Field, near Preston, there is an ancient pulpit of oak, octagonal in shape, each panel of which is richly carved

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\* Gen. iii. 24.



and square-cut out of the solid. The main division in each contains a very beautiful Norman arch, and each of the lower divisions is filled with a representative head in the centre, surrounded by a floral design in one case, and foliage in another. On the frame-work round the top is cut, "Crie aloud, spare not, lift up the voyce, lyke" \* \* \* If we mistake not, many pulpits are octagonal; and a more appropriate emblem could not adorn the place from which the true faith was to be delivered, than the octagon.

In the course of our researches we have met with so many arches on fonts, that it has occurred to us whether they may not also have some symbolical meaning. We have seen that the emblematical hand issued from the rainbow, and the Charter of Cuthwolf, Bishop of Hereford, A.D. 840, begins, "In nomine arci poli conditoris," "In the name of the Creator of the arch of Heaven," or "rainbow of Heaven."\* These things tend to show that an arch on a font may be the emblem of the rainbow or of the arch of the heavens. The matter deserves further consideration.

In considering such questions, it must be borne in mind that in the early times of the Church all sorts of symbols and emblems were adopted, and the more far-fetched and difficult of interpretation they were, the higher appreciation they seem to have obtained; for their object was to be intelligible to the initiated, and enveloped in mystery to everyone else.

We have now done. We crave every indulgence from those who are more learned in the history of our ancient Church than ourselves, and every correction will be pleasing. If some greater interest should be excited in our ancient fonts, and greater respect paid to them in consequence of what we have written, and the sacrilegious usage, to which they have but too frequently been subjected, be checked thereby, we shall indeed be gratified.

N.B.—On the reading of this paper, it was asked why, if the

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\* A fac-simile of this remarkable Saxon Charter is given in the *Archæological Journal*.

letter between the hilts was meant for a circle, it was not a circle, instead of being angular? The reason is perfectly clear. From at least as early as A.D. 84c\* down to long subsequent to the date of this Font, our old Records and Deeds had many of their letters formed of longer or shorter straight lines. In Sleigh's History of Leek,† the Charter of the first Abbot of Deulacresse Abbey, about A.D. 1215, is an example, and I have twenty-four more records and deeds of that Abbey written in a similar manner. Now in this inscription every letter is formed by straight lines, and is similar to letters to be seen in old deeds and records. A precisely similar S occurs in the Abbey Deeds, and the identical e b I M in the examples given in Wright's Court Hand Restored, and similar figures of those letters in the Abbey Deeds, and O is constantly written angularly, though generally with four lines only. The figures on the Font, therefore, represents a circle, whether that circle be the letter O, or an emblem, and it can represent nothing else. No doubt the engraving was made from a copy, which had been written by a monk, and possibly he may have been of Deulacresse Abbey; and even, if that copy had given a circle, the engraver would probably make it angular on the Font, to correspond with the other letters. The perfect circle is the correct form of the letter; for it is derived from the Phœnician Ayin in its original form, which was circular.

It was also suggested that the letter between the S and M looked more like an l than an I in the engraving, but this was due to its being too carefully finished by the engraver, and on the Font itself it is undoubtedly an I.

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\* Charter of Cuthwulf, Bishop of Hereford, 30 Arch. J. 174.

† p. 12.

## Palæolithic Man at Creswell.

BY THE REV. J. MAGENS MELLO, M.A., F.G.S., ETC.



OME forty years or so ago, the possibility of man having been a contemporary of the mammalian fauna of the Pleistocene period was, if not openly derided, yet received with great scepticism, even in the scientific world. The discoveries made in the earlier part of the century in the caves of Gailenreuth, Oreston, Kirkdale, Paviland, Kent's-hole and Engis; the startling announcement made by Boucher de Perthes of the presence of flint implements in the ancient gravels of the Somme, had at first but little convincing power over long-established prejudice; but as discovery succeeded discovery, and first one locality, then another yielded up its evidence, the combined testimony became at last so strong that it was impossible for any but the most obstinately opinionated to refuse their belief, and at length the existence of Pleistocene man has become an universally acknowledged fact.

The presence of human remains, if not of his bones, yet of intelligently contrived implements in British and foreign caves in such intimate association with the teeth and bones of the Mammoth, woolly Rhinoceros, Cave Bear, Hyæna, Reindeer, and other animals, under circumstances precluding the possibility of subsequent admixture, allowed of no other explanation than that of contemporaneity.

In England the long and carefully-conducted exploration of Kent's hole, that of Wokey hole, and other caverns, showed that in the Pleistocene age a race, if not races of man, was in existence, savage indeed, but yet not without some appliances of art,

and able to hold his ground against the savage beasts that surrounded him on every side, and amidst vicissitudes of climate to which we are now strangers. Further discoveries led to the knowledge of the fact that many of the leading characteristics of these primitive men, their habits, manner of living, their progress in civilization, the successive appearance of tribes, and in some cases even their physical conformation, can be arrived at.

M. Broca, in his address to the French Association in 1877, showed how, on the Continent at any rate, there has been sufficient evidence to satisfy him and other foreign geologists, proving the existence of at least three races of men who succeeded one another in Europe, before the dawn of history. I must however state, before giving an outline of this evidence, that it is not altogether accepted in this country, and at present the conclusions derived from the discoveries in certain foreign caves, of human bones associated with the Pleistocene fauna, must be received with very considerable doubt. According to M. Broca's account, in his address last year, there seems to have been first a strongly-marked dolicho-cephalic or long-headed race, which has been called that of Canstadt, the locality where certain bones of man were found in conjunction with implements of a very rude type; the nearest approach to this race of man, as far as physical conformation goes, is to be found amongst the Esquimaux and the natives of Australia. But a few fragmentary skulls and bones were found in the Canstadt cave, but these men may be looked upon as the makers and users of the rudest implements of the river gravels and of the caverns, and the contemporaries of the extinct Mammalia; they were replaced by another race more advanced in several respects, although also a long-headed one, but of a higher type, according to M. Broca, and of taller stature, a race also which showed signs of a more advanced civilization; it has been named after the cave of Cromagnon, in which some human skeletons were found side by side with Pleistocene remains; but whether these skeletons were really of the same date as those remains of the Pleistocene age, must be open to question; and Professor Boyd Dawkins has shown good reason why we should suspend our judgment as to the evidence of Cromagnon, but

should it be possible to establish this race, it is to it that we must assign the more perfectly fashioned implements of the later Palæolithic age; they also made use of bone for various purposes, sometimes ornamenting their bone tools with considerable skill; the engravings on bone found in some of the caves of the Vezère—the Madeleine amongst others—and in Belgium and elsewhere, may be attributed to these men; they were contemporaries, as were their predecessors, of the Pleistocene animals, and seem at any rate for the most part to have disappeared with them. A very short race is said to have followed the men of Cromagnon, named after the caverns of Furfooz in Belgium: their civilization seems to have been of a lower character, although they possessed the art of making pottery. The Reindeer and the Glutton appear to have been still existing, their bones having been found with those of these men.

The evidence of there having been successive periods in the history of Palæolithic man has been pointed out by M. de Mortillet, who has shown that whereas the remains of his workmanship in some caves, such for instance as that of Moustier, are of an extremely rude type, approaching closely in character to that of the implements of the river gravels, in others, of which Solutré is given as a type, the implements are marked by a higher finish and greater differentiation.

The only continental cave that has shown, as far as I am aware, an actual succession of deposits exhibiting the traces of a chronological advance in art distinctly marked, is the Grotte de l'Eglise at Excideuil, a cave in the limestone of the Great Oolite, on the banks of the Loûe in Dordogne. M. Parrot, who explored this interesting cavern, has been kind enough to send me the report of his discoveries there, and from this it appears that at varying depths in the floor were found associated remains of the Pleistocene fauna with the implements of man. In the lowest bed, in conjunction with bones of the Reindeer, Cave Bear, and Bison (the first of the animals being only found feebly represented in the uppermost parts of this

deposit), were found implements of jasper of the rudest type, massive tools, and irregularly-made scrapers, somewhat recalling those of Moustier in character. The lowest deposits of the cave were covered by a dark cave-earth under a stalagmitic layer of some thickness; this cave-earth contained, with numerous bones of the Reindeer and Bison, a large number of implements; amongst these were flakes of jasper, together with some beautifully-formed lance or arrow-heads, these latter being of a type even more perfect than that of Solutré, and also a few implements of bone. We see thus in this cave two very distinct epochs of human civilization, but there is a great gap between the rude forms of the earliest deposits and the highly differentiated ones of the dark cave-earth; this gap, which is not bridged over in the Excideuil cave, seems to be in part filled up by other explorations, made by M. Parrot on the banks of the Vezère, in the caves of La Baloutie, and also in the neighbourhood of S. Léon and La Rochette, where, besides implements of the Moustier type, numerous scrapers of various forms made of flint, and arrow-heads, chipped on one surface only, were found, together with remains of the Reindeer and Bison. These discoveries seemed to denote a period in art intermediate between that of Moustier, S. Acheul, and that of Solutré, and to show a clear passage upwards to the more perfect forms of Solutré, Laugerie-Basse, and Excideuil. That such a succession of periods in the advance of civilization amongst the Pleistocene men really existed, has been placed beyond question by the exploration of the Creswell caves, and setting aside the more or less doubtful deductions drawn by M. Broca from the discoveries of bones of man in Pleistocene deposits, there can be no question that there were succeeding races exhibiting a progressive civilization during the Pleistocene age.

To a certain extent the discoveries in Kent's-hole have pointed in this direction, the implements found in the older breccia are manifestly of a ruder type than those obtained from the more recent cave-earth; in form they assimilate to those from the river deposits, whilst the implements from the cave-earth are

more highly finished, some of them being of the well-known lanceolate type of Solutré, and with these some carefully-made bone weapons occurred. Nowhere, however, has more distinct evidence been afforded than in the caves of Creswell, some of the chief points of which we will now consider. Three of these caves have been explored: the Pin Hole, the Robin Hood Cave, and the Church Hole. That the floors of these caves contained remains of the Pleistocene age became evident to me in 1875. When I commenced the exploration, a very few strokes of the pick in the Pin Hole and Robin Hood caves revealed the rich nature of the contents of their floors. The researches I then commenced were continued afterwards in conjunction with Mr. Heath and Professor Boyd Dawkins. The results of the exploration have been so fully detailed by Professors G. Busk, Boyd Dawkins, and myself, in the *Journal of the Geological Society*, and in other papers, that it will suffice here to give a general sketch only of the main features of the discoveries as bearing upon the history of primitive man.

The floors of the Creswell caves were found to consist of several beds of sand and earth, the gradual accumulations of a long series of ages, and the description of the floor of one of the caves at its fullest development will show the nature and mode of occurrence of the successive beds.

#### SECTION OF THE FLOOR OF THE ROBIN HOOD CAVES.

1. Surface soil—Modern and Roman remains.
2. Stalagmitic breccia, with charcoal, worked flints and bones.
3. Cave earth, flint implements and bones.
4. Mottled cave earth with ditto.
5. Red sand, bones and quartzite implements.
6. Whitish calcareous sand and limestone blocks, forming original floor of cave.

Forming a total thickness of 8 or 9 feet, where all the beds were present at their maximum development.

In the Pin Hole the upper beds were wanting, with the exception of a thin layer of surface soil, and the floor consisted of the red sand only, resting on the above-mentioned calcareous bed, and in this cave traces of man's presence were almost

absent, one implement only having been found—a flint scraper near the surface; but the animal remains were very numerous and varied, differing only from those of the other caves in the presence of the Arctic Fox and the Glutton, the bones of which were recognised by Professor Busk; the former of these animals had not been previously met with in Britain, although its remains were abundant in some of the continental caves. The Pin Hole also contained bones of the Urus, which was not found in either of the others. The total number of the Pleistocene species found in the Creswell caves was 21, these are shown in the accompanying list, which does not, however, represent the entire number of animals living in the district during the period; we must add to it at any rate the Lynx and the Hippopotamus, one of which, the Lynx, has been met with in the neighbourhood, and the other not very far distant.

PLEISTOCENE FAUNA OF THE CRESWELL CAVES.

- 1 Man.
- 2 *Machairodus latidens*.
- 3 *Felis Spelæa* (Lion).
- 4 *Felis Catus* (Wild Cat).
- 5 *Felis Pardus* (Leopard).
- 6 *Mustela Putorius* (Polecat).
- 7 *Hyæna Spelœa* (Hyena).
- 8 *Canis Vulpes* (Fox).
- 9 *Canis Lagopus* (Arctic Fox).
- 10 *Canis Lupus* (Wolf).
- 11 *Ursus Ferox* (Grizzly Bear).
- 12 *Ursus Arctos* (Brown Bear).
- 13 *Cervus Tarandus* (Reindeer).
- 14 *Cervus Megaceros* (Irish Elk).
- 15 *Bison Priscus* (Bison).
- 16 *Bos Primigenius* (Urus).
- 17 *Equus Caballus* (Horse).
- 18 *Rhinoceros Tichorhinus* (Woolly Rhinoceros).
- 19 *Elephas Primigenius* (Mammoth).
- 20 *Lepus Timidus* (Hare).
- 21 *Arvicola Amphibius* (Water Vole).

Most of these animals appear to have been present during the whole period of the occupation of these caves, as far as revealed



by their floors, from the lowest bed, the red sand, up to the top of the Breccia, in which fragments of the bones and the teeth of the Reindeer, Horse, Hyæna, and Rhinoceros were found, the only observable difference was that the number of the animals seems to have been fewer in the earliest deposits. It has also been pointed out by Professor Dawkins, that the Hyænas were in far greater abundance during the period represented by the accumulation of the cave earth and Breccia, than they were during the time of the deposition of the Red Sand. The animals which appear to have been most numerous in the neighbourhood during the Pleistocene period, were the Hyæna—of which no fewer than 928 bones were found in the Robin Hood Cave alone, the Reindeer, the Rhinoceros, and the Horse. The gnawed condition of a very large proportion of the bones shows that the caves were used by the Hyænas, for dens during the absence of their human inhabitants; the bears and lions, as well as other Carnivora, would doubtless have also occupied them at intervals, and the presence of that formidable animal the *Machairodus*, in Derbyshire and the adjoining counties, appears probable from the presence of one of its teeth, the condition of which is perfectly similar to that of the teeth of the other animals found in the caves. Hitherto, the only traces of this animal in Great Britain have been found in Kent's Hole, but it was abundant in France, where most of its bones, as well as its teeth, have been discovered. With all these animals during nearly the entire period represented by the Creswell Cave deposits, Man was in existence. His weapons and tools have been found in each of the beds already described; and what is of chief importance is, that at Creswell, we have the proof plainly before us of the successive occupation of the caves by men of very different degrees of civilization. The implements found in the Red Sand and at the base of the cave earth, differ in a remarkable manner from those found in the later deposits; they are implements of the rudest possible construction. The pebbles of the neighbourhood appear to have been the only material he made use of, unless wooden or bone implements of the same age have perished. The pebbles

used were mostly the hard quartzites derived from the Bunter Conglomerates; these were sometimes taken without any preparation, and used as hammers or crushers or pot-boilers, others have had a few flakes roughly chipped from them, to enable them to be held more readily. In some cases flakes struck from a large pebble have, by additional chipping, been adapted for use as scrapers, knives, or hatchets; besides the quartzite pebbles, in one or two instances pieces of clay iron ore have been fashioned into tools of the oval or leaf shaped form. The only type of implements to which we can refer these rude Creswell specimens is that of S. Acheul and Moustier, and the men would be a wandering tribe of the race of Canstadt. The next point to be noted is that the implements of the upper cave earth, and of the breccia, show a marked and gradual progress in civilization; the quartzite pebbles appear to have been replaced, although not all at once, by the more tractable flint; we first find rude chips of flint and some flakes mingled with quartzite implements, these latter become more and more scarce, and the flint tools present a greater variety of form, and a superior finish, as we approach the top of the series of beds. Well-made lance heads, chipped on both faces, similar to those so characteristic of Solutr , and Laugerie-Basse were found, also delicately-made borers and scrapers, and together with these we find that awls, needles, arrow heads, and other implements of bone were in use; and lastly, that the artistic perception was not altogether absent. A well and truthfully-executed engraving of the fore-quarters of a horse,\* was found in the Robin Hood Cave, in the upper cave earth; this is identical in character with the well-known figure from the Caves of Perigord, and from Kesserloch; and this, as well as the general character of the implements, affords the clearest proof that the hunters of the Horse and Reindeer of Southern France and Switzerland had found their way along the Great Eastern Valley now covered by the waters of

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\* "The first trace," as Professor Dawkins has observed, "of pictorial art yet discovered in Great Britain."

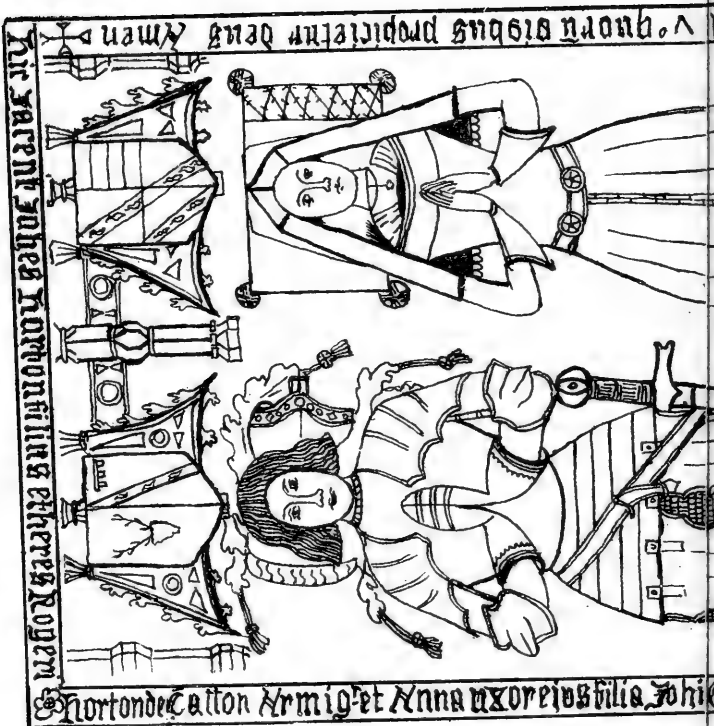
the German Ocean, and wandered as far north as the borders of Yorkshire; whether they went beyond this we have as yet no proof, as far as I am aware.

Besides the various implements found in the caves, numerous traces of charcoal occurred in the breccia and in the cave-earth, and some fragments of ruddle were also met with; and it is thus not improbable that the Palæolithic hunter was not altogether insensible to the charms of personal adornment. A piece of amber found in the Robin Hood cave may have been treasured as a charm or curiosity, but is interesting as affording an incidental proof of the migration of these men from the south-east. The principal food of these hunters was probably the flesh of the horse, reindeer, and hare.

The discoveries that have now been detailed show us that the Palæolithic age of man was one of lengthened duration, with clearly-marked periods; the earliest, that in which man was a mere savage, in the very lowest state of culture, with such tools only as he could fashion from the nearest pebbles. We next find him making use of flint, and gradually improving in the power of adapting it to varied purposes, whilst bone and other materials were also turned to account. The men who used these more perfectly formed implements must have been in a higher state of civilization than those who had but a broken pebble; and the discoveries in the Creswell caves, where the more finished type of implements has been found above the ruder in undisturbed beds, show that the more civilized man has succeeded and replaced the earlier savage race, or else that this latter, in the course of ages, improved in the arts of tool-making, and learnt, not only to shape the flint more elaborately, but also to make use of bone for domestic and other purposes. Of the yet more highly-civilized men of the Neolithic age, we have no trace at Creswell; a long blank seems to intervene between the occupation of its caves by Palæolithic man and the dawn of history. Passing to the layer of soil above the breccia we are carried at once to as late a period as the 5th or 6th century of our present era. The presence of a few bronze fibulæ, some pottery, a sculptured

bone or two, and some fragments of the human skeleton, show us that at Creswell, as in other parts of Britain, the partly-civilized Brit-Welsh, or Romano-British fugitives, sought a refuge in the caves from the more powerful and warlike tribes, who devastated the country after the withdrawal of the Roman legions; and with these remains of the early Britons, the history of the Creswell caves may be closed for the present.



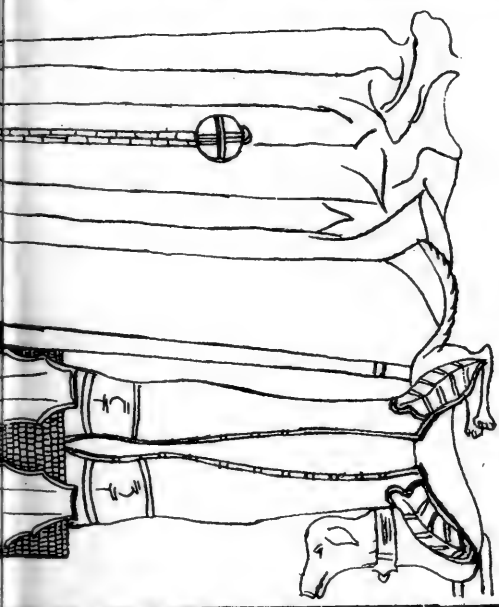


¶ In quibus propositis deus Amen

Vir sacentis Johannes Norton filius etheres Rogem

Northon de Catton Armig et Anna uxore et filia Johi

¶ Et dicta Regina obiit — die 14 Anno dñi milii



Obiit — die Octobris Anno dñi milimo ccccc°

¶ Caron de Croxhall Armig<sup>r</sup> Qui quidē Johannes Norton

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IPSWICH





## Incised Slabs in Croxall Church.

DRAWN BY MARY USSHER.



HERE is an unusually large number of incised monumental slabs in the Church of S. John Baptist, Croxall, chiefly to the memory of the Curzon and Horton families. It is proposed to give fac-simile drawings of the whole of this interesting series in successive numbers of the Society's Journal. Two of the larger ones are now given.

The earliest of these lies on the north side of the chancel, and is to the memory of John Horton, of Catton, and Anne, his wife. The following is the marginal inscription:—

*Hic jacent Johes Horton filius et heres Rogeri Horton de Catton  
Armig<sup>r</sup> et Anna uxor ejus filia Johis Curzon de Croxhall Armig<sup>r</sup>  
Qui quide Johes Horton Obiit                      die Octobris anno Dni  
Millimo cccc<sup>o</sup> xxi<sup>o</sup> et dicta Anna obiit                      die ix Juno dui  
Millo b<sup>o</sup> quora niabus propicietur deus Amen.*

It is perhaps superfluous to specify the armour in which the effigy of John Horton is portrayed, sufficient to say it is plate armour, and is almost identical with that of Henry Stanley, Esq., 1528, on a brass at Hillingdon, Middlesex (see Haines' Brasses, vol. 1, page ccxxxii). Anne Horton, his wife, wears a kirtle fastened at the waist with a belt, from which hangs a chain to which a pomander is attached. Pomanders were used to contain perfumes, or supposed preservatives against diseases. She wears a head-dress with falling lappets, usually termed the pedimental, kennel, or diamond-shaped. At their feet are depicted the figures of three sons and three daughters. Between

the sons and daughters is a figure of a barrel, or tun, with the word "hor" upon it, being a rebus for Horton, and on its top is a popinjay rising—representing the crest of the Curzons. It will be observed that the dates of the month on which John and Anne Horton died are omitted. The shield in the canopy above John Horton is Horton, *Sab.* a buck's head, caboshed *arg.*, impaling Curzon, with a label, *gules*, on a bend *arg.*, 3 popinjays, *sab.*; over Anne Horton is a quartered coat of Curzon quartering, possibly, Ashby, her mother being of that name, but now almost quite illegible.

The second of these monumental slabs lies on the south side of the chancel, and is to the memory of George Curzon and Katherine his wife. The following is the marginal inscription, it is in Roman Capitals.

HIC JACET CORPUS GEORGI CURZON DE CROXAL ARMIGER QUI  
 OBIT DIE MARCH ANNO DOM ET KATHERINA UXOR  
 EIVS QUE OBIT DIE AUGUSTI AN. DOM. 1605. ESTO  
 MEMOR MORTIS.

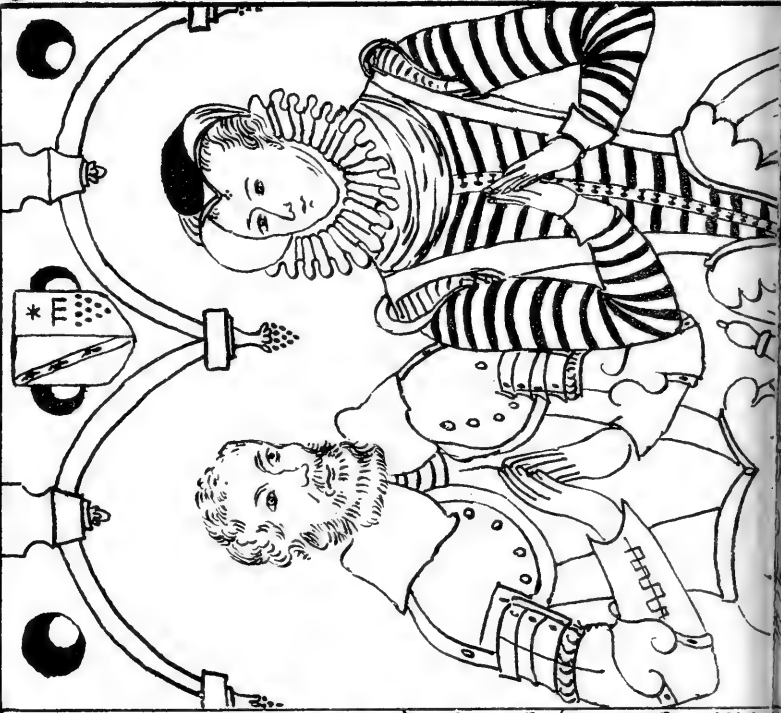
George Curzon is in plate armour; his wife Katherine in the French hood, ruff, pointed stomacher, and embroidered petticoat. Here also the dates of death are omitted. This slab was evidently erected by George Curzon, who must have survived his wife, as the year of her death, 1605, is stated, but, curiously enough, not the day of the month. The month of March is stated to be the month he died in, but neither the day nor the year is given. I take it that the workers in alabaster were given the order to make the slab, but were not given the respective dates, and so left blanks.

R. U.



CVRZON DE CROXAL ARMIGER QVI

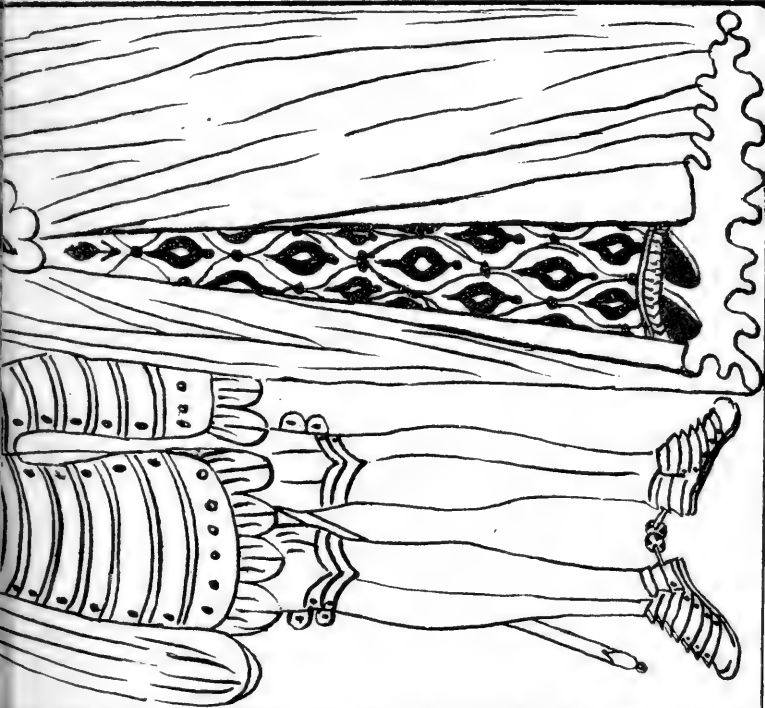
HIC IACET CORPVS GEORGI



AN - DOM - 1605 ✦ ESTO MEMOR MORTIS

OBIIIT

DIE MARCH ANNO DOM



ET KATHERINA VXOR

DIE AVGVS

EIVS QVE OBIIT



## The Registers, and Churchwardens' and Constables' Accounts of the Parish of Repton.

BY J. CHARLES COX.

**T**HE earliest volume of the REGISTERS of the parish of Repton extends from 1580 to 1628; the second from 1629 to 1654; and the third from 1655 to 1670.

The first of these volumes, a small folio of parchment, is badly bound, and several of the leaves are loose. It has, in several places, been poorly and imperfectly kept. At the end of the general entries of 1628—"Here followeth the regester booke for fornemarke and Brethye ano dni 1580." The second volume is unbound, and the outer page is quite illegible. The only interpolations are occasional entries of collections by Brief. Such are:—

	s. d.
1659 Inhabitants of Soulbay, Suffolk, fire .. .. .	10 8
1661 Tho. Ury of Horne Castle, Lincoln, fire. . . . .	7 6
1664 Fire at Wytham Church, Sussex . . . . .	3 6
.... Repairs of Church of Basing, Southampton .. .. .	4 3

The following are family names of some moment that are to be found frequently in the registers:—

Armstrong, Bancroft, Beaumont, Bishop, Bradshaw, Burdett, Cantrell, Chamberlain, Chantry, Gilbert, Gisborne, Osborne, Pegge, Pickering, Prince, Shorthose, Taberer, Thacker, Wayte.

The few excerpts that follow have been selected either because they pertain to the family of Thacker, or because they appear to possess some little general interest:—

1595 Milton. W<sup>m</sup> Alt who was drowned buried y<sup>e</sup> 26 of februarie.

1599 Margaret Meykin drowned herselfe the xxvij<sup>th</sup> of September.

- 1603 A child of widow Dugles unbaptized buried the 30<sup>th</sup> of November.  
 .... A man childe of William Belchers not publicly baptized buried the  
 xxix<sup>th</sup> of November.
- 1610 M<sup>res</sup> Jane Thacker daughter to M<sup>r</sup> Gilbert Thacker Esquyer buried  
 the 4<sup>th</sup> of January A<sup>o</sup> dñi 1610.
- 1612 Gilbert the sonne of Godfrey Thacker Esquier Borne the second daye  
 of March : And baptised the ix day of the said Moneth 1612.  
 .... M<sup>r</sup> Gilbert Thacker Esquyer Buryed the x<sup>th</sup> of July A<sup>o</sup> ut supra.
- 1614 Jane the Daughter of M<sup>r</sup> Godfrey Thacker Esquire baptised the 24  
 of Novembe (was buried aboute 23 marche 1616).  
 .... M<sup>r</sup> William Ratcliff of Mellor And M<sup>res</sup> Katherine Thacker married  
 the 8 of January A<sup>o</sup> dñi 1614.
- 1620 Katherine y<sup>e</sup> wife of M<sup>r</sup> Gilbert Thacker deceased, bur<sup>d</sup> y<sup>e</sup> 6<sup>th</sup> of  
 January.  
 .... Elizabeth y<sup>e</sup> daughter of M<sup>r</sup> Godfrey Thackquer esquier this yeare  
 sheriff and of Jane his wife was baptised y<sup>e</sup> 23 of March  
 Anno dñi 1620.
- 1626 Mary the daughter of Godfrey Thacker esquire and Jane his wife  
 baptised the 21 of June Anno Domini 1626.
- 1638 Mary the daughter of John Dakin being drowned was buried the  
 14<sup>th</sup> day of May.
- 1640 Robert the sonne of M<sup>r</sup> Francis Burdet of Foremarke Esquiour was  
 borne the 15<sup>th</sup> day of January and baptized the 4<sup>th</sup> day of  
 February.
- 1648 Bern. Fleshuier, minister.  
 .... Thomas y<sup>e</sup> son of Gilb Thacker Esq borne March 25 and bapt April  
 14<sup>th</sup> 1648.
- 1649 George Roades, minister.
- 1655 Dorathy the daughter of M<sup>r</sup> Godfrey Thacker baptised the 20<sup>th</sup> Aprill  
 1655.
- 1652 A woman of Englebye y<sup>t</sup> was drowned bur: 15 octob.  
 December y<sup>e</sup> 31, 1655  
 Geo: Roades y<sup>e</sup> day and yeare above written approved and sworne  
 Register for y<sup>e</sup> parish of Repton in y<sup>e</sup> County of Derby.  
 By me James Abney.
- 1657 Mary y<sup>e</sup> daughter of M<sup>r</sup> Godfrey Thacker bapt January 6<sup>th</sup> 1657.
- 1661 John Robinson, minister.
- 1657 Y<sup>e</sup> foole at Anchor church bur. Aprill 19.
- 1666 M<sup>r</sup> Thomas Rathban the Under schoolmaster was buried November  
 the 30.
- 1667 M<sup>r</sup> William Ullock the Head-schoolemaster of Repton-schoole died  
 May the 13<sup>o</sup> and was buried in the Chancell May the 15<sup>o</sup>



A narrow folio volume of CHURCHWARDENS' AND CONSTABLES' ACCOUNTS is of much interest. It is bound in parchment which has formed part of a discarded Breviary or Office Book; some of the initial letters inside the cover are nicely illuminated. It extends from 1583 to 1635, and is the earliest record of parish accounts, with the exception of All Saints', Derby, in the county.

The volume is worthy of a closer analysis than that for which space can now be found, but the following appear to be the records most worth transcribing; they are given in chronological order, but are subdivided into Churchwarden and Constable Accounts, and a few brief comments are added at the end of each series of extracts, which are referred to it by the bracketed Roman numerals:—

1583	The levy for the bell .. .. .	vj <sup>li</sup>	ix <sup>s</sup>
	It. spent at takyng downe the bell .. .. .		xvj
	It. pay <sup>d</sup> to the bellfounder .. .. .	xxxij	iiij
	It. bestowed on the s'vants at casting of y <sup>e</sup> bell ..		xij
	It. Exspensys at drawyng up the bell.... ..		vij
	It. to the ryngers the xvii <sup>th</sup> day of november .. ..		xij
1584	Recevyd of the levy for the bell .. .. .	vj <sup>li</sup>	x <sup>s</sup> . vij <sup>d</sup> .
	Itm of Bretby towards the bell .. .. .		ij viij
	It. spent at takyng downe ye bell . . . . .		vij
	It. bestowed on the bell fonder . . . . .		ij
	It. paid to the bellfounder for weyghte that is to wytt iiij score & ij pounds .. .. .	iiij <sup>li</sup>	xi <sup>s</sup> viij
1585	Layed forthe at the visitation at Duffeyld .. ..	ij	vj
	It. for a bellrope for the great bell .. .. .	ij	
	It. for wyne the saturday before candlemas day for the Comunion .. .. .		v
	It. for bread .. .. .		ij
	It. expenses at the same .. .. .		iiij
	It. at the visitation at Darbye .. .. .	iiij	
	It. at the visitation at Repton .. .. .	ij	viiij
	It. to John Pratt for makinge iiij newe bellropes ..		v
	It. the day before Saynt Hew day (I) for mendyng the bels and for nayles .. .. .		viiij
	It. at Saynt Hew daye at night for candles .. ..		j
	It. to Thomas Osborne for keepinge the clocke in parte of payment .. .. .	vj	viiij
	It. for a mat (?) for the curat .. .. .		

1586	It. of our ladies even (II) geven to the ringers for the preservation of our Queene . . . . .	xij
1587	It. paid unto the Glacier for glacienge the churche	xxxij iiij
1588	It. to Gylbarte Hynton for pavynge the churche flore. . . . .	iiij <sup>li</sup> iiij <sup>s</sup> j
1592	It. geven to Rycharde Prince for Recevyng the bull and loking to hym (III) . . . . .	j
	It. geven to the Rynggars of the coronacyon daye. . . . .	ij iiij
	It. payde for candells . . . . .	ij
	It. payde Rafhe Weanwryghte for trussynge the bells agayne the coronacyon daye. . . . .	iiij
	It. payde to Mr Harwoode for makenge of a boke of all the wholle paryshe bothe men women and children and deliverynge the same to the Justeceys . . . . .	xviiij
1594	Inprimis payde to the plumer . . . . .	lvj <sup>s</sup> viij
	It. geven to my lorde of Counterbury his man . . . . .	viiij
	It. spent In goinge to the Justyces to sett a Precept and goinge the same daye to gather money for the soldears . . . . .	ix
1595	It. geven to Thomas Belcher of bryngyng a sertyfycatte for us beyng excommunycatt (IV) . . . . .	viiij
	It. att Darby when we sartyfyed that our churche was glassed . . . . .	
	It. spent by Jhon Warde and myselfe going to Tycknall and Calke for money for the lame soldears . . . . .	iiij
1598	It. paid by Will. Pratt for mendinge y <sup>e</sup> Communion table . . . . .	vj
1599	Money gathered for a Communione by Edward Ward this yeare (V) . . . . .	iiij
	From 8 persons in Milton hamlett from 8 persons. . . . .	xij
1600	It. paid to W <sup>m</sup> Massye for killinge towe baggers (badgers) and one foxe . . . . .	iiij
	It. spent in takinge downe y <sup>e</sup> beell . . . . .	xij
	It. paid to John Welsh for takinge hitt donne . . . . .	vj
	It. spent in lodinge hitt . . . . .	iiij
	It. paid for the cariage of hitt donne to Nottingeham . . . . .	x
	It. spent in charges going with the bell to Nottingeham beinge towe dayes and one night . . . . .	vj viij
	It. paid to y <sup>e</sup> beellfounder for castinge y <sup>e</sup> beel . . . . .	iiij <sup>li</sup> xviiij <sup>s</sup>
	It. spent with him . . . . .	ij
	It. paid for yookeinge y <sup>e</sup> beell and for greysse . . . . .	ij viij

	It. spent upon them that holpe with the beell ..	x
	It. spent at Lichfield being summoned to apære before the Chancelar .. .. .	xvij
	It. payd for one apearance .. .. .	xiiij
	It. payd to the parritor .. .. .	v
	It. payd to the ferrimane for helping him over the water .. .. .	j
1601	It. payd to Thomas Parsons for mendinge the Crosse (VI) .. .. .	xj <sup>s</sup> iiij <sup>d</sup>
1602	It rec' by these Churchwardens nominated the xix day of December Anno R. R. Elizabethe xlv, videlicet, Will. Wiatt, Francis Hindeley, George Cartter, John Stonne de Milton, one boxe w <sup>th</sup> xvij peeces of evidences and the Chalice : and one ould boxe with a Cheane thereto fixed : and towe peeces of leade and 4 keayes.	
1603	It. given to y <sup>e</sup> ringeres uppon St Jeames daye ..	xij
	It. given to the ringers the v daye of Auguste ..	xij
	It. payd to Rich <sup>d</sup> Hill for killinge a foxe .. ..	xij
1604	It. payd for wine for a Communione y <sup>e</sup> xij daye of January for 3 gallands .. .. .	iiij
	It. for bread .. .. .	ij
	It. payd for wine y <sup>e</sup> xxvij daye of February for a Communione .. .. .	ij j
	It. spent goinge to Darbye to paye y <sup>e</sup> money for Geneva .. .. .	vj
	It. payd for one booke of y <sup>e</sup> constitutian of o kinge	xx
	It. given to y <sup>e</sup> Chancelers man he comminge to vewe the church .. .. .	xij
1605	Payde unto Goodman Peersonne for mendinge the Revestrye flowere (floor) .. .. .	vj
	It. spent at hanginge up y <sup>e</sup> greatte bell .. ..	vj
	It. bestowed of y <sup>e</sup> Ringers at y <sup>e</sup> first Ringinge of y <sup>e</sup> Bells (VII) .. .. .	vij
1609	It. payd in earneste of poyntinge the steeple ..	xij
	It. payd for mendinge and poynttinge the steeple ..	v o o
1611	It. Spent the Ambulatione weeke (VIII) .. ..	ij
1614	It. given uppon Candellmas daye to one that made a Sermon .. .. .	ij
	It. payd for glassinge the Church windowes and mendinge the leades .. .. .	xxxiiij
	The Church Bookes	

first one Bible  
 2 bookes of Common prayer  
 1 booke of Paraphrase of Erasmus uppon the Gospells  
 The Contraversye betwixte Whittegifte and Cartrighte  
 Jowell and Hardingge  
 The boke of Jewells worckes  
 3 prayer bokes  
 The booke of the queens Injunctions  
 One booke of Sermons  
 One booke of articles had at the Bishops visitation  
 The said bookes be in the keeping of M<sup>r</sup> Wattssone except the Bible  
 and one booke of Common prayer.

Under this year is given a long list of 77 subscribers to a  
 "newe beell." Amongst the chief benefactors are, "M<sup>r</sup> Burdett  
 Esquier xxs; M<sup>r</sup> Thacker Esquier xxs; and M<sup>r</sup> Greesley vs." The  
 total amount collected was £7 8s. 8d.

		s.	d.
1617	It. paid towards the Colledge in Geneva .. ..		xviiij
1618	It. paide for a newe Byble .. ..	xliij	o
Anno domini 1622			

Bookes sent by M<sup>r</sup> Will<sup>m</sup> Bladone to be employed for the use of the parrishe,  
 and to be disposed of at the discretione of M<sup>r</sup> Thomas Whiteheade.

Rec<sup>d</sup> by M<sup>r</sup> Robert Kellett, Godfry Cantrell, Roger Bishope, and Robert  
 Orchard, Churchwardens 1622, the xxv<sup>th</sup> of December, the said bookes,  
 videlicet :—

1. First, a faire Bible well bound.
2. B<sup>p</sup> Babington, his worckes.
3. M<sup>r</sup> Elton on the Colossians.
4. M<sup>r</sup> Perkins on the Creede.
5. M<sup>r</sup> Dod and Cleaver on y<sup>e</sup> Commandements.
6. Bellyny his Catechesmie.
7. M<sup>r</sup> Young his Household Govermentte.
8. The first and second partte of the new Watche.
9. The third partte of the said by M<sup>r</sup> Brinsley.
10. The Plaine Manne's Pathewaye, & Sermon of Repentance by M<sup>r</sup>  
Dente.
11. Bradshawes P<sup>r</sup>paracon to y<sup>e</sup> Receavinge of y<sup>e</sup> Bodye & Bloude.
12. Hieron his Helpe to Devotione.
- 13 and 14. Allsoe towe bookes of Martters.

The Condicons to be observed concerning the using and lending of the  
 foresaid bookes. First that the said minister nowe p<sup>r</sup>sent and churchwarddens

and all their successors shall yearely, at the account daye for the parrishe, deliver up the bookes to be revised by M<sup>r</sup> Whittheade w<sup>th</sup> the parrishioners.

Allsoe that the said minister and churchwarddens or any one of them shall have authoritie to lend any of the said bookes to any of the parrishe of Reptonne for the space of one, 2, or 3 moneths, as they in their discretione shall see fittinge, one this condicione, that the parties borrowinge anye of the bookes aforenamed eyther foully bruisinge, tearinge, defaceinge, or embezellinge said bookes borrowed, shall make good the said bookes thus defaced, towrne, bruised, or embezelled, unto the parrishe.

Allsoe that the said bookes, kept by the minister & Churchwarddens in some convenient place shall not be lent more than one at a time to anye of the parrishe.

Allsoe that anye p̄son borrowinge any of said bookes shall subscribe his name on borrowinge of the same booke. (The rules of this, the earliest Derbyshire Lending Library of which we have any knowledge, are unfortunately imperfect).

1623	It. paid for castinge the Bell .. .. .	v <sup>li</sup>
1630	It. paide for bread and wine for towe dayes Com- munione the xvij <sup>th</sup> of October and the 24 <sup>th</sup> ..	vij j
	It. paide for towe excommunicacions .. .. .	xvj
	It. paide the ix <sup>th</sup> of November for the Retanene of excommunicacions .. .. .	ij
	It. paide for killinge of three hedgehogges. . .	vj

Inventory 30 December 1630

The Chalice with the Cover

A Pewter flaggine

A Serples and table clothe

A carpitte

A Cushine for the pulpitte and a Coveringe Clothe

One table with a forme and a Buffett stoole

vj Coweffers (coffers) and vij keys towe Cowffers filled with leade

vj formes, a moulde fraeme for Castinge of leade ; a mould frame.

5 Tressells of wood

xvij Deeds in a boxe, xij of yem sealed and vj without seales

Church bookes (same as before, but also)

A Praire booke of thankesgivinge after y<sup>e</sup> Conspiracie

A Register booke.

Allsoe bookes sent by M<sup>r</sup> Bladon to be emploied for the use of the parishe (same as before, with the additional statement respecting "towe bookes of martters fixed in a boxe").

I. The 17th of November is the day set apart in the Anglican Calendar for the commemoration of S. Hugh, Bishop of Lincoln. It was also the day of the accession of Queen Elizabeth. The latter reason was doubtless the cause of Repton bells being rung on that date, but it is interesting to find that the people were true to their Prayer Book in giving the day that nomenclature which the Church had conferred upon it. In 1576, Archbishop Grindal issued "a Fourme of Prayer with Thanksgevyng to be used every yeere, the 17 of November, beyng the day of the Queenes Majesties Entrie to her Raigne." There are metrical anthems appended to the edition of 1578.

II. It is also interesting to note the 24th of March, described as "Our Lady's Even," a term that is used in our own Prayer Book, but which in later times came to be ignorantly regarded as peculiarly Roman. "The preservation of our Queene" refers to the "Babington conspiracy." Anthony Babington, Dethick, and thirteen others, were executed on September 20th and 21st, 1586.

III. The keeping of a parish bull was by no means an exceptional incident, but was only part of the general semi-communitic principles upon which the unenclosed lands of England (*i.e.*, by far the largest portion of the soil) were then, and for long afterwards, held. We have met with entries relative to the parish bull in the early parish accounts of Allestree, Marston-on-Dove, and Tickenhall, and, in short, in all the old accounts of Derbyshire parishes that we have searched. At Eckington there was a parish boar.

IV. It seems rather hard on the Churchwardens to make them pay for a certificate of their own excommunication. The reason for this excommunication appears to be explained by the next entry, wherein is mentioned their appearance at Derby to certify to the due glazing of Repton church. The excommunication would doubtless be issued under the Archdeacon's seal, of which there are several post-Reformation instances, owing to persistent neglect in the repair of the church.

V. The names of twenty-two persons contributing sums varying from 1d. to 3d. to this levy for providing the elements for Holy

Communion, are given in full. In the next year, 5s. was collected from Repton, and 2s. 1d. from Milton, for the same purpose. Holy Communion, about this time, seems to have been only administered three times in the year in Repton church; on two of these occasions the Bread and Wine were provided by the parish, but at the Easter Communion, according to the usual custom, they were provided by the Vicar or perpetual curate. The general custom, so far as our experience of Derbyshire records goes, as to the number of times for the celebration of the Eucharist, was far more frequent than was the case at Repton. The confining it to the barely legal three was most exceptional, and would only happen where the minister was of a specially Puritanical turn.

VI. This entry probably refers to the Market Cross, and not to any churchyard cross. The ancient shaft of this cross was removed, and a new one substituted in 1806.

VII. The bells had most likely, at this date, been all rehung in a new frame. For an account of Repton bells and their inscriptions, see *Churches of Derbyshire*, vol. iii., and *Reliquary*, vol. xiii.

VIII. There are various entries, made from time to time, relative to the perambulating of the parish bounds during Rogation week. On a separate leaf, inserted loosely in the book, but pertaining to this year, are several entries recording the "Ledinge Corne to tithe barne."

The CONSTABLES' ACCOUNTS, which are interspersed with those of the Churchwardens, next claim our attention. Anything tending to throw light on the character and duties of an office which was founded fourteen centuries ago, and which, under the varying designation of Tythingman, Headborough, Provost, or Constable, was the very centre of our local self-government, is possessed of value, and throws a similar light on the secular history of the parish, to that thrown on the religious history by Churchwardens' Accounts. The constabulary arrangements of our ancestors were based upon a very simple but sound view of human nature. That view is, as Toulmin Smith has remarked, that those most immediately concerned in the taking care of their own safety, and in the protection of their own property, are the most likely to take vigorous and efficient means to secure these ends. The constantly

maintained policy of the old English system was to fix on all men the closest sense of their responsibility as citizens, and to impress upon them that those who would be well governed must take an active part in governing themselves.

1590	A Note of the armour (IX.) of Repton received into the hands of Rycharde Weatte, beyinge Constable.	
	Inprimis ij corsletts w <sup>th</sup> all that belongeth unto them.	
	It. ij platt' cott's (coats of plate armour).	
	It. ij swordes and iij daigers and ij gyrgells.	
	It. ij calevers w <sup>th</sup> flaxes and tuchboxe (X.)	
	It. ij pyckes and ij halberds.	
	It. for the Tr'band Souldiar a cote and bowe and a shiffe of arowes and a quiver and a . . . . . (XI.)	
1601	It. spent in gatheringe y <sup>e</sup> money for the meamed soldiers . . . . .	xviiij
	It. payd to the meamed Souldiers for the whole year	ij iij
	It. payd to Sir Homfry Ferrers, Knyght, at the Muster, y <sup>e</sup> 4 day of August . . . . .	xxx
	It. paid at same Muster in charges w <sup>th</sup> the Souldiers	ij vj
	It. payd to M <sup>r</sup> Coxe for a p <sup>c</sup> cept for watchinge and wardinge (XIII.) . . . . .	iiij
	It. spent upon the wardders y <sup>e</sup> wake day . . . . .	ij ij
	It. payd for one letheringe for y <sup>e</sup> flaxe (flask) . . . . .	vj
	It. for one dagger sheathe and a sworde scaber . . . . .	xij
	It. payd for y <sup>e</sup> swordes . . . . .	iiij
	It. spent at Clockesmithes receavinge y <sup>e</sup> armore . . . . .	iiij
	It. given to y <sup>e</sup> prest Souldiers . . . . .	xij
	It. payd for one Horse to carry y <sup>e</sup> armor, and for bringing it home . . . . .	xiiij
	It. spent ledeinge y <sup>e</sup> armore to Darby . . . . .	ij
	It. payd for a payre of mouldes . . . . .	viiij
	It. spent w <sup>th</sup> y <sup>e</sup> saltpeter men . . . . .	ij
	It. spent in makeinge one privie Search . . . . .	iiij
	Constables acts.	
1602	It. payd to y <sup>e</sup> Clarke of y <sup>e</sup> markt for a p <sup>c</sup> clamatione	vj
	It. given to Gipsies y <sup>e</sup> xxx daye of Januarye to avoyde y <sup>e</sup> towne (XIV.) . . . . .	xx
	It. payd for dressinge y <sup>e</sup> towne armoure . . . . .	vj
	It. spent in warminge a jury for the Crowners quest . . . . .	vj
	It. spent with a prisoner beinge w <sup>th</sup> him all a night and going w <sup>th</sup> him to Derbye . . . . .	iiij ij
	It. given to y <sup>e</sup> Geoler . . . . .	iiij



	It. payd for y <sup>e</sup> town weaghtes and measures to y <sup>e</sup> clarke of y <sup>e</sup> market .. .. .	xij
1603	It. spent in makege a Search the nyght the Robbery was done in Caulke .. .. .	iiij
	It. payd to the clarke of the Market for the towne weaghtes .. .. .	viiij
1616	Received by Christopher Ward Constable from John Canttrel the Townes Armore	
	2 Corsletts with 2 pickes	
	2 Culivers	
	One flaske and tuchboxe	
	v headpeeeces ; towe of them ould ones	
	2 howllboardes	
	One payre of Bannelrowes (XVI.)	
	2 ould Girdles	
	3 newe girdles : towe of them with y <sup>e</sup> sowldiers	
	3 payre of hangers in the Sowldiers keepinge.	
	3 sowrdes with towe daggers	
	Allsoe the Sowrdes in Sowldiers keepinge	
	Allsoe 2 platte coottes y <sup>t</sup> Clocksmith not Delivered (XVII.)	

IX. The main part of the English army of old days was raised by means of the parishes, which were considered in all respects as the units of the State. Every parish, according to the Parliament Rolls of Edward II., was required to furnish one foot soldier, ready armed and equipped, for sixty days. When the forces required any sudden increase, the additional numbers were usually procured by raising the quota supplied by the parishes; thus, in 1449, proclamation was made "in every parishe" that every thirty men should furnish one horseman, the whole number so raised being computed at 60,000. Every parish was bound to keep ready for use a certain amount of armour, and a man or men, if necessity arose, properly trained to the use of this armour. This armour was not intended for merely local use, still less for show, but for practical service in the field, either at home or abroad, against the national enemies. At the conclusion of the inventory of armour in the parish accounts of Fulham, Middlesex, for the year 1583, is added in a later hand: "N.B. All sett owte into Flanders, anno 1585, by Rowland Fysher, except one hargobusse," &c.

According to the Statute of Winchester (13 Edw. I., cap. vi.),

it was enjoined that "viewe of armour be made every yere two times, and in all hundredes and fraunchises two constables shal be chosen to make the view of armour, and the constables aforesaide shal present before Justices assigned such defautes as they doe see in the countrey about armour." This explains the taking of the Repton armour to Derby, as entered in 1601, where it was doubtless officially "viewed."

X. The *caliver* was a fire-arm, so called from the calibre being according to a standard regulation. It was lighter than the unwieldy musket, and could be fired without a rest. It had a wheel-lock, was three feet two inches long, and usually had a magazine for bullets in the butt. The large *flasks* were for the powder, and the *touch-boxes* were diminutive flasks that held the priming powder.

XI. A *Train-Band* soldier was equivalent to a volunteer, and was thus styled to distinguish him from "y<sup>e</sup> prest souldiers" mentioned in 1601. These Train (or Trained) Bands were generally formed throughout the kingdom in 1588, on the approach of the Armada. They were for the most part trained to the use of fire-arms, but seem to have been occasionally equipped with the long or cross bow. It is interesting to note the supply of implements of archery to the Repton volunteer, which looks as if the Derbyshire volunteers of that date were for the most part thus furnished. But the use of the bow in warfare was then rapidly approaching extinction; a foreigner, visiting the armoury of the Tower in 1598, expresses his surprise at finding some bows in that arsenal. The last serious use of them in Great Britain, and that to a very partial extent, was in the guerilla warfare carried on against Cromwell in certain remote parts of the Scottish Highlands.

XII. The Act of 35 Elizabeth, cap. 4, was the first to place the relief of maimed soldiers and mariners on the parochial assessments. It was continued, with certain modifications, by several later Acts. The soldiers relieved this year were probably those who had received their wounds in our wars with Ireland. Glover gives the following incident relative to the conduct of troops setting out for Ireland, when passing through Derby this year:—  
"1601, January 2. A great number of soldiers that came from

Lincolnshire, to the number of two hundred, to go to Ireland, set upon the townspeople, going to their prayers (being Sabbath Day), and were resisted by the bailiffs, burgesses, and ringing of the town's bell."

XIII. *Watch and Ward* were the terms used, from the earliest period of parochial law, to imply the general duties of the parish constable or constables. The number of men who were bound to keep night watch to arrest strangers, in each city, borough, and town or parish, is specified in the Statute of Winchester (13 Edward I.). Every inhabitant was held responsible for the watch and ward—that is, for the due peace and safety of his neighbourhood—and inquests before sworn juries of freemen used to be periodically held in every place to see that the local arrangements were in working order. The present system of "Special Constables," by which every householder is called upon to act as a constable in certain emergencies, is a remnant of the old custom of watch and ward that used to be binding on all. No precept was requisite, in 1601, for the discharge of the ordinary constabulary duties, but probably certain extraordinary steps had to be taken in apprehension of some tumult, and this necessitated an application to the Clerk of the Justices, as we conceive Mr. Coxe to have been. It was the year of the conspiracy of the Earls of Essex, Rutland, and Southampton. The complicity of the Earl of Rutland in this conspiracy (see extracts from Youlgreave register, *Churches of Derbyshire*, vol. iii.) may have caused tumults, or apprehensions of tumults, in this county. The Earl of Essex, too, had a seat at Chartley, Staffordshire, and certain manorial rights in Derbyshire. Hence the general *muster* of the Derbyshire soldiery, and the special precepts for *watching and warding*.

XIV. This is by far the earliest mention of Gypsies in the Midland Counties with which we are acquainted. They do not seem to have come into England until about the year 1500. Mr. Crofton, in a paper contributed to the Manchester Literary Club, in 1877, on *Gypsy Life in Lancashire and Cheshire*, says that the earliest record he can find of them in those parts occurs in 1649, when some were arrested in Yorkshire, on their way to the north. In 1530 their itinerancy was forbidden by Statute, and they were

expelled the realm. It was afterwards enacted, by Statutes 1 and 2 Philip and Mary, cap. iv., and 5 Elizabeth, cap. xx., that any Gypsy remaining a month in the kingdom would be judged guilty of felony, without benefit of clergy. These statutes were occasionally enforced, and several Gypsies actually executed. It is pleasant to find the Repton authorities so merciful as to bribe them to "avoyde y<sup>e</sup> towne."

XV. This, and the similar entry in the following year, refer to the proving and stamping of the town weights and measures by the legal standards kept by the clerk of the market at Derby. The multiplicity of standards, or alleged standards, led to the Statute 11 Henry VII., cap. iv., by which the chief towns only were allowed to keep imperial standards. In the schedule to that Act, Derby is named as the one town in Derbyshire "limited for the saufe custody of weightes and measures accordyng to the kynges estandard."

XVI. *Banddelrowes*, or Bandoleers, were small wooden or tin cases, covered with leather, each containing a single charge of powder for the musket or caliver, and fastened to a broad band of leather worn over the shoulder or neck. Hence the band itself came to be called a bandoleer. Their invention is ascribed to the inhabitants of the Pyrenees.

XVII. There is another inventory of the Town Armour given under the year 1617, which is almost precisely similar to that of 1616, with the addition, "Also the Towne Crowe of Iron," and the list is again repeated in 1620.

In the parish chest, which is kept in the parvise over the south porch, are many parish documents of a later date, the black-letter Bible purchased in 1617, which is in fair preservation, the parish map, &c., &c. ; but it also contains a series of deeds or charters extending over an exceptionally wide space of time, and we doubt if there is any other parish chest in the kingdom possessed of documents of so early a date. There are sixteen pre-Reformation deeds (no doubt part of the "xviiij peeces of evidences" mentioned in 1602), the earliest being of 1 Edward I., and the latest 20 Henry VIII. Most of them are in excellent preservation, and they form a very interesting series of the various styles of caligraphy

that prevailed in the different reigns. From a hasty survey of them, it seems that the majority, if not all, pertain to lands that used to be parish property. By one of them, dated Ascension Day, 16 Richard II., John Cooke de Repton, chaplain, grants to William, son of John de Engleby, three selions of land at Ingleby, on condition of keeping a light burning before the altar of the Blessed Virgin Mary, within the parish church of Repton. It is witnessed by William Franceys de Engleby, Symon Franceys de Melton, Hugo de Engleby, and others.

It is intended to give a full transcript of these documents in next year's Transactions.

## An Account of the Ring of Bells now in the Tower of the Church of All Saints, Derby.

BY W. H. ST. JOHN HOPE.

**T**HE earliest records of the existence of Bells in All Saints', Derby, is to be found in the first of two volumes of the Churchwardens' Books of Orders, now in private hands, commencing as early as 1465, where, in the accounts of John Newton and John Clifton, Churchwardens for the year 1510-11, occurs *inter alia* the following entry:—

“And to Ryngers of belles upon Corp<sup>s</sup> x<sup>i</sup> day . . . . iiij<sup>d</sup>.”

But, as the building of the present Tower was not commenced until 1509, it is doubtful whether the five bells, which the Church probably then possessed, are here referred to, unless we may suppose that they were hung in a temporary wooden building until the new steeple was ready for their reception.

The first records of any of the existing bells are to be found in the Churchwardens' Accounts which are extant from 1620, with occasional notices in the Books of Orders already referred to.

Before, however, entering into particulars, it will be better to give a brief outline of the history of the present Ring of ten Bells.

When the Church first became possessed of a bell is unknown, but the existing Tenor is certainly not later than the first half of the fifteenth century. The remaining nine are all of the seventeenth century. What was the number of the original ring, or how first augmented, it is impossible to say; but in the year 1620, a new Treble was added to the existing five,

and these six Bells continued up to 1677, when they were increased to ten. The four new ones were hung above the others, until 1687, when the whole ten were hung in one frame as at present. This latter fact was recorded on a brass plate affixed to the bell frame, but which has since been removed to the Vestry. It reads as follows:—

Anno Dni 1677.

These Fower east Bells were  
Bought by the Endeavours of Francis  
Thacker of Southwood Esq & hung  
above the rest.

Anno Domini 1687

John Baxter of Laxton in Northamptonshire  
Bellhanger built this Frame and hung  
the Bells new The same being undertaken  
By George Sorocold of Derby Gentleman

John Bowly	}	CHVRCH	}
Joseph Heywood			

In its present position this plate is unmeaning, and it ought to be again fixed in its original and proper situation.

We will now proceed to give the history of the several bells in order.

As appears from the brass plate already referred to, the first four bells were bought by the endeavours of Francis Thacker, of Southwood, the parish contributing £10 towards defraying the cost of hanging the two smallest, as appears by the following minute in the Churchwardens' Book of Orders:

Sept. 19, 1676. "The same day ordered that whereas there was five pounds formerly given by the Parish of All S<sup>ts</sup>. towards hanging the "2 least Bells the said five pounds being too little to Defray the aforesaid charge, the Parish have this 19<sup>o</sup>. Septemb<sup>r</sup> 1676 thought fit to add "five pounds more for y<sup>e</sup> aforesaid use as a free gift from y<sup>e</sup> said Parish."

In the Churchwardens' Accounts are the following entries, referring to the hanging of these first four bells:—

1676-7	To Joseph Bradbury for y <sup>e</sup> Bell frames etc. . . . .	13=09=11
	* To Jonathan Massey for mending the Bell Window..	01=01=02
	For ale to Carpenters Masons and plumers . . . . .	00=09=04
	To watchmen 2 <sup>s</sup> and Laborers to help up the Bells 6 <sup>s</sup> 8 <sup>d</sup>	00=08=08
	Casting Brasses 3 <sup>s</sup> 4 <sup>d</sup> . . . . .	00=03=04
	Francis Smedleys bill for work done at Church & Bells	02=06=08½

It has been already mentioned that these four bells were hung in a separate frame above the other six, but ten years afterwards we find the following minute in the Book of Orders:—

“ July 28, 1687. Itt appearing to us all this p̄ish meeting that the 1  
 “ worke & fframes & wheeles belonging to All . . . the Bells in All  
 “ S<sup>t</sup>s steeple within y<sup>e</sup> Burrough aforesaid are decayed and oute of  
 “ repaire and [that there is] greate necessity for y<sup>e</sup> repaireing of y<sup>e</sup> same  
 “ and although y<sup>e</sup> p̄ish bee in debt yet are willing to contribute to  
 “ y<sup>e</sup> repaire of y<sup>e</sup> same & are willing to raise fifteen pounds now and  
 “ five and twenty pounds for the future for y<sup>e</sup> repaire of y<sup>e</sup> same p̄vided  
 “ that a new frame bee wholly made & all y<sup>e</sup> ten bells new hung and  
 “ whereas the late Churchwardens are out of pocket 13<sup>li</sup> 15<sup>s</sup> And  
 “ y<sup>e</sup> late Overseers 11<sup>li</sup> 10 Itt is this day ordered that a dubble  
 “ assessm<sup>t</sup> bee made that is two quarterly payments And wee assesse  
 “ eny Inhabitant of y<sup>e</sup> p̄ish as wee thinke weekly chargeable in  
 “ y<sup>e</sup> quarterly payment to y<sup>e</sup> poore of y<sup>e</sup> p̄ish And y<sup>e</sup> same to bee  
 “ collected by the p̄sent Churchwardens and paid as followes to witt  
 “ 13<sup>li</sup> 15 to y<sup>e</sup> late Churchwardens and 11<sup>li</sup> 10 to y<sup>e</sup> late Overseers of  
 “ y<sup>e</sup> poore and fifteen pounds to Mr. Sorrocolde to bee employed for  
 “ & towards y<sup>e</sup> repaire of y<sup>e</sup> wheeles y<sup>e</sup> work & fframes of y<sup>e</sup> Bells  
 “ of y<sup>e</sup> p̄ish of All S<sup>t</sup>s aforesaid and that y<sup>e</sup> ffive & twenty pounds  
 “ more bee raised within twelve months for y<sup>e</sup> compleating of y<sup>e</sup> worke.”

In accordance with this resolution all the ten bells were rehung by one John Baxter, of Laxton, Northamptonshire, Bell-hanger, in one frame as at present. Mr. Sorocold being responsible for payment (see Brass Plate). The following are the only entries on the subject:—

“ 1687-8.	Paid Mr. Geo. Sorrocolde for y <sup>e</sup> Bells . . . . .	15=00=00
1688-9.	Paid Mr. George Sorrocolde . . . . .	06=05=00
	Paid Mr. Sorocold . . . . .	06=05=00 ”

\* It would probably be partially taken out to allow the Bells, etc., to be drawn through.



The remaining £12 10s. was not paid within the year as ordered, for in 1698 we find the following resolution passed at a Parish Meeting, held March 28 :—

“It is this day ordered that what moneys is stated by the p̄sent Churchwardens to be due to Mr. George Sorocold upon account of Hanging the Bells in All Saints Steeple be paid to the said Mr. Sorocold by the officers of the said parish.”

There is, however, no further record of the money having been paid.

The TREBLE, or smallest Bell, is 29 inches in diameter at the mouth,\* and bears the following legend :—

**SO** (Ornt. Fig. 6) **SAVE** (Ornt. Fig. 6) **HIS** (Ornt. Fig. 6) **CHVRCH** (Ornt. Fig. 6) **FRA** **THACKER** (Ornt. Fig. 6) **I RAGG** (Ornt. Fig. 6) 1678, in one line round the haunch in small foliated Lombardic Capitals.

The **F** and **T** in Mr Thacker's name are larger, and of great beauty, but as they occur also on the 6th bell, we shall have more to say about them further on. The **S** in the first word is upside down. Between the words is the small running pattern, Fig. 6. The crown of the bell is encircled by the fine moulding, Fig. 1, and the same ornament is repeated (points upwards) beneath the legend, except beneath the ornament between the two names, where it is replaced by the letters W. N.

These are the initials of William Noone, of Nottingham, at whose foundry the bell was cast. The names are those of Mr. Francis Thacker, who was instrumental in purchasing the bell, and of John Ragg, the Sexton of All Saints' at that time.

I am unable to account for the discrepancy between the date of the bell, and those given in the Book of Orders and on the brass plate, as it does not seem probable that the bell was recast so soon after its being placed in the Tower, and there are no entries whatever specially relating to it in the Churchwardens' Accounts.

\* The height of a Bell is about the same as its diameter at the mouth.

The SECOND Bell is 30 inches in diameter at the mouth, and bears the following legend:—

GOD (Ornt. Fig. 1) SAVE (Ornt. Fig. 1) HIS (Ornt. Fig. 1) CHVRCH (Ornt. Fig. 1) 1687 (Ornt. Fig. 1) in one line round the haunch in Roman Capitals. Between the words is the fine moulding Fig. 1 (which occurs also on the Treble). The same pattern encircles the bell beneath the legend, but is interrupted in two places by the words:—F. THACKAR and G. SARACOLE, also in Roman Capitals. These are the names of Messrs. Francis Thacker and George Sorocold, already referred to. It is not at all unusual to find words and names misspelt on bells.

There may be a mistake in the date of this bell, as the figures used by the founders are identical with those on the Treble, and there is no mention anywhere of its being recast. It is possible that the last two figures should be transposed.

There are no entries specially relating to this bell in the Churchwardens' Accounts. It was probably cast by Noone, of Nottingham.

With reference to these two Bells, Simpson states in his "*History of Derby*" (p. 110), that in 1669 there were "Two new bells added to All Hallows Church by subscription;" but this is certainly erroneous.

The THIRD Bell is 34 inches in diameter at the mouth, and bears the following legend;—

LET DABY BEE EVER  
HAPPY (Ornt. Fig. 4) DAT PRIME  
(Ornt. Fig. 4) THO CHAPMAN WARDENS

1693 in one line round the haunch in small floriated Lombardic Capitals, similar to those on the Treble, excepting the last word, which is in Roman Capitals. The letter **B** is omitted in the second word, and the second letter of the third word should be **E**. In the last word but one **A** is omitted. The running pattern Fig. 4 is a larger variety of Fig. 6, which occurs on the Treble. Nathaniel Prime and Thomas Chapman were Churchwardens in 1693. In the Book of Orders (1689-1722),



Fig. 1.

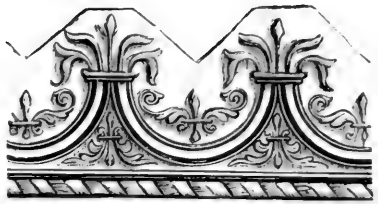


Fig. 2.



Fig. 3.



Fig. 4.



Fig. 5.



Fig. 6.



Fig. 7.

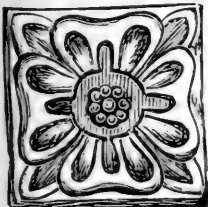


Fig. 8.



Fig. 9.



is the following resolution, passed November 8th, 1693 :—

“Ordered likewise y<sup>e</sup> Churchwardens take care to have y<sup>e</sup> third bell new cast att as reasonable terms they can.”

This was accordingly done by William Noone, for £16 18s., and we find the following entries in the Accounts for 1693-4 :—

Pd John Coap for y <sup>e</sup> Carraige of y <sup>e</sup> bell too and from Nottingham .....	00	12	00
Pd for getting up y <sup>e</sup> bell 6/ .....	00	06	00
Pd Mr Noone his bill for casting and adding metle to y <sup>e</sup> 3 <sup>d</sup> bell .....	16	18	=

The FOURTH Bell is 33 inches in diameter at the mouth, and bears the following legend :—

COELVM REMVNERET BENEFACITORIBVS MEIS  
("May Heaven reward my benefactors") in one line round the haunch in Roman Capitals, similar to those on the second bell.

The crown is encircled by the fine moulding, Fig. 1, which occurs on the two smallest bells.

There are no entries specially relating to this bell in the Accounts, and it is probably one of the original four put in *circa* 1676-7.

The FIFTH Bell is 36 inches in diameter at the mouth, and bears the following legend :—

BATCHELERS (Ornt. Fig. 5.) BELL (Ornt. Fig. 5.) 1620  
(Ornt. Fig. 5.) in one line round the haunch in Roman Capitals, similar to those on the second and fourth bells. The initial letter of the second word is upside down. The Ornament, Fig. 5, between the words is a peculiar one, with satyrs, monkeys, and squirrels. It also bears the Owl of Minerva, and the letters R. M. P. B., which have not yet been explained. On the crown, and below the legend, is the fine moulding, Fig. 3. This differs somewhat from the one previously noticed. On the waist is the mark of George Oldfield\* (Fig. 9.) who cast the bell, bearing

\* Henry Oldfield and his son George were Bell-founders, of Nottingham, and cast a great number of bells in Derbyshire, Nottingham, Lincolnshire, and Leicestershire, during the 16th and 17th centuries. Bells cast by the former range from 1589, at Norbury, to 1621, at Marston-on-Dove. Latterly he appears to have taken his son into partnership, as bells bearing the latter's stamp occur at Morley, 1614, and elsewhere. His latest bell in Derbyshire is at Longstone, 1674.

his initials on either side of a Cross Calvary, with the sun and moon above; and the rim is encircled by the larger running pattern, Fig. 4. This is the most ornamental bell in the Ring. Until 1677-8, this was known as the Treble Bell.

The history of this bell is most interesting, the particulars given in the Accounts being very complete and curious. It appears that the Virginia Company started a lottery in the parish, and that certain of the parishioners subscribed three guineas to be "adventured" in it; their enterprise was fortunately successful, as they won £12, £2 of which was given towards the repair of the Chancel leads, and the £10 towards the new treble bell. The gentlemen, however, who subscribed the £3 3s., did so on condition that if they won, their money should be repaid: if they lost, of course they could not claim it; but as luck attended them, they magnanimously handed over the money towards the rehangng of the great bell.

The following are the entries relating to the transaction in the Accounts:—

1620 "Febr ij Receaved of the Virginia Companie by the hands of  
"Mr Gabriel Barber and Mr Robert Parker, at the instant Sate of these  
"Churchwardens, twelve pounds, 40s. whereof to be bestowed on the  
"Chancell leades, and the rest of the same at the discreation of Mr  
"John Chappell and these Churchwardens . . . . . 12 0 0."

1621

"April 4. Paid unto Dyvers well mynded toward the Church who  
"adventured 3 3 0 at-the Lottrie for the good of the Church, w<sup>th</sup> this  
"pviso thatt the Church if they gott nothing they wod loose there mony,  
"so that we may impute the Losse of this money togeather w<sup>t</sup> the  
"Churchwardens earnest solissiting of the matter to be the sole cause of  
"the getting of the 12<sup>li</sup> afforesaid, yet this, thus geven to the adventure  
"w<sup>th</sup> the leaft hand, they freely have restored it to the Churche againe  
"w<sup>th</sup> the right hand, and geven the said 3 3 0 toward our Sixt bell,  
"notwithstanding they are as deepe in the Sessment as any of ther ranck  
"and so are content to undergoe a doble charg w<sup>th</sup>out repyning thereat  
" . . . . . 3 3 0."

We find in 1620, that the Bachelors of Derby, assisted by the county gentry and others, subscribed the sum of £33 1s. 6d. towards a new treble bell, to be called the Bachelors' Bell. The

bell was accordingly cast by George Oldfield, of Nottingham, and the payments made to him, together with the list of benefactors, are thus entered in the Accounts:—

1621

Maye 10

Paid to George Oldfield belfounder in Nottingham for 6-2-0 of bell mettle at 4-15-0 the C ie ..	30	17	6		
Itm paid him for waying 30 <sup>lb</sup> or neare .....	0	10	0		
Itm paid for going to take the waight of } the bell and sealing a bond to uphoul it.. } yeare & day	0	2	4		
Itm paid for bringing it home and raising the said bell.....	0	5	0		
Itm paid forth in iron, wood and workmanship to hang it in the stieple, the some is	1	6	8	33	1
Yt wayed 8 2 0 including the saince bell (sanctus bell), for w <sup>ch</sup> he had nothing for casting, it being not remembered in the covenant, we had also two bras wheelers in the Church for w <sup>ch</sup> we had 2 brasses and the ower waight of them made the saince bell 2 C <sup>o</sup> so that this sixt and treble bell called the batchelors bell hung up in this goodlie stieple of All S <sup>ts</sup> at the charges of dyvers worthie gentelmen our neighbours & other well willers to the same (whose names p <sup>ticularlie</sup> hereafter follow cost					6

Anno Dom: 1620.

1620.

The names of those that are benefactors for the sixt and treable bell, made and hung up at their charges in the stieple of All S<sup>ts</sup> in Darbie are as hereunder follows

## BENEFACTORS

The Right honorable ladie Grace gave towards this treable bell .....	xjs.	2	—	—
S <sup>r</sup> John Harper of Swarson .....	xxiis.	1	2	—
S <sup>r</sup> Richard Harp of Litleo <sup>we</sup> .....	x.s.	—	10	—
S <sup>r</sup> John Bentlie of the priorie.....	x.s.	—	10	—
Mr John Curson of Kedelston .....	xis.	—	11	—
Mr ffrancis Mundaye of Marto.....	xxiis.	1	2	0
Mr John Bullock of Darlie .....	xxs.	1	—	—
Mr Godfrie Thacker of Repton .....	xxs.	1	—	—
Mr John Harp of Bredsall .....	xxs.	1	—	—
Mr Thomas Gilbert of Lorw <sup>w</sup> .....	x.s.	—	10	—
Mr Thomas Wiglie Darbie .....	x.s.	—	10	—
Mr John Mundaye of Alestrie .....	x.s.	—	10	—
Mr Nathaniell Bate of litle: C <sup>r</sup> .....	x.s.	—	10	—
Mrs Sligh widow of Ierton p <sup>d</sup> .....	x.s.	—	10	—
Mr Collingwood Sanders of Ie <sup>n</sup> .....	x.s.	—	10	—
Mr John Keys of Hopwell p .....	vs.	—	5	—
Mr Anthonie Lister of litle: C <sup>r</sup> .....	vs.	—	5	—
Henry Cundie of Alestrie .....	vs.	—	5	—
Nicholes Collier of Alestrie .....	vs.	—	5	—
		12	15	0

**Cousmen benefi**

1620

Mr Tymothie Leimming Recorder xv <sup>s</sup> .....	—	15	—
Mr Samuell Parker balif xs .....	—	10	—
Mr Jarvis Sligh gave us xv <sup>s</sup> .....	—	15	—
Mr Henry Mellor gave xs.....	—	10	—
Mr Richard ffletcher gave xiijs iv <sup>d</sup> .....	—	13	4
Mr Edward Pottle gave viis .....	—	7	—
Thomas Ward butcher gave vs.....	—	5	—
Richard Doughtie mercer vs .....	—	5	—
George Mellor hath given ijs.....	—	2	—
Robert Kingstone shoemaker iij <sup>s</sup> .....	—	3	—
John Heathcott habberdasher vs.....	—	5	—
<i>li s d</i>		4	10 4
Some on this side is xvij v iij.....	17	5	4

(On another page)

**Anno Dom : 1620****Bachelers in**

1620

Darbie Benefactors as follows

Mr John Chappell Minister xxiis .....	I	2	—
John Osborne clark of p vis.....	—	6	—
William Leveret gave also vs .....	—	5	—
Edward Spuring gave also vs .....	—	5	—
Hamblet Neidle gave a marke .....	—	13	4
Mathew Bate draper gave xis .....	—	11	—
Peter Cearie drap a marke .....	—	13	4
Thomas Leening gave us vis 8 <sup>d</sup> .....	—	6	8
Daniell Parker gave a marke .....	—	13	4
Samuell Doughtie gave a marke .....	—	13	4
Edward Smith gave a marke .....	—	13	4
Edward Jacksonne gave a marke.....	—	13	4
Thomas Potter gave us xs .....	—	10	—
Richard Stringer gave us xs.....	—	10	—
William Wollett gave us xis.....	—	11	—
William Turner gave us xs .....	—	10	—
Thomas Wandell gave us xs .....	—	10	—
Richard Burkleie gave us xs .....	—	10	—
Phillip Par gave also xs .....	—	10	—
Thomas Jepley gave also xs .....	—	10	—
Thomas Statham gave also xs .....	—	10	—
Thomas Radford gave us vis 8 <sup>d</sup> .....	—	6	8
Richard Collier butcher vis 8 <sup>d</sup> .....	—	6	8
Anthonie Spicer gave us vs vid .....	—	5	6
Thomas Bryan gave a crowne .....	—	5	—
Thomas Whallie gave a crowne .....	—	5	—
Thomas Cooke gave a crowne .....	—	5	—
Thomas Wilsonne gave a noble .....	—	6	8
Thomas Greaves gave a crowne .....	—	5	—
Abell Topplis gave us iijjs .....	—	4	—
Vincent Olliver gave us vs .....	—	5	—
Paul Ballydon Churchwarden .....	I	—	—
Joseph Parker Churchwarden.....	—	15	—
of all Saints in Darbie aforesaid			
	15	16	2
Broughte from the other side and is.....	17	5	4
	33	I	6



Received of benefactors in all

— xxxij<sup>li</sup> j<sup>s</sup> vj<sup>d</sup> —

Some on both sides is : x.x.x.iii<sup>li</sup> i<sup>s</sup> vi<sup>d</sup>

And now the bell is worth : x.x.x.x.iii<sup>li</sup>

Thanks to all these benefactors

To ovr Chvrch and steipell : s : r

Who may rightly be stiled the

preservers of steipel, bells & mens

lives . from imminent danger pre-

vented by the making . & hanging

vp of this bell : Dominvs providebit

Deo tribvite laudem : gloria tribuator Deo

Amen :—

The "Sixt bell" referred to is the present Tenor, which was rehung in this year. I am unable to find any other record of the existence of the Sanctus Bell. The two brass wheels have, however, come into view before in the 4 and 5 Philip and Mary, when "It is ordered that the chwardens shall receive ij brasen pulleses and Irone pinnes and a hooke for theym." Perhaps they were formerly used to suspend lamps from the roof. The following entries appear subsequently in the accounts :—

1636	for mend y <sup>e</sup> first bell .....		0		5		2
1641	A key cotters and rollers for treble bell.....		0		1		4
1670	(In Josiah Wheeldon's bill) for y <sup>e</sup> ould little Bell irons						
	mendinge .....						00=01=00
1683-4	pd Roger Morlaye for drawing up the 5 <sup>th</sup> Bell and						
	putting a Gudgion into it.....						00 : 03 : 06

The SIXTH Bell is 3 ft. 4 in. in diameter at the mouth, and bears the following legend :—

✱ **Hec Campana Sacra Fiat Trinitate Beata** 1607 ("May this bell be blessed by the Holy Trinity"), in one line round the haunch in "Black letter," with very fine and elaborately ornamented Lombardic capitals. See Figs. 10, 11, 12, 13, for the **H** **C** **T** and **B**. The **H** and **T** also occur on the Treble bell. At the commencement is the square rose, Fig. 8.

On the waist of the bell are the following letters in pairs :—**IB RP HO HB GB TW**. They are in small Lombardic capitals, with the exception of the last pair,

which are in Roman capitals. These are probably the initials of the principal personages connected with the church, but it is difficult to assign them with certainty to any individual. Possibly the first pair should be **E B**, for Edward Bennett, Vicar; **R P**, for Robert Parr, Churchwarden, **H O** for **H D**, the initials of Henry Deane, Churchwarden; **H B**, for Henry Bingham; **G B**, for Gabriel Barber, or George Blagreave, the Sexton. The last pair I am unable to assign.

There is nothing relative to the casting of this bell either in the Book of Orders or the Accounts, but from the style of lettering, &c. it is almost certain that it was from the foundry of Henry Oldfield, of Nottingham.

Until 1677-8 this was the second bell, and the following entries occur in the accounts:—

1637	for trussinge y <sup>e</sup> 2 <sup>d</sup> & 3 <sup>d</sup> Bell .....	0   1   4
1670	(In a bill of Josiah Wheeldon's, quoted in full further on) for mending a staple for y <sup>e</sup> 2 <sup>d</sup> Bell .....	00=00=04

The splendid capitals on this bell were such favourites with bell-founders that we find them on bells from about 1450 to 1786.

The SEVENTH is a remarkably fine toned and heavy bell. It is 3 ft. 7 in. in diameter across the mouth, and bears the following legend: . .

NON NOBIS DOMINE NON NOBIS SED NOMENI TVO  
DA GLORIAM **E W I S** 1629 ("Not unto us, O Lord, not unto us, but to Thy Name give the glory"), in one line round the haunch in Roman capitals, excepting the initials before the date, which are of Lombardic character.

Encircling the crown is the fine moulding, Fig. 2, of which there are three variations on these bells. It is also repeated beneath the legend, except below the initials, where it is replaced by the word **WARDENS** in Roman capitals. Edward Walker and John Sharpe were churchwardens in 1628-9.

On the waist are the initials **G B** in Lombardic capitals, but I am unaware of a bell-founder bearing them, and the bell was almost certainly cast by one of the Oldfields, at Nottingham. In all probability they stand for George Blagreave, who was



Fig. 10.



Fig. 11.



Fig. 12.

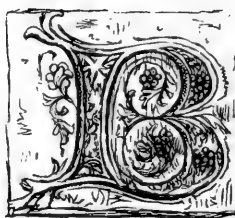


Fig. 13.



Fig. 14.

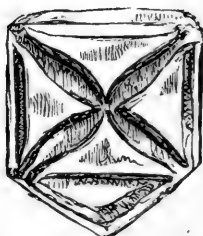


Fig. 15.



sexton at the time. There are many entries relating to it in the accounts, where it is termed the "3rd Bell," there being only six until 1677-8. The following are the items:—

1629	Itm the charges of Casting and hangyng the Bell y <sup>t</sup> was broken .....	13	14	3
1636	for mend: y <sup>e</sup> 3 <sup>d</sup> Bell .....	0	9	9
1637	for trussing y <sup>e</sup> 2 <sup>d</sup> & 3 <sup>d</sup> Bell .....	0	1	4
1639	ffor a Gudgeon & 4 wedges for 3 <sup>d</sup> Bell & carpent: wages about y <sup>e</sup> 5 Bell & Iron Work about y <sup>e</sup> same bell	0	4	4
	Two carpters wages about hanginge y <sup>e</sup> 3 <sup>d</sup> Bell &c.....	0	2	6
1640	To Mr Ragge for his work and his mens about a new yoak for y <sup>e</sup> 3 <sup>d</sup> & 6 <sup>t</sup> Bell .....	1	0	0
1659	to Robert Smalley ffor borde and to Edward Carver ffor wood ffor the 3 <sup>a</sup> and 5 <sup>h</sup> bell wheels by bill .. . . .	01	09	07
	To Edward Daft for materials about the 3 <sup>d</sup> and 5 <sup>h</sup> bell wheels by bill.....	00	14	01
1663	It for the third bell wheel (to Edw <sup>d</sup> Daft).....	01	06	07
1670	(In Josiah Wheeldon's bill, given in full further on) for Iron for y <sup>e</sup> 3 <sup>d</sup> Bell weighinge 12 pounds .....	00	04	04

The EIGHTH Bell is 3 ft. 8 in. in diameter, and bears the following legend round the haunch in one line, the lettering being Lombardic capitals:—

### GOD SAVE THE CHURCH 1632

In the last word the fourth letter is a **K** on the bell, and the second **C** is upside down. The lettering is that used by the Oldfields about this time. In the accounts are the following entries relating to this bell:—

1623	Itm charges for a bell wheel that was broken .. . . .	1	4	4
	Itm for yron worke upon the fall of the fourth bell .....	0	1	6
	Item for a daies work to Ragge about the same Bell.....	0	1	2
1642-3	Aug 6. ffor cottaringe 4 <sup>th</sup> Bell and help.....	0	1	0
	Sep 27. 1o Ragge likesson for 4 <sup>th</sup> Bell wheel & truss- inge all y <sup>e</sup> Bells .....	1	0	0
	Daft for 2 clypiss wedges and cottars .....	0	4	6

The following also occurs in the Book of Orders:—

April 1 1678 Ordered y<sup>t</sup> y<sup>e</sup> sixt & y<sup>e</sup> fort Bell in All S<sup>t</sup>s steeple bee both turned\* and that John Ragg & Henry Blinkgreave & John Strong shall agree with a workman for y<sup>e</sup> dooing thereof & y<sup>t</sup> y<sup>e</sup> said churchwardens shall paye y<sup>e</sup> same.

We now come to the history of this bell, which is rather curious. The original bell appears to have been cracked about the year

\* After a bell has been hung many years, it often becomes necessary to turn the bell round, so that the clapper may strike on a fresh place. This operation is technically termed "quartering."

1712, and an agreement was entered into between the churchwardens on the one hand, and one John Halton on the other, that the latter gentleman's brother, Emmanuel Halton, should recast it. This agreement was not fulfilled by the founder within the stipulated period, so the parish determined to make him abide by it. He was therefore summoned to attend at a meeting called for the purpose, and explain the non-fulfilment of the bond; and in order that he might not shirk it, the notice was served upon him at his house. The resolution on this point is as follows:—

“Att a Parish Meeting held in the Parish Church of All Saints in the Borough of Derby the 4<sup>th</sup> day of March Anno Dni 1712

“It is ordered that the bond entred into by Mr John Halton to the Churchwardens of this Parish Church (with condicion that his brother Imanuel Halton should new cast the eight bell belonging to this parish in such manner as in the condition of the s<sup>d</sup> bond is expressed and sett forth and which he hath not pformed) be putt in suite ag<sup>t</sup> the s<sup>d</sup> Mr John Halton, unlesse hee shall and doo appeare att a parish meeting to be held for this parish on Wednesday the 11<sup>th</sup> day of this instant March att one of the Clock and then and there show good reason to the contrary. And it is further ordered that a copy of this order be delivered to the s<sup>d</sup> John Halton or be left for him att his dwelling house to pvent his excuse.”

What Mr. Halton did or said is not entered in the books, but on June 24, 1712, we find:—“It is now also ordered that this p'ish will allow the sum of seaven or eight pounds towards the new Castinge of the eight bell.”

The bell was accordingly recast, and the accounts say:—

1712 “Spent at Hangyng up the Eight Bell ..... 00 : 05 : 0”

There still remained the money question with the founder, and on Oct. 12, 1713, it is “Ordered that the matter Concerninge the Eight Bell belonging to this p'ish shall be Considered to night at Benjamin Smith's about six a Clock, to send Mr Halton an Account. And now tis ordered that Mr James Cock deliver up Mr John Haltons bond & take in his bill of 10<sup>li</sup> Concerninge the eight bell.”

The matter appears to have been finally settled shortly afterwards, for in 1713 the entry occurs :—

“p<sup>d</sup> when y<sup>e</sup> matter was decided with Mr Halton

“about the bell ..... 00 : 06 : 06.”

It is now necessary to explain the discrepancy between the date on the bell, and that when it is stated to have been recast. Tradition says that the 1712 bell was exchanged about 70 years ago for the tenor at Ashbourn, but as the whole of the bells in that church bear date 1815, there seemed to be no way of clearing up the matter. Reference was however made to the Ashbourn parish records, and from particulars there given, we are able to settle the question. Until 1815, Ashbourn Church possessed but six bells, and as the tenor appears to have been cracked about that time, the question arose whether they should have it recast, or have a new ring of eight bells. The parishioners resolved to adopt the latter plan, and accordingly agreed with Wm. Dobson, of Downham Market, in the county of Norfolk, to exchange the old ring of six for a new one of eight bells. The new ring was hung in October, 1815, and the old bells taken away by Dobson. Fortunately the inscriptions and dates on them were recorded in the books, and the fifth bell (not the tenor) is described as bearing “God save the Church, 1632,” which we have already seen is the legend on the eighth bell now in All Saints’ tower. The true state of the case appears to be this, that an exchange was arranged with Dobson, the parish receiving the old Ashbourn fifth, and Halton’s 1712 bell being handed over to him. There is no record in the books of this transaction. I have made a search through most of the published works on Church Bells, but cannot find that the latter bell was rehung elsewhere.

The Ashbourn Records are as follows :—

“At a vestry meeting this day held (31st January, 1815) pursuant to

“the following Notice given on Sunday the 22<sup>d</sup> day of January instant

“The Inhabitants of the Town are requested to attend at the Vestry

“on Tuesday the 31 Instant at 3 oclock in the afternoon to take

“into consideration the propriety of recasting the Great Bell, or

“having a new peal of Eight Bells

"It was unanimously resolved at the said meeting that there should be a  
 "new peal of Bells according to the following statement produced at  
 "the said Meeting from William Dobson of Downham in the county  
 "of Norfolk."

"Statement

"William Dobson of Downham in the County of Norfolk  
 "will engage to exchange the old Peal of six Bells  
 "in the Parish Church of Ashbourne Derbyshire for a  
 "new Musical peal of eight Bells which shall weigh  
 "ab<sup>t</sup> 64 cwt the Tenor in the key of F<sup>#</sup> &c &c"

14th February, 1815. At a Vestry Meeting. &c.—

"The Parishioners are requested to attend &c in order to finally  
 "determine upon the recasting of the old Tenor Bell or having a New  
 "peal of 8 Bells."

It was resolved that both Resolutions passed at the Meeting on the 31st of  
 January, 1815, should be forthwith carried into effect.

"In the month of October 1815 a new Peal of 8 bells was put up and  
 "the six old bells were taken down on which were the following  
 "Inscriptions and dates" :—

(Here follow the inscriptions).

"65. 1. 6 w<sup>t</sup> of old Bells

"62. 3. 6 w<sup>t</sup> of new Do

" 2. 2. 0 less w<sup>t</sup> than the

"old Bells. Quere

"are they mended?

f (in pencil) "Certainly not.

"Oct. 27, 1815

"John Hobson."

For these particulars I must express my thanks to the Rev.  
 Francis Jourdain, Vicar of Ashbourn.

The NINTH Bell is 3 ft. 10 in. in diameter at the mouth, and  
 bears the following legend round the haunch in Roman capitals :—

GLORY (Orn. Fig. 4) BE (Fig. 4) TO (Fig. 4) GOD (Fig. 4)  
 ON (Fig. 4) HIGH (Fig. 4), mark of George Oldfield, Fig. 9  
 (Fig. 4), 1655 (Fig. 4).

Encircling the waist is the fine moulding, Fig. 1.

The following entries contain all further particulars :—

1639.	ffor a Gudgeon & 4 wedges for 3 <sup>d</sup> bell & carpent: wages about y <sup>e</sup> 5 Bell & Iron work about y <sup>e</sup> same bell.....	0	4	4
1655.	Itm Paid To Mr Ouldfeild of Nottingham for new castinge the fifth Bell & for overweight.....	21	07	00



	Itm for carriage of it to Nott <sup>m</sup> & back again two nights laying there.....	01 : 04 : 00
	Itm Churchwardens charges at casting of it.....	00 : 10 : 00
	Itm to George Ragge for hanging the Belle .....	05 : 04 : 06
	Itm to Edward Daft for Iron worke.....	02 : 01 : 00
	Itm for old wood that lined two yokes and for Saweing them .....	00 : 08 : 00
	Itm for helpe to gett up the Bell.....	00 : 05 : 6
	Itm for a piece of wood that made two yokes.....	00 : 06 : 8
	Itm to John Page for cotters and bands.....	00 : 02 : 4
	Itm to Mr Ouldfield for casting 1 pare brasses & for carriage of 1 pare to Nottingham .....	00 : 17 : 0
1659.	to Robert Smalley ffor borde and to Edward Carver ffor wood ffor the 3 <sup>d</sup> and 5 <sup>th</sup> bell wheels by bill .....	01 09 07
	To Edward Daft for materials about the 3 <sup>d</sup> and 5 <sup>th</sup> bell wheels by bill.....	00 14 01
1670.	(In Josiah Wheeldon's bill) for filinge two Goodgins for the fivfth Bell & fittinge them for y <sup>e</sup> Brasses .....	00=02=06

Tradition says this was one of the bells brought from Beauchieff Abbey at the Dissolution, but this is very doubtful.

The TENOR Bell is a remarkably fine-toned one, measuring 4 ft. 3 in. across the mouth. It is traditionally asserted to have been the treble of the six at Dale Abbey before the Dissolution; but as the Dale bells weighed 47 cwt., and this alone weighs 32 cwt., this seems absurd. It bears the following legend, in old black letter, in one line round the haunch:—

(Shield, Fig. 15) **Trinitate sc̄a fiat hec campana**  
(Crown, Fig. 14) **beata** (May this bell be blessed by the Holy Trinity).

The same legend, in different order of words, occurs on the sixth bell. The initial of the first word is engraved in Fig. 7.

As the Tenor is of fourteenth or fifteenth century date, I am unable to say where, or by whom, it was founded, the records not extending so far back. The following charges for repairs, &c., occur in the accounts:—

1623	Itm to Thomas Pegg for mending the great bell .....	0 0 0
1630	Itm for trussing the Great Bell and mending the wheele..	1 3 2
1633	pd John Ragge for a gudging for great Bell 14d	
1635	ffor mendin y <sup>e</sup> great bell's claper .....	0 2 6

1640	To Mr Ragg for his work & his mens about a new yoak for y <sup>e</sup> 3 <sup>d</sup> & 6 <sup>t</sup> Bell.....	1	0	6
	To ffrierson for Iron Work about y <sup>e</sup> sayd worke .....	1	3	0
	ffor fetchinge y <sup>e</sup> wood wch made y <sup>e</sup> great Bell yoake from Marton (Markeaton) & for help to draw it up into steaple & neales .....	0	4	0
	ffor mendinge y <sup>e</sup> great Bell-wheele.....	0	2	8
1670	(In Josiah Wheeldon's bill)			
	for peicinge y <sup>e</sup> great Bell Clapper .....	00=06=00		
	for Lainge more Iron uppon y <sup>e</sup> great Bell Clapper to make it Heavier .....	00=03=06		
1675-7	To Rodger Wheldon for mending y <sup>e</sup> great Bell Clapper..	00=02=06		
1680-1	The Great Bell wheele 1 <sup>l</sup> 8 .....	1	8	0

It was also rehung in 1620—see particulars under the fifth bell—and was “quartered,” together with the eighth, in 1678.

The entries relating to repairs to the bells and bell-frames, both in the Accounts and Books of Orders, are very numerous. The following are some of the most interesting :—

“ 4<sup>th</sup> May 1628.

“ Memorand it is agreede the daie & yere above written that the church-wardens of All S<sup>ts</sup> shall get fforward w<sup>th</sup> the repaire of the Leads at the Top of the Steeple & that timber for the repaire of the fframe of the Bells shall be p<sup>v</sup>ided for & the church repared And that the sessm<sup>t</sup> by the gen<sup>r</sup>al consent of the saide p<sup>is</sup>he w<sup>ch</sup> was formerly made shalbe gathered by the now churchwardens for & towards the repares aforesaid the one half to be paid pse<sup>t</sup>ly & the other half after the leads of the said steeple shalbe repared.”

Copy of a letter from George Oldfield, 1670 :—

“ Nottingham Octo 22

“ Mr Worden my kind love and Respects

“ pesented this is to give you accompt

“ of the charge for the Brasses\* and als

“ which you sent from your church

“ the 5 pare of ould brasses wayed 0—2....

“ the 5 pare new brasses wayed —0—2....

“ the casting the ould comg to —1— ...

“ the new mettelle aded comg to —0—1....

(part is torn off here)

2—6..[1]

“ this from your friend Geo. Old[field].”

This is endorsed :—

This for Mr Worden

Churchwarden of

All Sants in

Derby.

\* “Brasses” are the sockets in which the axles or “gudgeons” of the bell work.

There is also a most interesting bill for repairs done to the different bells in 1670, by one Josiah Wheeldon, which we give in full :—

Josiah Wheeldon his Bill for his worke donne at ye ffa August y<sup>e</sup> 8th 1670.  
By Josiah Wheeldon

	£	s.	d.
Imp <sup>s</sup> for six Cotters* . . . . .	00	00	06
for eight Cotters . . . . .	00	00	08
for Irone wayinge five pounds . . . . .	00	01	08
for five daies worke uppon their own Iron . . . . .	00	12	06
for pinns and plates weighinge 7 <sup>lb</sup> & a halfe . . . . .	00	02	06
for a payre of Clirie weighinge one stone . . . . .	00	04	08
for alteringe pinnes . . . . .	00	00	04
for foure Cotters . . . . .	00	00	04
for alteringe more Irons . . . . .	00	00	04
for nailes fatcht of daniel wagstaffe . . . . .	00	02	04
for Irone for y <sup>e</sup> 3 <sup>d</sup> Bell weighinge 12 pounds . . . . .	00	04	04
for one River and 4 Cotters . . . . .	00	01	00
for makinge y <sup>e</sup> Clock hammer . . . . .	00	04	00
for a staple and layinge Iron of a pine . . . . .	00	00	08
for a goodgin pinn weighinge two pounds . . . . .	00	00	08
for a Cannon staple weighinge 7 <sup>lb</sup> . . . . .	00	02	04
for peicinge pinns & layinge on Iron . . . . .	00	00	04
for peicinge a Cannon Staple and laying on of Iron . . . . .	00	00	06
for 20 Cotters . . . . .	00	01	08
for three Verrills . . . . .	00	00	06
for ye ould little Bell Irons mendinge . . . . .	00	01	00
for eight Ringes . . . . .	00	01	04
for mendinge a staple for y <sup>e</sup> 2 <sup>d</sup> Bell . . . . .	00	00	04
for filinge two Goodgings for the fivth Bell, and fittinge them for ye Brasses . . . . .	00	02	06
for two staples weighinge 7 <sup>lb</sup> . . . . .	00	02	04
for six Cotters . . . . .	00	00	06
for alteringe two pinns . . . . .	00	00	02
for peicinge ye great Bell Clapper . . . . .	00	06	00
for Lainge more Iron uppon ye great Bell Clapper to make it Heavier . . . . .	00	03	06
for Bushinge three Roulers and one pinn . . . . .	00	01	04
for foure staples & Braggs . . . . .	00	01	02
for six verrills & two pinns making longer . . . . .	00	01	06
	£	s.	d.
	03	03	08

\* A Cotter is a small strip of iron put through a rod to prevent a nut coming off. The term is still in use.

These two bills were passed at a parish meeting shortly after, of which the following is the minute :—

Oct. 26, 1670. At a parish meeting it is ordered *inter alia*—

- “ And alsoe pay : 2<sup>l</sup> : 6<sup>s</sup> : 1<sup>d</sup> to Mr Oldfeild  
 “ for Casting Brasses for y<sup>e</sup> old Bells  
 “ And alsoe pay : 3<sup>l</sup> : 3<sup>s</sup> : 8<sup>d</sup> to Josyah  
 “ Wheeldon for Iron worke about y<sup>e</sup> old Belles  
 “ And alsoe pay to Joseph Hall x x x  
 “ Carpenter for worke in removing  
 “ and altering y<sup>e</sup> old Bell frames  
 “ 4<sup>l</sup> : 10<sup>s</sup> : 0<sup>d</sup> & x<sup>s</sup> to George Blagrove  
 “ for drincke for y<sup>e</sup> workmen.”

In the Accounts for 1671-2, these are entered as follows :—

“ paid Josiah Wheeldou for worke .....	03—03—08
“ paid Mr Oldfield .....	02—06—01
“ paid Joseph Hall for work .....	04—10—00
“ Pd George Blagrove for drinke by a parish order .....	00—10—00
also “ Spent w <sup>th</sup> Mr. Oldfield .....	00—01—00

From the Accounts :—

1631	Itm for mending the Gudgion of a bell .....	0—0—6
1632	It p <sup>d</sup> Ragg & one to help him to trusse y <sup>e</sup> bells .....	0   3   6
	It for a clapp [clapper] mending .....	0   2   6
1633	p <sup>d</sup> Will Turner for 5 Bell yokes w <sup>ch</sup> ly in y <sup>e</sup> belfry .....	00   15   0
1635	Paid ffrirson for wedges & cotters about bells at sizes ..	0   1   3
1636	To Job Frearson for mend y <sup>e</sup> Bell claper .....	0   4   0
1647	It to Edward Daft for mending a clapper & a chyme hamer .....	0   4   6
	It to John Rowe for a Joyst & borde wh: is about the belles .....	0   4   5
1664	It pd John Jaques p bill for worke about y <sup>e</sup> bells .....	00—13—03
1670-1	Josiah Wheeldon for a new Bauldricke * .....	0 = 2 = 0
	To Josiah Wheeldon for makeinge a clapper .....	0 = 4 = 0
	ffor leather to line the Baudrick of the Bells .....	0 = 3 = 0
1671-2	for leather to line the the (sic) belis and bawdrick .....	00—05—00
	for cotters and rollers for the bells .....	00—01—04
1677-8	To Jno Ragg for 2 Brasses for Bells .....	00 : 11 : 6
16;8-9	p <sup>d</sup> for the exchange of 2 Brasses for the bells .....	0   6   10
	p <sup>d</sup> the Sexton for 1ether for the bells .....	0   0   8
	Alowd John Rag to give with fframes .....	0   0   4
	p <sup>d</sup> the Sexton for 1ether for the Baltrix .....	0   1   0
1683-4	p <sup>d</sup> Samuel Roberts for a Gugion for a Bell .....	00 : 02 : 06
	paid John Ragg for Leather and to other workmen to take up y <sup>e</sup> bells .....	0   3   6

Bells cannot be rung without ropes, consequently we find many records relating to them :—

- Aug. 24, 1653. “The Churchwardens are ordered to pay unto Mr  
 “ Thomas Greaves for A bell rope & A padlock formerly Delivered for  
 “ y<sup>e</sup> use of this p<sup>r</sup>ish xis.”

\* The Bauldrick was a leather thong by which the clapper was suspended from a staple in the crown of the bell. It has since been superseded by a wooden block.

Accounts for 1654. Itm to Mr. Greaves for a bellrope . . . . . 0—10—00

Att A parish meeting y<sup>e</sup> 9th Day of May: 1663

“Itt is ordered that George Blagrave shall have fto' Easter Day  
“twenty shillings p Ann' to fynde Bell Ropes payable by y<sup>e</sup> Church-  
“wardens.”

Nov. 25 1718 “Ordered that Jacob Hall shall have the summe o:  
“Thirty Shillings allowed & paid to him for Bell Ropes for the Ten  
“Bells to be paid yearely and the time to begin at our Lady's day next,  
“and the said Jacob Hall is to get them made well and substantially.”

In the Accounts :—

1631	Itm for one Belrope allowed by the yeare . . . . .	0—5—0
1632	It given G. Blagrave to buy a bell-rope . . . . .	0   0   5   0
1633	p <sup>d</sup> Clem: Spicer for a bell rope . . . . .	00   06   8

A charge for a bell rope occurs for many successive years.

1647	It for a bellroape & houre glass . . . . .	0—11—0
1657	fior Ropes for the Bells and a Shovell In Snow ty <sup>me</sup> . . . . .	00   17   0
1659	To Robert Burne ffor bell Ropes . . . . .	00   13   00
1664	It p <sup>d</sup> George Blagrave for bellropes (as per order) . . . . .	01—00—00

This entry occurs for several years.

In 1672, Economy appears to have been the order of the day, since we find—

	pd for 3 new bellropes and peeing 2 old ones . . . . .	—00—14—00
1676-7	To Will Jelsh for 6 Bell Ropes . . . . .	01=01=08
1678-9	pd for 10 Bell Ropes waying 57 pownd . . . . .	1   8   6
1685-6	Paide for a sett of Bell Ropes and a clock rope . . . . .	1   14   6
1695-6	Jacob Bourne for Bell ropes . . . . .	01 : 03 : 06

Some curious miscellaneous entries occur, of which we select a few :

1627	Itm for powder and shott to kill pigions in the church . . . . .	0   0   7½
1631	Itm for stopping the pigeons out of church ( <i>i.e</i> the Tower) . . . . .	0—1—0
1633	pd Blagrave for keeping out pigeons . . . . .	00   01   0
1646	It for 1 gallon of sack of Ringing in Mr. Hearvey . . . . .	0 6—0
1664	It p <sup>d</sup> Rich: Sheapard for getting clods out of y <sup>e</sup> bell-house . . . . .	00—01—00
1680-1	To Alexander Jud for Edword Marshall for taking down Bell and hanging it up againe and mending the turnegates . . . . .	0   11   4
	for wire for the Chimes and shooting the Ropes ( <i>i.e.</i> through the floors) . . . . .	00:   03:   06
1685-6	for Ale at taking up a bell . . . . .	0—0—6
1690-1	p <sup>d</sup> Elias Grice for poynting ow <sup>r</sup> y <sup>e</sup> Bellhouse door . . . . .	0—2—0
1707	For casting the Chime Weight . . . . .	0   6   6

There are many interesting particulars of the Clock and Chimes from 1510 upwards, which we hope to enter into in a future article.

It was the custom at All Saints' to ring a bell at 5 o'clock in the morning, and another at 8 o'clock in the evening. The former was intended to rouse the people from their beds, in order that they might get to work punctually—at least such is the received account. We are, however, inclined to think it was the sole relic of the early mass of the Trinity Guild, which, before the "Reformation," was sung at that early hour. We say "was," because this bell is now discontinued. A yearly allowance was made to the sexton for candles on dark mornings.

The eight o'clock is still rung nightly; it goes by the name of the Curfew, but is probably a relic of the time when All Saints' was a Collegiate Church.

At a parish meeting, held Nov. 6th, 1663, it was agreed:—

"that George Blgrave shall have of the Parish twentie shillings for the  
"ringing of the eight a Clock bell & five a Clock bell for the year past  
"and also to have twentie shillings at next ladie daie and be payed also  
"after ladie daie next ffourtie shillings p Ann at March (?) & Ladiedaie."

May the 4th, 1664 "At a p'ish meeting

"It to George Blgrave w<sup>ch</sup> was due to him 'at Ladie day

"last by order ..... 2—00—00."

In the accounts:—

(1620)	December 20	Paid to Richard Baggelow clark for candles to ring the 5 a clock bell ..	..	2	6
1634	Itt to John Parker for 6 lbs of Candles for George Blgrave .....	00	02	6	
1647	It for half a dozen of candles for George Blgrave.....	0	3	6	
1664	It pd Blgrave for ringing y <sup>e</sup> 5 & 8 of clock bell. ....	01	00	00	
	It to Blgrave for ringing 5 & 8 a clock bell.....	02	00	00	
1665	ffor Ringing 5 & 8 a cloacke bell .....	01	00	00	

These last entries are repeated for many years.

We may be sure that such a fine ring of bells would be heard on every public occasion, and the entries in the accounts compose quite a chronological series of historical events.

The following are instances:—

1624	Itm for ringing at the newes of the contract w <sup>th</sup> ffrance ..	0	1	0
1630	Itm paid for ringing at the Birth of the prince (after- wards Charles II.).....	0	6	8
1633	pd for ringing at y <sup>e</sup> birth of y <sup>e</sup> Duke of Yorke (afterwards James II.).....	00	05	0
1641	ffor ringing for joy at y <sup>e</sup> peace.....	0	6	8
1642-3	Sep 16 To Georg Blag: for Ringing for y <sup>e</sup> Kinge (Battle of Edgehill) .....	0	13	4

1647	It for Ringing on a thanksgiving for Ireland by Mr Mayors appoyntment .....	0—6—8
1649	It for Ringing for a Victory in Ireland.....	0—5—0
1659	To the Ringers ffor Ringing the 15 <sup>th</sup> and 16 <sup>th</sup> and the 24 <sup>th</sup> and 25 <sup>th</sup> of feb: ffor the Lord. H Court parlia- ment (Dissolution of Parliament) and Sityss.uniting..	01   00   00
1660	It Gave George Blagrave for ringing at y <sup>e</sup> proclaiminge the Kinge .....	00—10—00
	May 24 Gave y <sup>e</sup> ringers 10 <sup>s</sup> May 29 <sup>th</sup> gave them more..	01—00—00
	It Gave y <sup>e</sup> ringers at setting up y <sup>e</sup> Kinges Armes .....	00—05—00
1666	Pd Ringers for victory at seay.....	00 2 6
1667	It Mr Major's order for ringing 7 <sup>th</sup> June for sea victory ..	00 : 03 : 00
	It for newes of a victory 2 August at sea.....	00 : 03 : 00
	It Ringers, for a thanksgiving 23 <sup>rd</sup> August. ....	00 : 10 : 00
1670-1	ffor Ringinge Coronation Day .....	50=10=0
1673	ffor Ringeing for agreem <sup>t</sup> w <sup>h</sup> y <sup>e</sup> Dutch .....	00—05—00
1683-4	Given John Ragg for Ringing on y <sup>e</sup> Thanksgiving Day (for failure of Rye House Plot) .....	00 : 10 : 00
1685-6	Given y <sup>e</sup> Ringers at the rout of y <sup>e</sup> Rebels in y <sup>e</sup> West (Battle of Sedgmoor) .....	0   5   0
	Given them more at y <sup>e</sup> taking of m .....	0   16   0
	Given y <sup>e</sup> Ringers on y <sup>e</sup> day of Thanksgiving.....	0   10   0
1688-9	pd ffor Ringing upon the happy newes of the Birth of the Prince of Wales by Mr Mayor's order (James Stuart, "The Pretender") .....	00—05—00
	pd the Ringers when P was proclaimed King (William III.).....	00—05—00
1689-90	At y <sup>e</sup> birth of y <sup>e</sup> prince of Denmark.....	0   10   0
	Pd to John Ragg for ringeinge At y <sup>e</sup> Corowneatione Day .....	0   5   0
	Pd for wringing y <sup>e</sup> first Corowneation Day .....	0   10   0
1690-1	pd for ringing for y <sup>e</sup> joyfull newes out of Ireland (Paci- fication of Limerick, Battle of the Boyne).....	0—5—0
1694-5	Pd for wringing at the Queen's Funerall.....	00   10   0
1695-6	pd him (John Ragg) for Ringing the taking Namure ..	00 : 08 : 6

The bells were also rung on the capture of the Spanish Fleet in Vigo Bay, 1702; at the news of the Battle of Blenheim, 1704; at the Capture of Barcelona, 1705; at the taking of Douay, 1710, etc. The truly Protestant festival of the Fifth of November, of course, occurs, from 1623; also the King's Birthday, the 29th of May, and S. George's Day, April 23rd. The Bishop's and Arch-deacon's visitations are also duly recorded by the payments to the Sexton and Ringers:—

1620.	Septemb' 5	Paid to the ringers for ringing at my L <sup>d</sup> Bushops coming to visit & i e .....	..   5   8
	June 8.	Paid for ringing at Mr Chanclors coming to towne the some of .....	..   2   —
1623	Itm for ringing the sixth Bell * the 5 <sup>th</sup> of November.....	0   2   0	
1630	Itm paid for ringing twice for the Bishop .....	0   4   4	
1647	It for Ringing the 5 <sup>th</sup> of Novemb .....	0—6—8	
	It for mending a bell gudgeon broken that day .....	0—3—0	

\* This is the present Tenor bell.

1662	Item To George Blgrave for ringinge the 23 of April 29 <sup>th</sup> of May .....	00 : 10 : 0
	Item To George Blgrave for ringinge the 5 <sup>th</sup> of November .....	00 : 10 : 0
1673	pd for Ringeing on y <sup>e</sup> 5 <sup>th</sup> of 9 ber .....	00—10—00
	pd for Ringeing y <sup>e</sup> Bishop in towne .....	00—10—00
1685-6	paide to John Ragg for Ringing on the Kings Birthday .....	0— 5— 0
1688-9	for Ringers on the Kings Birthday by Mr Mayors order .....	00—05—00
1693-4	for wringing at y <sup>e</sup> bishops coming .....	—   5   —
	pd for ringing at y <sup>e</sup> polle and 29 <sup>th</sup> May .....	00   13   —

The annual perambulation of the parish boundaries is duly notified by the entries in the accounts. I quote a few :—

1631	Itm at the perambulation for ringing .. .. .	0	1	6
1640	ffor Ringinge at pambon .. .. .	0	1	6
1680-1	Ringinge the Procession weeke .. .. .	0	3	4
1689-90	Pd John Ragg for Ringing y <sup>e</sup> 29 <sup>th</sup> of May and att y <sup>e</sup> prosessioning .. .. .	0	13	4

From the entries in the Books of Orders and the accounts, we gather that at one time the ringing loft was on a level with the sill of the great West window, instead of being higher up the Tower as at present, and that it was separated from the gallery by an iron railing. It appears, however, to have been a nuisance, etc., as in 1635 is the following item :—

Paid at y<sup>e</sup> Surrogates Court being psented for y<sup>e</sup> Bellhouse . . . . . | 0 | 1 | 6  
and a few years afterwards it was removed.

The following are the entries relating to it :—

1640	ffor iron ikes betwixt Sutton's loft and Bellhouse .. .. .	0	2	8
1657	P <sup>d</sup> Woodcock & others for stuff and workman shipp about a floor over the ringing loft .. .. .	02	01	05
1664	It for making a paire of Staires and other worke in y <sup>e</sup> bell house .. .. .	02	04	00
Sept. 11	1665 "At a pish meeting by the pishioners of the pish of "All Sts in Derby It is ordered that the bords of the middle loft where "the now ring be taken upp and an account of the bords bee entered "& that there be noo ringing but upon the nethermos <sup>t</sup> loft where they "anciently used to Ring."			
1666	for takeinge downe y <sup>e</sup> Ringers loft .. .. .	00—	1—	6
1672-3	p <sup>d</sup> to y <sup>e</sup> Ringers according to an agreem <sup>t</sup> made with them to set up a new loft in y <sup>e</sup> Steeple the sum of .. .. .	05—	00—	00
1690-1	p <sup>d</sup> Elias Grice for poynting ow <sup>r</sup> y <sup>e</sup> Bellhouse door ..	0—	2—	0

It still remains to give what is recorded of the Sexton, who is the guardian of the bells—

1620 October 1 "Paid to George Blgrave for a quarters  
"wages 25/8 wh<sup>ch</sup> in the whole yeare for keeping the bells clock  
"and chimes comes to 5<sup>li</sup> .. .. . | 5 | - | -



May 30 1635 Ordered *inter alia*

"Itm that George Blaggrave shall presently give to the now Churchwardens a particular of his demands for keeping the clock bells, and all other business he doth and shall p'forme in o<sup>r</sup> about the Church and thereuppon an agreement is to be made by the parishioners at a general meeting."

April 15 1637 "It is this day agreed uppon att a parish meeting that the Churchwardens of this parish shall pay to George Blaggrave five markes in discharge of all such money in his care.....  
 ".....parish..... diall and have of the outside of the steeple  
 "..... thereof he said Blaggrave having undertaken  
 "to maintain a register .....require during his life.  
 ".....t a pish meeting y<sup>e</sup> 5 June 1637  
 ".....ings following are agreed on  
 ".....gred that George Blaggrave  
 (torn off).... "nothings for making y<sup>e</sup> churche  
 ".....offrings but as it is a worke  
 ".....y hee shall for charity make y<sup>e</sup> dore  
 ".....agreed that hee shall have 5<sup>s</sup> 6  
 ".....buy a bell rope p annum  
 "3<sup>d</sup> He shall have for ringing at a buriall  
 "5s of y<sup>e</sup> better sort of p'ishioners and 3<sup>s</sup> 4<sup>d</sup>  
 "of y<sup>e</sup> porer"

Sept. 11 1665 "And it is further ordered that George Blaggrave hath care to keep the chimes in order & constantly going at the usuall houres & that he take care to ring the eight a clocke bell diligently in time everyday in the weeke except the Lords day & that George Blaggrave suffer & assist young men & boys to Ring every Saturday at night & on any holyday even at seven of the clock."

August 27 1694 "Whereas itt appears by y<sup>e</sup> late officers Accounts that they have allowed to the Sexton and Clarke for ringing oute and buriall off paupers Itt is therefore ordered this day that by reason the Clerke and Sexton are excused from payment to y<sup>e</sup> Church and poore that they in case of paupers performe theire offices gratis."

June 12 1704 "It is also ordered that Henry Goulding shall pay John Ragg sexton fferty shillings for six years sallary oweing last Easter for finding oyle and wire for the Chimes and other necessarys."

In the Ringing Chamber are the following records of peals rung on these bells :—

On Tuesday 15th Feb 1763.....Peal of Grandsire Tripples of 5040 was compleated in three hours seven minutes and forty eight seconds by a Society of Youths from nineteen to under twenty two years of

age after six months practice without the assistance of a Tutor; the said Peal not known to have been completed here before: performed by

WILLIAM BROWN	JOHN WRIGHT	JOHN FARNSWORTH
THOMAS COPE	THOMAS DUDLEY	and
JOHN STONE	JOHN CHATTERTON	ISAAC BRETNALL.

SAMUEL FOX }  
 GEORGE RICHARDSON } Churchwardens.

JOSEPH FROST Sexton

Monday Jan 24 1805, Holts Peal of Grandsire Tripples consisting of 5040 Changes was completed here in the most masterly stile in three hours and fifty five minutes by the Society of Change Ringers of this Town whose names are as follows

RICH. WARD Treble	CALEB COCKAYNE 4	JOHN SILLS 7th	} Tenor
CHA <sup>S</sup> HARLOW 2nd	LUKE SHARP 5th	SAM <sup>L</sup> JOHNSON	
JOSEPH FORD 3rd	EDW <sup>D</sup> WOODWARD 6th	WILL <sup>M</sup> REESBY	

JOHN CHATTERTON }  
 WILLIAM HUBBALL } Churchwardens

WILLM CUBLEY Clerk and Sexton.

On a board—

SATURDAY

MARCH 18 1826

Was Rung by the Derby Society an Abstract of A Peal of Bob Major Containing 5040 Changes in three hours and 45 Minutes Never attempted here before. Names as follows—

Treble THOMAS STUBBS . . . .	5th RICHARD REDGATE ..
2nd JOHN SILLS JU <sup>R</sup> . . . .	6th W <sup>M</sup> BROCKLESBY . . .
3rd JOHN HOWE . . . . .	7th JOSEPH FORD . . . . .
4th THOMAS HOWE . . . . .	Tenor JOHN SILLS SE <sup>R</sup> . . .

JN<sup>O</sup> HARRISON SEXTON

On Tuesday Feb<sup>y</sup> 23<sup>rd</sup> 1830 the first Peal of Grandsire Catons rung by a Derby Society of Change Ringers containing 5093 changes was completed

here in three hours and forty two minutes being the greatest extent of changes ever rung on these Bells.

JOSEPH HARRISON Treble  
 WILLIAM PARKER 2nd  
 JOSEPH FORD .....3rd  
 RICHARD REDGATE 4th  
 THOMAS STUBBS .. 5th  
 JOHN HOWE ..... 6th

LUKE SHARP... ..7th  
 M BROCKLESBY... ..8th  
 THOMAS HOWE.....9th  
 GEORGE BATEMAN }  
 and } Tenor  
 JN<sup>O</sup> HARRISON JUN<sup>R</sup> }

WILLIAM ABBOTT }  
 THOMAS HACKETT } Churchwardens

JOHN HARRISON SEN<sup>R</sup> SEXTON

In conclusion, it is to be remembered that few churches can produce such a complete series of books and papers as those preserved at All Saints', through the care of successive churchwardens. Most churches have none at all; and if by any chance a few have escaped destruction, they may often be found lying about loose in a chest without locks, affording a ready means of lighting fires, &c. It is owing to their value, when complete, that I have been so diffuse in this case, and must therefore apologise if successive entries have seemed wearisome.

My thanks are due to the present Churchwardens of All Saints', Messrs. Husband and Cooling, for the kind way in which they have facilitated my researches by allowing me access to the books and papers under their care, and also to my friend, Mr. J. Charles Cox, for much valuable assistance in deciphering the earlie records.

I must also mention the kind courtesy of the Sexton, Mr. Thomas Harrison, in allowing me access to the bells themselves on numerous occasions.

As has been previously mentioned, I hope to be able to submit to the Society on a future occasion the equally interesting history of the Clock and Chimes.

A List of the "Alehouses, Innes, and  
Tabernes," in Derbyshire in the Year 1577.

TRANSCRIBED FROM THE DOMESTIC STATE PAPERS  
(ELIZABETH, VOL 118, NO. 25).

BY W. H. HART, F.S.A.

**M**Y moost bunden dutie unto your Right honorable  
Lordshippis humblye remembred pleasseth hit your  
Right honorable Lordshippes accordyng to your  
commandement I have herewyth sent the nowmber and namys  
of all such as kepe any alehowsis Innys and Taverns within this  
Countie of Derby wherof many are very poore. And so  
praye God long to prosper your Right honorable lordshipp  
with long lyffe and felycyty.

At my poore howse Sutton the xv<sup>th</sup> of this November 1577.

Humblye at your honors  
commandement.

Francis Leek.

*(Addressed)*

To the Right honorable  
Lordes my very good  
Lordes of the Quene's  
Maiesties moost honorable  
privie Councell.

*(In dorso).*

15 Novembris 1577.

S<sup>r</sup> Fra: Leake certifieng the number of Alehouses Innes &  
Tavernes in the County of Darby.

DERBIESHIRE. The Certyfycat of the namys of all such as do kepe Taverns Innys and Ale Howsys within the Countie of Derby made by Sir Francis Leek knyght Justice of Peasse and Custos Rotulorum within the said Countie And other the Quene's Majesties Justices of Peasse there according to the letters of her heighnesse most honorable privie Councill to them in that behallff directed.

HUNDREDUM DE SCARSDALE IN THE SAID COUNTIE.

CHESTERFELD.—Raffe Clarke, Vyntner and Inkeper. Richard Hardman, Raffe Penyston, Philipp Bonar, Thomas Lansell, Godfrey Platt, Ric. Stapleforth, Peter Whyte, Philipp Huth, Thomas Ingman, Edward Stere, George Ashe, sen<sup>r</sup>, George Ashe, jun<sup>r</sup>, Henry Dycons, Avereŷ Cley, Ric. Cade, John Hadsell, Laurans Newton, Robert Penyston, Raffe Helowe, Thomas Heathcote, William Watkynson, Thomas Fletcher, Thomas Boswell, George Morton, Robert Cade, John Dobbe, Nicholas Shersham, Ric. Wodwarde, George Calton, Thomas Shawe, Stephen Roger, Thomas Forde, Ric. Hancock, William Penystonne, Thomas Lane, John Wilson dyer, Peter Plughmon, Stephen Lee, Roland Bowne, William Beler, Thomas Stephenson, Peter Whytacars, George Walker, Ric. Newton, Uxor Partrick, Thomas Dowre, William Biddell, Uxor Willey, Thomas Heathcote mercer, John Bundell, Raffe Heathcote esq<sup>re</sup>, John Heyne, Robert Kirke, Ingram Cragell, Ric. Spawforth, Henry Harryson, Charles Calmer, Ric. Palmer, William Stubbing, Ric. Fox, Peter Holden, Thomas Coker, Raffe Blackwell, Robert Burroes, Jamys Bretlowe, William Silkstone, William Cade, John Lane. Alehowsys lxxvij.

HEIGHAM.—William Newton, William Prestwich. Alhowsis ij.

FOWNFELD (? Winfield) & OKTHORPE.—William Motley, William Oston. Alhowsys ij.

STENSBIE & HEATHE.—John Smowte, John Ferneley, Nicholas Smowte, George Hunt, Arthur Fretwell, Richard Bridd, John Huntynden, Ric. Ockynfelde, Thomas Harryson, John Sturdye, Robert Tomson. Alehowsys xj.

BOLSOVER. — Vidua Smale, Ric. Wynchester, Michaell Gregory, Richard St<sup>r</sup>, William Abbot, John Smyth, Thomas Mellers, William Boterereth, John Barlowe, William Johnson, Vidua Halam. Alehowsys xj.

CLOWNE.—Robert Doddys, Inkeper. Robert Marples, John Dowson, Nicholas Blyth, Ric. Hanley. Alehowsys iiij.

SUTTON & DUCKMONTON.—Alban Leeke, John Lyttlewodd, John Weler. Alehowsys iiij.

ALFERTON.—William Teillier, Inkeper, John Woode, Ric. Teiler, John Warsopp, William Duffeld, Ric. Frecley, William Barn, John Botte, Henry Smyth, Ric. Horner, Raffe Horley. Alehowsys x.

STRETTON.—Thomas Symson, Olyver Cooke, Mylis Pardlowe, Roger Hobby—Alehowsys iiij.

HOUNSFELD.—William Craven, Elizabeth Smyth. Alehowsis ij.

ECKINGTON.—Henry Savage, vyntner, John Ince, Thomas Marples, Henry Wadsworth, John Rawlenson, Edmund Johnson, William Lynley, Vidua Roodes, John Smyth. Alehowsis viij.

PLESLEY.—Henry Halam, Thomas Balme, Richard Gregory, Stephen Dare, Roger Copley. Alehowsis v.

LANGWYTH.—Robert Pawson, Martyn Marples. Alehowsis ij.

SHERBROK.—William Heath, Nicholas Symson, Thomas Marshe, William Noble. Alehowsis iiij.

DRONFELDE.—William Calton, William Crok, James Holl, Robert Cartlege, Uxor Jac. Grenvis, William North, Robert Mason, Thomas Barker, William Jencks, Henry Newbold, Margaret Newbold, Thomas Wright, Robert Boldam. Alehowsis xiiij.

BEIGHTON.—William Rawlinson, John Teilour, Nicholas Yong, George Hobson, Raffe Lee. Alehowsis v.

GLAPWELL & ROWTHORNE. — Reynold Barber, Nicholas Breilsforth, John Grensmythe, John Poynton. Alehowsis iiij.

ELMTON & CRESSWELL.—Thomas Basforth, William Kytchen, Bryan Barker. Alehowsis iiij.

WYNGERWORTH TAPTON & ONSTON. — Philipp Crych. Alehous, j.

SOWTHNORMANTON & PINKSTON.—Hugh Beresford. Alehous j.

TYBSHELFF & OXCROFT.—Thomas Morley, Agnes Innycnt, Charles Aleson, Thomas Reynoldes, Richard Reynoldes. Alehowsis v.

ASHOVER.—Gylis Grenwodd, William Wheatcroft. Alehowsis ij.

MORTON, PILSLEY, & BRAMPTON.—Stephen Wilde, Inne keper. William Reason. Alehous j.

BRAMTON, WALTON, & CALOW.—Robert Boote, Thomas Hobson, Jamys Owty, Jamys Watkynson. Alehowsis iiij.

BRYMERYNGTON & WHITTINGTON.—Jude Kenrick, Thomas William, Uxor Maden, Bryan Coffyn, John Atwodd. Alehowsis v.

STAVELEY.—Thomas Deyne, Thomas Sucker, Uxor Thorpe, Henry Banaster, John Myryshawe, Uxor Lyttelwodd, — Turner, Thomas Jackson, Robert Colier, John Innycnt, Thomas Ermytage, Thomas Key, Thomas Abney, Richard Calton. Alehowsis xiiij.

NORTON.—Christopher Chapmon, Thomas Arom, Edwarde Kirke, John Felde, Thomas Bullock, Charles Benyt, Uxor Blyth, Edward Malam, Uxor Gostilan, William Feyth. Alehowsys x.

KILLOMERSHE, TOTLEY, & DORE.—Thomas Ince, John Grenowe, John Matheman, John Alyn, Nicholas Wilsmyth, William Fryth, Uxor Inkersoll, Arther Baker, Thomas Fayells, Uxor Henley. Alehowsis x.

WHYTWELL.—John Roodes, Peter Machen, Roger Hurst, Alexander Haughton, Uxor Hardwick, Antony Domkin, Robert Mylles, Edward Tuffen, Thomas Baguley. Alehowsis ix.

BLACKWELL.—Rychard Dawson, Richard Mottram, Antony Strutt. Alehowsis iiij.

SCARCLYFF.—John Thorneley, William Barker, Robert Chapmon, William Hay. Alehowsis iiij.

Summa totalis of all the Alehowsis in the hun-

dred of Scarsdale ..... .. ccxxxj.

Item all the vyntners ..... .. ij.

Item all the Innsys .. .. . iiij.

## HUNDREDUM DE ALTO PECCO.

CHAPELL IN LE FRYTH.—Edwarde Moore, Edmund Newall, Edwarde Arnfeld, John Cooke, George Hunter, Edward Meller, William Swyndell, Nicholas Kirke. Alehowsis viij.

HEYFELDE.—Roger Hadfeld, William Hadfeld sen<sup>r</sup>, Ottewell Bowdon, Robert Bowdon, Peter Buresfed, William Hadfeld Jun<sup>r</sup>, Thomas Bowdon. Alehowsis vij.

HOOPE.—Godfrey Morten, John Ermytage, Henry Frost, Nicholas Ashton, Richard Bowman, George Wilson, Ottewell Yellott. Alehowsis vij.

CASTILTON.—Richarde Lea, Rycharde Owtfeld. Alehowsis ij.

EADALL.—Gye Barbar. Alehowse j.

TYDSWELL.—Grace Eare, Vidua Alyn, Vidua Lytton, Vidua Marshall, William Eley, Richard Marshall, George Herodd, Edward Mellor, George Townend, Thomas Ellys, Uxor Robert Hall, John Chapmon. Alehowsis xij.

HATHERSEGE.—John Gryme, Robert Tomasson, Thomas Hall, Thomas Slacke, Thomas Maunsfeld. Alehowsis v.

DARWEND (Derwent Chapel).—George Jackson, John Bramhall, Edward Hall, Jamys Syke. Alehowsis iiij.

GLOSSOPP.—Robert Bothe, Thomas Bothe, Roger Bray, Robert Seele, Thomas Hutchclyff, Edwarde Wagstaff, Henry Wagstaff, Henry Hadfeld, Henry Hadfeld (*sic*), Charlys Wagstaff, Uxor Dowson, William Stafford, Vidua Williemi Ratclyff. Alehowsis xij.

WORMHILL.—Roger Slater, Antony Buxton, Stephen Jackson, Robert Banys. Nicholas Eare. Alehowses v.

DARLEY. William Prowdlove, Thomas Teiler, Robert Typpling, Vidua Wheatcroft. Alehowsis iiij.

ASHFORDE. Nicholas Bothe, Vidua Stonere, Margaret Sheldon. Alehowses iiij.

LONGSDEN.—Vidua Lowe, Stephen Greavis, William Longsdan. Alehowsis iiij.

MONYASHE.—Richard Newton, Roger Nedham, Robert Latham, Uxor Swyndell, Hugh Rogers. Alehowsis v.

WARDLOW.—Henry Wodfeld. Alehowse j.



BAUWELL (Bakewell).—Raffe Jamys, George Johnson, Thomas Slater, Thurstan Hochkynson, John Mycock, Henry North, Randall Henshaw, Philipp Lyndopp, Henry Stafford, William Mye. Alehowsis x.

BASLOWE, BUBNELL & CAL (Calver).—John Boler, Alis Dune, Thomas Otty, Robert Padley. Alehowsis iiij.

EDYNSOR.—John Hall, John Holing, Katheryne Heyward. Alehowsis iiij.

BUXTON.—Nicholas Garlonde, Edward Colier, Inne kepers. William Browne, Henry Dakyn, Raffe Smyth, Nicholas Frost, William Jackson, Renolde Towe, Margery Downy, Christopher Glossopp. Alehowsis viij.

EYAM.—Thomas Garrot. Alehous j.

STONY MYDDELTON.—Thomas Barber, William Hill, Uxor Nicholai Haslam. Alehowsis iiij.

GRYNDELFORTH BRYDGE.—Vidua Thomæ Held. Alehous j.

Summa totalis of all the Alehowsis within the  
hundredth of Peack ..... cx.

Of Inne kepers..... ij.

HUNDREDUM DE KEPINGDON & GRESLEY IN COMITATU  
PRÆDICTO.

GRESLEY.—Richarde Henshaw. Alehous j.

WILSLEY CUM MEMBRIS.—Raffe Hough, William Garlund. Alehowsis ij.

WALTON SUPER TRENT.—John Wetton, Raffe Newall. Alehowsis ij.

LYNTON.—Ellis Stockwell. Alehous j.

TYCKNALL CALKE.—Elizabeth Turner, Thomas Gillam, John Marshall, Richard Smyth, John Cunwey. Alehowsis v.

APPULBYE.—Rychard Warethorne. Alehous j.

INGLEBIE.—Edward Warreyn, Jamys Bowman, Vidua Heyne. Alehowsis iiij.

BRATBIE.—Thomas Belcher, John Swynscow. Alehowsis, ij.

NEWTON SULNEY.—John Hendley, William Colier. Alehowsis ij.

NORMANTON.—Vidua Stephenson. Alehous j.

STANTON JUXTA SWARSTON.—Roger Berisforde. Alehous j.

OSMASTON.—Rychard Rutter. Alehous j.

-CHILCOT.—Thomas Alyn. Alehous j.

CROXALL & EDINGALL.—Richarde Startyn. Alehous j.

STANTON WARDE.—Henry Wetton. Alehous j.

ROSLASTON.—Richard Higges. Alehous j.

CATTON.—Nicholas Danne, John Tomlensen. Alehowsys ij.

LULLINGTON.—William Wotton, Margret Chatwyn. Alehowsys ij.

MEASHAM.—Thomas Beley, Olyver Wildman, William Smyth, Thomas Massye, William Hill, Jamys Nursse, George Mosley. Alehowsis vij.

WYNSELL.—William Goodrich. Alehous j.

STAPNELL.—William Warreyn, Robert Sheperde, Raffe Sewll. Alehowsis iij.

HARTSHORNE.—John Haul. Alehous j.

NEWTON.—John Ratclyff, Hugh Grenald, John Warreyn. Alehowsis iij.

MELBURNE.—John Robynson, John Shevyn, Richard Scott, William Scott, John Aulsopp, John Statham. Alehowsis vj.

CHELASTON.—Hugh Johnson. Alehous j.

SWARSTON.—Thomas Faerbrother. Alehous j.

REPINGDON.—George Smyth, John Marbery, Robert Goddard, Robert Page, Richard Fox, Thomas Wigston, Margret Wigston, John Hunt. Alehowsis viij.

Summa totalis of all the Alehowsis in the hundred  
of Repingdon & Gresley..... lxj.

#### HUNDREDUM DE WIRKSWORTH IN COMITATU PRÆDICTO.

ASHBURNE.—Antony Mesley, a vintner. John Clows, sen<sup>r</sup>, Inne keper. Jarvas Prynce, Thomas Hollis, John Hall, Raffe Birche, Jamys Tyssingten, Robert Strete, Mathew Ansty, Thomas Goodhyn, Raffe Alyn, Richard Halley, Thomas Spaton, Thomas Orme, Robert Robothom, Thomas Clarke, Robert Newton, Edmund Moore, Humfrey Smyth, John Hussen, John Hange-

feld, Roger Sutton, Laurans Hurt, Robert Jaret, John Hennowe, Thomas Halley, John Eaton, Thomas Halley, William Chrichton, John Bloore, Widow Tomson, Widow Fletcher, William Ballidon, John Barker, William Heyward, Raffe Rooper, Nicholas Haughton, Henry Heyward. Alehowsis xxvj.

WIRKESWORTH.—Raffe Twigg, Hugh Haslem, John Osburn, Ellis Wigley, Henry Aspinall, Jamys Bolington, Arthur Bradshaw, Robert Wigley, Richard Pierson, Thomas Harryson, Henry Beighton, William Spencer, Robert Higet, Thomas Bunting, Robert Hilton, William Bunting, William Maddock, Robert Smyth, John Ellyot, Jamys Flynt, John Dee, William Beighton, William Barrat. Alehowsis xvij.

HARTINGTON SOKE.—Ottewel Hatfeld, Arthur Frost, John Latham, Joanne New, John Benyt, John Sligh, Hugh Carder, Hugh Sligh, Henry Chrychlow, Henry Leek, Richard Benyt. Alehowsis xj.

BRASSINGTON.—Humfrey Lund, William Walton, Thomas Tyssington, Widow Tyssington. Alehowsis iiij.

BONSALE.—Raffe Greene, Olyver Ballydon, George Bowm, Elizabeth Holt. Alehowsis iiij.

BRADBURNE.—Roger Foster. Alehous j.

KIRKYRTON.—Roland Heyne, Richard Cokayne. Alehowsis ij.

WENDESLEY.—John Holme. Alehous j.

HOGNASTON.—John Anable. Alehous j.

AETON & AUSLPP (COLD EATON & ALSOP).—Hugh Sterndale, John Owtfeld. Alehous ij.

PERWYCH.—Raffe Auslpp, John Richardson. Alehowsis ij.

BALLIDON.—Raffe Berisford, Nicholas Wall, Henry Cokayne. Alehowsis iiij.

MATLOCK.—Edward Walker, Antony Flynt, Antony Reynshaw, Agnes Flynt, George Smethley, Edward Myllington, John Norman, John Spatmon, Elizabeth Coot. Alehowsis ix.

KNYVETON.—Roger Moore, Roger Mycock. Alehowsis ij.

DETHICKE, TANSLEY & LEA.—William Johnson, Leonard Bacon. Alehowsis ij.

MYDDELTON & CRAMFORD.—John Qurell, Richard Coot. Alehowsis ij.

HOPTON & CARSTON.—John Gell, Margaret Buxton. Alehowsis ij.

MAPULTON THORPE.—Thomas Assendel, Humfry Baguley, Edward Wright. Alehowsis iij.

Summa totalis of all the Alehowsis within the wapp	
or hundred of Wirksworth .....	cx.
Vyntners .....	j.
Innekeepers .....	j.

HUNDREDUM DE APPULTON IN COMITATU PRÆDICTO.

BREILSFORD.—William Chalner, Inne keeper.

BEALPER.—John Bradshaw, Wido Stret, John Gyte, Edmund Andrew, Thomas Smyth. Alehowsis v.

MOGINTON.—William Fryth, Inne keeper.

HEAGE.—Garman Hill, Henry Bunting, John Thornsworth, John Both, William Ellyot, Olyver Chetham, Widow Ashburn. Alehowsis vij.

HOLBROKE.—William Turner. Alehous j.

NORBERY & ROSTON.—Christopher Buddock. Alehous j.

TWYFFORD & STENSON.—Christopher Weyter. Alehous j.

STANLEY & MAPLEY.—Thomas Ellyot, Thomas Heape. Alehowsis ij.

CHADSDEN.—Raffe Brownell, Christopher Daught, Thomas Holingworth, Richard Ferne. Alehowsis iiij.

ETWALL.—John Blackmon, William Loton, William Bate. Alehowsis iij.

FOSTON & SCROPTON.—Hugh Barlowe. Alehous j.

HASILWEDD, TURNDYCH & WYNDLEY.—Richard Key, Nicholas Bromley. Alehowsis ij.

SUDBURY.—John Turner, Nicholas Scot. Inne keepers ij. Thomas Orchard, John Leveaux. Alehowsis ij.

DUFFELD.—Thomas Chalner, Thomas Brounlow, Nicholas Sowter, John Ashenore, John Johnson, William Carver. Alehowsis vj.

BREDSALL.—Rycharde Astell, John Auleley, John Smyth. Alehowsis iij.

HOLLOND.—John Frogott, Rychard Pyckering. Alehowsis ij.

CHURCHBROUGHTON.—William Alsop, Peter Beet. Alehowsis ij.

MYRCASTON.—Thomas Somers, Innkeper.

CUBLEY.—Widow Sander, Robert Baker. Alehowsis ij.

DOVEBRIDGE.—John Plymer, Humfrey Wall. Alehowsis ij.

MARSTON MOUNTGOMERY.—Richard Cowper. Alehous j.

SPONDON.—Henry Lorkene. Alehous j.

YEALDERSLEY.—William Maxten. Alehous j.

BRADLEY.—Humfrey Nedham, Humfrey Smyth. Alehous ij.

ATLOW.—Henry Tomlenson, Richard Cokayn. Alehous ij.

BOILSTON.—Raffe Buddock. Alehous j.

SUTTON.—William Aulcocke, William Browne. Alehous ij.

SHIRLEY & YEALDERSLEY.—Henry Bridgforth. Alehous j.

LONGFORTH.—Margret Bradbent, John Rolston. Alehowsis ij.

HILTON.—John Wilson, Widow Denys. Alehowsis ij.

Summa totalis of all the Alehowsys within the  
hundred of Appulton ..... lxj.

Off all the Innkeepers..... v.

HUNDREDUM DE MORLEYSTONE & LYTCURCH IN COMITATU  
PRÆDICTO.

WELLINGTON.—John Gisburne, John Baker. Alehowsis ij.

PENTRIG & RYPLEY.—William Sainte, Henry Kirland, Thomas Brackshaw, William Lewcock, Jamys Robynson, Robert Wodhous, Thomas Wodthorpe, Vyncent Scowter, Charles Poope, George Fox. Alehowsis x.

ILKESTON.—Widow Gregory, John Hardware, Davie Morgan, Nicholas Banaster, William Walker, Robert Davie, Robert Brentnall, William Etney, John Janny, Jamys Lumas. Alehowsis x.

BREASTON.—Thomas Trowell, Alce Bestwicke. Alehowsis ij.

LANGLEY.—Vidua Meryman, Henry Bullyvann. Alehowsis ij.

MYCKILOVERE. — Thomas Tatam, Rolond Partrige, John Calyce, Nicholas Elnaston, William Hall. Alehowsis v.

EGINTON. — Robert Gyfforde, Thomas Myddleton. Alehowsis ij.

ASTON. — Christopher Shippe, Christopher Bonsall, Thomas Faerbrother. Alehowsis iij.

CODNOR. — Robert Sutton, Hugh Oldfeld, Marke Bolsover, William Bennyt, Thomas Upheton, William Rooper, Hugh Cowper. — Alehowsis vij.

MORLEY & SMALLEY. — John Briggs, Richard Chesshire, Henry Swyfte. Alehowsis iij.

BARRO SUPER TRENT. — John Bowne, Richard Teiler. Alehowsis ij.

CHELASTON. — Hugh Johnson. Alehous j.

FYNDERNE. — John Roome, Wydow Bladon. Alehowsis ij.

CRICH. — Thomas Walker, William Lyttlewodd, Wydow Alsopp, William Wilde, Laurans Chetham. Alehowsis v.

LYTTLEOVER. — William Carter, William Dakyn. Alehowsis ij.

ELVASTON. — Edmund Harryson, John Smedley, Elice Whelpdale, William Hall. Alehowsis iiij.

DENBY. — Vyncent Moore, Richard Worthe, Wydow Horsley. Alehowsis iij.

CLYFTON & COMPTON. — John Yorke, Sander Blunt, William Lake, Edmund Stephen. Alehowsis iiij

EATON (Little Eaton). — Thomas Broune, Rychard Beamont. Alehowsis ij.

ALVASTON & BULTON. — Roger Barker, Nicholas Felloes, Rychard Burgayn. Alehowsis iij.

TYCKNALL. — Robert Wodhous, Francis Cowper, Nicholas Leate. Alehowsis iij.

SAWLEY. — Richard Barrat, John Wotton, Robert Wilson, Edmund Jamys. Alehowsis iiij.

WESTON SUPER TRENT. — Ric. Pawfreyman, John Smyth, Alehowsis ij.

DRACOT. — Robert Martyn, Wydow Cowper. Alehowsis ij.

WESCHALAM. — William Johnson, Gabriell Hollye. Alehowsis ij.

WYLNE & SHARDLOW.—Christopher Plastine, William Wilkynson, Jamys Warde. Alehowsis iij.

STANTON JUXTA DALE.—Laurans Reade, Charles Slater. Alehowsis ij.

Summa totalis of all the alehowsis within the hundred of Morleystone & Lytchurch.....lxxxij.

BURGH OF DERBIE.—Robert Stringer, Thomas Ausop, Vyntners. William Moore, William Johnson, Lawrans Borland, Thomas Warde, William Aspinall, Jamys Kirkland, Edward Smyth. Innholders vij. Alys Sowter, Margery Aderley, John Lout, John Walton, Robert Chaterton, William Edmonson, Christopher Thacker, Henry Eaton, Thomas Ball, John Mylles, William Warde, Joanne Draper, Thomas Normonton, Jamys Beardsley, John Johnson, Margaret Dawson, Ellis Hake, Laurans Brearley, Nicholas Burne, Elizabeth Halam, John Makpeace, Jamys Sligh, Anne Warde, Thomas Sawson, William Barrat, Nicholas Morreis, Antony Bludworth, John Edge, Richard Parkinson, Thomas Cundie, Richard Higgen, Ellys Dunes, Thomas Emlyn, Nicholas Holings, Thomas Norman, William Wandel baker, Thomas Walker, George Crane, Ellys Allyn, Richard Wittrance, Edward Smythe, Charles Green, Thomas Walton, Humfrey Dunyclyff, Thomas Warde, Thomas Halloes, William Fysher, Aden Hanford, Humfrey Heyne, Thomas Haughton, William Lent, Richard Teiler, Henry Smyth, Ellys Gilbert, Robert Potter, Jamys Warde, Rychard Poller, Jamys Stubbles, Elizabeth Harryson, Roger Harwodd, Henry Netham. Alehowsis lxj.

Summa totalis of the Alehowsis in the Towne of Derby .....lxj.

Of the vyntners .....ij.

Of the Innekeepers .....vij.

Summa totalis of alle the Alehowsis within the sead Countie of Derby..... c.  
vij. xxvj.

Off all the vyntners .....	v.
Of all the Inkepers.....	xviiij.

FRANCIS LEEK.

(*In dorso*)

Alhouses Innkepers and vinteners.

15 Novembris 1577.

Derby

Certificate of the Innes & Taverns & Ale-  
houses in the Countye of Derby.



## Notes on the Registers of Morley and Smalley.

BY REV. CHARLES KERRY, VICAR OF MATFEN.

**T**HE oldest Register of MORLEY is of parchment, and is in very fair preservation. The first and second leaves are defective. The Register commences with the following entry:—

“Joyes Cowlisha the daughter of Phillip Cowlishaw and Margery his wyfe was christened the xxii of October 1540.”

“Anno 1544. John Shaw and Margery Rickman were married the xxviiij day of May in the same yeare.”

The next entry records the baptism of Christopher Shaw, June 2nd. This family is still extant in Morley.

The following entry, hardly legible, is, unfortunately, defective, the latter part having been torn away with the bottom of the second leaf:—

“Item the xxvii day of August in ”

“y<sup>e</sup> yeare above said ”

“Katherin Babington ”

“wife of T . . . . . ”

This relates to the interment of the daughter of Sir Henry Sacheverell, Kt., and wife of Thomas Babington. Her beautiful recumbent effigy lies by the north wall of the north aisle. She died the 23rd of August, 1544.

“Item in the yeare of our Lord God 1548 the xxviiij day of March Dame Isabell Sacheverill was buried ”

She was the first wife of Sir Henry, whose brass memorial lies under the arch on the north side of the altar, and daughter of Sir John Montgomery, of Cubley. In eight more months the worthy Knight re-marries.—

“Item the xxviii day of November the same yeare  
“(1548) was S<sup>r</sup> Henry Sacheverill Knight and Dame  
“Margery Holforde lady Holford maryed.”

“Item Isabell Allsopp ye wife of Thomas Allsoppe was  
“buried the xxiiij day of January the same yeare.”

“1549 M<sup>r</sup> Robert Sacheverill gentillman was buried  
“the xi day of February the same yeare.”

1550 “John Willimott and Annes Brigge were married  
“the xxij” (December 1550)

1553 “The xvj day of October was Dame Margery  
“Sacheverill buried.”

1556 “M<sup>r</sup> John Dethike was buried the same day”  
“(26 Sep.)”

“John Catar priest was buried the iiij day of February  
“the year above writen.”

“In the yeare of our Lord God 1560 Gervis Kniveton  
“married the second day of October and Margaret his  
“wife” (*sic*)

1561 “S<sup>r</sup> Xpor North Clarke was buried the xx of  
“Februarie”

“In the yeare of our lord god 1566 was buried Frauncis  
“Bayley the sonne of Richard Bayliffe and Yerth his wife  
“the first of February.”

“Mary Stanley was baptized the daughter of Nicholas  
“Stanley and Mare his wife the viij of December (1566)”

1572 “Edmund North buried 13 August.”

1575 “George Bestwike buried at Smaley the xiiij of  
“January.”

1577 “Jesp Godbehere of Pentridge and Joyes Walwin  
“in the pshe of Morley was married in the xix day of  
“may above said.”

1591 “Jacobus Walker person” attests the entries of  
“this year.”

"1597 nothings to write."

"1603 "James Walker parson was Buried the xxii  
"day of Aprill."

"William Bennet Parson of Morley 1603"

1604 "May y<sup>e</sup> 3<sup>d</sup> were married M<sup>r</sup> Bennet Yertr<sup>d</sup> Brees  
"of Stanton by Dale."

1608 "Aprill the 26<sup>h</sup> Christopher Oulde and Mary  
"Bestweecke of Smalley were maryed."

1608 "August the 4<sup>h</sup> was baptized at the Dale  
"Ffrauncis the daughter of Hughe Rooe of Southeridg  
"Grange"

1611 "April 6 William Ireland of 'Cloves Hill'  
"husbandman, buried"—(in 1607 termed "Closes Hill")

1611. "Sep. 22. were maryed together William Stonesbie  
"of y<sup>e</sup> p<sup>r</sup>ishe of Heanour and Elizabeth Bringcast of this  
"p<sup>r</sup>ishe of Morley." The first entry of the Stansby family,  
"still extant.

1612 "May the 27<sup>h</sup> day was buried at Morley a pore  
"begger ladd Thomas Dinge borne at Wakefelde as he  
"said in the tyme of his sickeness to such as weare about  
"hī he was aboute the age of 13 or 14 years."

1614 Oct 3. I married M<sup>r</sup> Ashbie Vicar of Heanour  
"by a licence."

"Oct 23<sup>d</sup> Francis the sonne of Arthur Wolley was  
"baptized." See Smalley Register, An<sup>o</sup> 1619.

"Nov: 2 Elizabeth the litle daught<sup>r</sup> of John Roodes  
"was buried."

"M<sup>'ch</sup> 12 y<sup>e</sup> great snowe broke w<sup>ch</sup> had continewed  
"ffrom Ffriday seaven weekes before."

1615. "Note. This yeare after the great Snowe  
"followed a great Drought which continued the most  
"part of Somer."

This "great snowe" and subsequent drought is graphically described, at length, in the Youlgreave Parish Register, and is also noted in several other registers of the county of Derbyshire.

1615 "Jan. 28 Thomas Hibbert and Margery Woodward of Morley—married."

1616 "May 4 Edward Astlie a poore man of Derby who died in the psonage barne was buried."

1617 "June 1. John Cooper a young man Sr John Bentley his shepard was buried at Morley."

"Memorand. y<sup>t</sup> y<sup>e</sup> 25 day of July my father Xpofer Bennett Died, and his bodie lyeth buried in the chappell at Hyfield being 97 yeares of age."

"March 18. William Chollerton of y<sup>e</sup> Lime, Bear-brewer was buried."

1618. "Memorand. that this yeare Novemb the 25<sup>th</sup> and for three weekes after, the blazing starre appeared in the East and did retrograde. January the 11<sup>th</sup> the Whitehall was burned and Queen Anne died the spring followinge."

"March 17. Thomas Dumer Cler' a worthy cons...able preacher beinge Curate at Smalley was buried by me in the chappell there."

1619 "April 27 M<sup>rs</sup> Anne Kniveton was buried and the same day Pas . . . . the daughter of Mr. John Kepes (?) was baptized."

1619 "August 22 Henry the sonne of Jacint Sacheverell esquier was baptized."

1620 "June 15 Old Henry Sacheverell Esquier Died."

"Memorand. that Gervais Cutler Esquier of Stemburgh in the p<sub>is</sub>he of Silkston in the county of Yorke, and Elizabeth the second daughter of Sr John Bentley Knight were maried together in church of Morley by a licence from Doctor Master, chancelor of Lichfield ye day and yeare abovesaid."

"Memorand that my father in law Richard Breesse was buried in the church of Sandiacre 15 July Annoqz ætatis suæ 89 et eo amplius

"Also Isabel Breesse my mother in law wife of the s<sup>d</sup>

“Richard was buried at Sandiacre by her husband the  
“30<sup>th</sup> of Januar /1621/ annoqz ætatis suæ 90.”

1621 “April 15. Mary the daughter of Gervais Cutler  
“esq<sup>r</sup> and Elizabeth his wife was baptized.”

“Novemb. 11<sup>th</sup> Simon Lane of Smithbie a freemason &  
“Elizabeth Roades of Morley vid: marr<sup>d</sup>.”

“Februar. 21 The Right Wo<sup>full</sup> S<sup>r</sup> John Bentley Knight  
“was buried at Stanley by his mother.”

1622 “June 27 was baptized a bastard child of a lewd  
“drabs Elizabeth Knight which she in her labour fathered  
“upon Dick Middleton and it was called Middleton Knight.”  
(The child was buried on the 20th Nov. following).

“Decemb. 1. Charles the sonne of Gervais Cutler Esquier  
“and Elizabeth his wife was baptized.”

“Dec: 16. The said Charles Cutler was buried.”

“Memorand. That Helen Benet vid. my mother, died at  
“Whitfelde and is buried in Glossop the tenth daie of  
“December Anno Dni 1622 Annoqz ætat. suæ 85.”

“Memorand. that the 3<sup>th</sup> daie of maie 1619 Robert Wil-  
“liamot of Chaddesden did cawse a ditche to be digged  
“upon Morley Lime w<sup>ch</sup> was presently cast in after them by  
“appointment of Henry Sacheverell Esquier Lord of Morley  
“and so there was much to doe aboute nothinge.”

1623 “Novemb. 30. Dorothee Sacheverell daughter of  
“the Right Wor<sup>sh</sup> Jacinth Sacheverell Esquier and Elizabeth  
“his wife was baptized.”

1624 “April 1. Anne the daughter of Henry Smith  
“Gent. & Margaret his wife baptized.”

1625 “Decemb primo. Ralph the young sonne of  
“Jacinth Sacheverell Esquier was buried.”

1628 “March the 29<sup>ix</sup> day—Old John Siddon the father  
“of Anthony Siddon of Breadsall pke was buried.”

“July 21 Ann the daughter of Jeffrie Smeadlie spinster  
“was buried.”

1629. “Mar. 7. was baptized Henry sonne of Henry  
“Gilbert of Lockow Esquier by his wife.”

1630 "Mar. 20 George Ferrabie a poore old labouring  
"man was buried."

1631 "April 25. William Darbishire of West Hallam  
"bachelor & Mary Kitchen of Morley pish spinster were  
"married."

1633 "Feb. 20 Elizabeth the daughter of Patrick &  
"Mary Richardson was baptized."

1635 "Nov. 18 Victorine Sacheverell gentleman brought  
"forth of Wostershire and was buried at Morley."

1636 "Mar. 26 Anne the daughter of Anthony and  
"Mary Suson was baptized dwelling at the 'Prirey.'"

1637 "May 22 George Breesse of Stanton juxta Dale  
"yeoman was buried anno ætatis suæ 64."

1638 "Jan: 4 Was buried Hennery y<sup>e</sup> only sonne of  
"y<sup>e</sup> right worp Jacinth Sacheverell by Elizabeth his wife."

"Ffeb. 9<sup>th</sup>. was buried Dorrathie y<sup>e</sup> onely daughter of y<sup>e</sup>  
"said Jacinth and Elizabeth."

1639 Sep. 10. Anne Greine a wandering Begger woeman  
"was Buried in pt by the weomen of Morley."

1641 "Mar: 26 Christopher Ould of Smalley a hus-  
"bandman was buried."

"Sep. 2. A poore yeonge mā caled John Chield and  
"sometymes 'Northeron John' was buried."

1645 "November 24. Stephen fflamsted of Darby  
"Batchelor and Mary Spadman of Denby spinster, were  
"maryed together."

"Memorand' that William Bennett Rector of Morley  
"depted this life about five of the clocke in the morning the  
"21<sup>th</sup> day of October And was buried by M<sup>r</sup> Hows Rector  
"of Drecott in the County of Stafford the 23<sup>th</sup> day of Octob<sup>r</sup>  
"Anno Domini 1647 And he was pson of Morley 44 yeares  
"three moneths and Odd dayes.—William Bennett, ministe  
"of Wilne and Breaston stat pr raone voluntas finis."

"Memorand. Delivered into the hands custody and pos-  
"session of Henry Hibbert of Morley churchwarden One  
"large Bible Jewells Old communion Booke Psalme Booke

“ one Quushion One carpett one linnen table cloath marked  
 “ with M.C. Erasmus Perephrase the 25 of october Anno  
 “ Domini 1647 And this Regester Booke

“ Teste Willia<sup>m</sup> Bennett

“ minister Wilne at Breaston.”

1654 “ Gertrude Bennett wife of William Bennett person  
 “ of Morley was buried January.”

“ Master John Harpur Minister of Morley and Mistris  
 “ Mary Balendon of Derby weare married March 7.”

1656 “ Jan. 22 Jacinth Sacheverell Esq Lord of this  
 “ Towne died in London & was buried in Morley Church  
 “ y<sup>e</sup> thirtieth day of the same month.”

“ Mrs Elizabeth Sacheverell wife of Jacinth Sacheverell  
 “ Esq died in London and was buried in Morley Church the  
 “ twelfth day of Marche.”

1662 “ Sept: 18. Henry Sacheverell Esq of Barton in the  
 “ County of Nottingham by the guift of Jacinth Sacheverell  
 “ Esq his kinsman became lord of this Towne & here was  
 “ buried.”

“ Nov: 11. Jonathan Sacheverell Esq who lived at Derby  
 “ was buried in this Church of Morley.”

1665 “ Feb. 14. William the son of William Sacheverell  
 “ Esq by Mary his wife was baptized.” (Buried Sep. 8, 1667)

1667 “ Octob. 1 M<sup>r</sup> John Millerd of Snitterton was  
 “ married with M<sup>rs</sup> Joyce Sacheverell of Morley by a License  
 “ from D<sup>r</sup> Walter Littleton chancellor of Lichfield.”

1669 “ Feb 14. M<sup>r</sup> John Harpur parson of Morley and  
 “ M<sup>rs</sup> Mary Gresley of Lullington by a Licence from S<sup>r</sup> Walter  
 “ Littleton chancellor of Lichfield were married.”

1670 “ Feb. 13. Robert Brentnall an almesman of this  
 “ towne of morley, buried.”

1673 “ Thomas Woodward & Joyles Shaw both almes-  
 “ men ‘of this towne’ were buried.”

1674 “ Sep 9. John Mapples of Cloves Hill was  
 “ buried.”

“ Memorandum that the said John Mapples did leave  
 “ twelve pounds for the use of the poore of Morley the which

“ twelve pounds was in M<sup>r</sup> Horpars hand when he died being  
 “ minister of this towne the which twelve pounds was put  
 “ forth upon bond into the hands of Richard Richardson of  
 “ this towne of Morley by the consent of the inhabitants  
 “ thereof alsoe the said Richard Richardson hath ten pounds  
 “ more put into his hands five pounds of it was the guift of  
 “ William Potter of the Hease and five pounds the guift of  
 “ Widdow Dakin of this towne which is contained in the  
 “ same bond and y<sup>e</sup> use of it belongeth to y<sup>e</sup> poore.”

Widow Dakin was buried at Morley, September 29th, 1660, and  
 William Potter, of Morley Heas, was buried at Morley, June  
 9th, 1669.

1676 “ Dec. 4 John Hebbert of Morley Lime marr<sup>d</sup> to  
 “ Mary Abbott.”

1682 “ May 9. M<sup>rs</sup> Sacheverill of Derby Relict of Jona-  
 “ than Sacheverill of Darby Esq was buried.”

“ Mistress Elizabeth Sacheverell above named the Relict  
 “ of Jonathan Sacheverell Esq did give vnto this church a  
 “ comunion cup and cover to it, and did also give six pound  
 “ the interest whereof is to be employed to the Repaire of that  
 “ part of the Isle of the church in which hers and her hus-  
 “ bands Tombe stand and fowre pound more the interest  
 “ whereof is to be paid yearly to y<sup>e</sup> clarcke for the keepinge  
 “ of there Tombs in a decent manner from dust, or any other  
 “ defilements.”

The chalice, with its cover, which originally served for a paten,  
 was presented to the church at Morley by Mrs. Elizabeth Sache-  
 verell in or about the year 1663-4, the “ hall mark ” being of that  
 period. The chalice has the following inscription round the  
 bowl:—

“ The Guift of Ellezabeth Sacheurell Relict of Jonathas  
 “ Sacheurell Esq: for the vse of the Prish Church of Morley.”

1694 “ Sep. 4 Thomas Kerry and Ann Holland both of  
 “ y<sup>e</sup> Town of Smalley in y<sup>e</sup> Parish of Morley were marryed.”

1706 “ April 29 M<sup>r</sup> William Taylor curate of Horsley  
 “ and M<sup>rs</sup> Grace Radford of Holbrook were marryed.”



1707 "Oct. 26 Elianora y<sup>e</sup> dearly loved wife of William  
"Wilson R<sup>r</sup> of this parish was buried."

1716 "Mar. 21 M<sup>r</sup> Robert Fletcher of y<sup>e</sup> parish of  
"Denbigh (Denby) and M<sup>rs</sup> Katherine Richardson of Smalley  
"in this parish of Morley were married."

This oldest Register of Morley ends, *seriatim*, August 17th,  
1735, but on the last page is a later entry:—

"Sep. 1770 Jeremy Shaw was buried aged 94."

The cover of the register has the following unecclesiastical entry,  
probably a memorandum by some farmer churchwarden:—

"Breended Cow, Buled June y<sup>e</sup> 6 1739."

The oldest Register of SMALLEY commences June 1st, 1623.  
It is of parchment, and is in very fair preservation. Under  
1625 is a long notice in Latin, recording the death of James  
Ist, in which the following words only are legible:—"...obiit  
Jacobus.....fortissimus.....litarum..... beatissimam Anti christi  
Antagonista.....omnium virtutum domicilium.....Reipublice  
Moderato....."

p me Hen....."

"Robert James, Buried in Smalley Chancell on Wednes-  
"day being the 20<sup>th</sup> of September 1627."

"Thomas Elliott of Kydsley in y<sup>e</sup> Bodye of y<sup>e</sup> Chappell  
"att Smaley in y<sup>e</sup> parish of Morley. Buried on Fridaye  
"Beeinge the xii<sup>m</sup> of November 1628."

"Thomas Smeeton theld<sup>r</sup> of Kidsley buried in the Ile  
"betwixt the chancell and the Arche of the chappel of  
"Smaley on the eleventh of December 1632."

1636 "Elizabeth Cowper vidua sepulta fuit die 25  
"mensis Augusti Anno dni primo suprascripto" There  
"Belongeth to the chappell By her decease that (poore)  
"in decay cottagge & garden"

"Smalley Milne" occurs in 1637.

The first entry in the Smalley Register of the Richardson  
family occurs under 1637; and in Morley 1604? or at least  
1633.

“Januarii 7. Sarah the daughter of Patrick and Mary Richardson was baptized.”

“Anno 1640 July 30 Johannes Kerrie et Joanna Old, “Nupt’” The first entry of this family in the Smalley register.

The name occurs in the Breadsall register from 1619 to 1743.

Unfortunately, there is a hiatus in the Smalley Registers from 1640 to 1655, but there are seven consecutive entries in the Morley Registers from June 2, 1640, to February 20, 1641, relating to Smalley at this time; indeed the Morley Registers contain much matter relating to Smalley not to be found in the Smalley Registers, *e.g.*

“Mar 27. 1618. Thomas Dumer cler: a worthy “cons...able preacher being curate at Smalley was buried “by me (Thomas Bennett Rector of Morley) in the “chappell there.”

“1619 June 7. I buryed old John Wolley of Smalley “and receyed my mortuary the same day of Arthur his “sonne.”

“1620 July 28. William Richardson of Smalley was “buried at Smalley aforesaid.”

I believe this William to be the same whose marriage is recorded in the Morley Register thus—“1604 May 3 marr<sup>d</sup> by “lic. William Richardson als Teylor of Denby and Ellen Wright “of Smalley.”

The second Register Book of Smalley commences December 1st, 1655.

John Bagshaw occurs as minister in 1670; he was buried at Smalley May 2nd, 1674.

“William Bayly, curate Anno Dom: 1675.”

“Thomas Holland and William Holland his son and “Catherine Holland his daughter ali three shotten and “Kill’d with Thunder and lightning on Thursday the six & “twentieth day of August Anno Domini 1680, were buried “in Smalley chappel yard on Friday the twenty seaventh “day of the said month of August in the said yeare of “our Lord God One thousand six hundred an l eighty.”

An old well opposite the Post-office, Smalley, is still known as “Holland’s Well.”

In 1682 John Noone occurs as "Chappellwarden."

"Elizabeth dau. of Thomas Shottwell '*A jeny maide*'  
"buried Wed: 20 Nov: 1689."

She was baptized March 26th, 1668.

The third Register Book commences April, 1692. It consists of six leaves of parchment, about 24in. long and 7in. wide. It ends July 7th, 1728.

In a later Register is the following entry:—

1785 "Dec: 23. Samuel Ligget Buried. Poper,"  
(and underneath in another hand), "Starved to death by  
"the Humanity of the parish Officer."

On the opposite page is the following:—

"The Poores' Rates of this Township having very considerably increased, it was thought advisable to have a standing overseer and a meeting of the Parishioners was held to appoint a man to the office distinguished for extreme parsimony & hardness of heart. The result of the appointment was cruelty and oppression to the poor, and Samuel Liggat was absolutely starved to death. I was from home when he was buried, and did not know of his death till many months afterwards when, although I obtained sufficient information to convince me of the fact I could not obtain sufficient evidence to convict the overseer upon it, and therefore he escaped the punishment which he deserved."

"R. W. (Robert Wilmot) Rector."

On a loose sheet of paper in this Register is the following—

"Thomas Smith of Kimberley left by a will bearing date 1767—20£ to the poor of the Parish of Smalley the interest of which was to be distributed to them in bread on S. Thomas' Day. .... It is understood that the said Thomas Smith was killed by the fall of a tree."

## Notes on some Old Houses of Derby.

BY GEORGE BAILEY.

**I**N these days of rapid change, when everything seems to be giving place to something else, and when what has been a well-known thing to generations past is almost suddenly removed from the view, to be altogether lost to that which will succeed, some Notes on Old Houses may have interest to not a few.

The very term "old houses" has to most people a meaning far beyond the name; for are they not old homes? and is not many a tale of sorrow, joy, love—and although the reflection is not a pleasant one, yet it must be said, and of crime—attached to them? Those old walls could reveal to us many a grim skeleton; and while we admit the necessity that these fabrics must give place to others, better adapted perhaps to the requirements of the times in which we live, yet, just as we regret the wholesale destruction of old churches, castles, and halls, because of the interest which belongs to them as containing in themselves histories of the manners and customs, the political and religious life of our ancestors, lost to us in so many instances by wanton destruction—so we feel that these old homes have much in common with those more pretentious buildings, the loss of which to the architect, the antiquary, the artist, and the man of letters, is so great and irreparable.

Of picturesque old houses in Derby, a very great number have already been removed, and, it may be said, the days of those remaining are numbered. A few more years will see the last of them; and it would be no difficult task to prove, that, whatever



OLD WHITE HORSE. DERBY.



else may be said in favour of those we have erected in their stead, we have not erred on the side of too much good taste. It is not, however, intended in these remarks to enter into the question of what is or is not the best style to be adopted in building, but simply to give, in plates which accompany this brief letter-press, some sketches of old houses in Derby and the neighbourhood that appear to be worthy of being preserved in this way. They cannot fail to be of interest in future years, when the quaint originals no longer exist.

There was, till lately, in Friar Gate, where the G. N. Railway now crosses, an old inn named the *Old White Horse*—(Plate VI.) It was a queer-looking old place for an inn; but was much frequented, at no very remote period, by lovers of good ale. We have often been much amused on a Sunday, to see a number of these pacing to and fro in the front, waiting till the hour arrived for opening the house. Each one tried to look quite unconscious that any such place existed; and yet, when the door opened, they took the earliest opportunity of gliding through it, to procure their favourite beverage. On Sunday evenings, the number of persons of both sexes who made it necessary to call and “wet their whistles” was astonishing, and gave one the impression that a large number who were not total abstainers frequented the locality. Hutton, in his *History of Derby*, relates a curious story of a former hostess of the Old White Horse, whose very free manner of life gave to it a not by any means enviable notoriety; but the story is too long to transcribe, so the curious reader is referred to his pages. The *White Horse Inn* is incidentally mentioned in the Churchwardens’ Accounts of All Saints’, under the year 1632. Much of the old building, recently removed, was doubtless of that date, though the windows, &c., had been subsequently renewed; and the same remark will apply to the old thatched house adjoining the inn, which is shown on the sketch.

Besides this old inn, Friar Gate contains several other old houses of more or less interest. There is part of one near the Savings Bank, the barge boards and hip-knobs of which were of good design; some of the latter remain, but the original barge boards have long since passed away. There is in Parker’s

Glossary a wood-cut of one of the hip-knobs, which seems to be of the time of James I.

The almshouses for clergymen's widows, called Large's Hospital, were instituted in 1716. They are also an interesting example of a style of building now fast passing away. There is a substantial, well-to-do air about them, and, like an oft-seen and familiar old friend, we should grieve their loss. Time, however, spares not old friends; neither does the march of progress, or expediency, spare old houses, even though time deal gently by them.

At the corner of Amen Alley (Plate VII.), there is a very picturesque old house, and another in S. Peter's Street (Plate VII.). This latter has been a very good example of a half-timber house but it has been so altered from time to time that little of the original character remains. Still, from some portions of the lower part, a very good idea of what it has formerly been may be obtained. There has evidently been a good deal of carved wood-work about it; some carved posts of a good character still remain on the side nearest the churchyard. The carved support at the corner is still in good preservation, and is now a very uncommon example; it is well designed.

Mr. J. Charles Cox tells us that he has reason to believe that this dwelling was the chantry-house of the priest who sang at the altar of Our Lady in the adjacent church of S. Peter; the chantry-house of the priest of S. Nicholas, in the same church, was situated in Bag Lane.

The house in Amen Alley has a similar corner-post, but it is quite plain. The little that remains of the original work of these two houses may safely be assigned to the first half of the 15th century. On the plaster of the Amen Alley house are slight remains of diapering. At Little Chester there is a cottage also having diapered plaster work upon it. The date is probably the same.

The best half-timber house is one behind Mr. Gadsby's residence in Tenant Street. It is a very excellent specimen of that kind of building, and was probably built in the reign of Queen Elizabeth. This house is but little known to



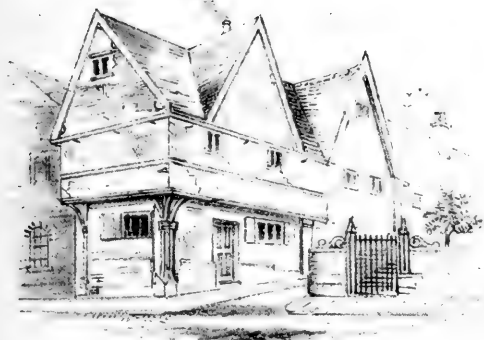


FIG. 1.



FIG. 2.



Derby people, and when first seen has a somewhat startling effect ; for there is nothing in the house at the front which gives a clue to the existence of the highly picturesque building behind. These buildings, of which sketches are given, are, so far as the writer knows, the best examples of this style in the town ; but there is at Hilton, a village about seven miles away, a very pretty mansion-house—indeed, the best in the neighbourhood ; and although not strictly in Derby, yet it is near enough to have a place with those that are, possessing as it does features which they have not ; the arrangement of the wood-work in patterns being unique in this neighbourhood.

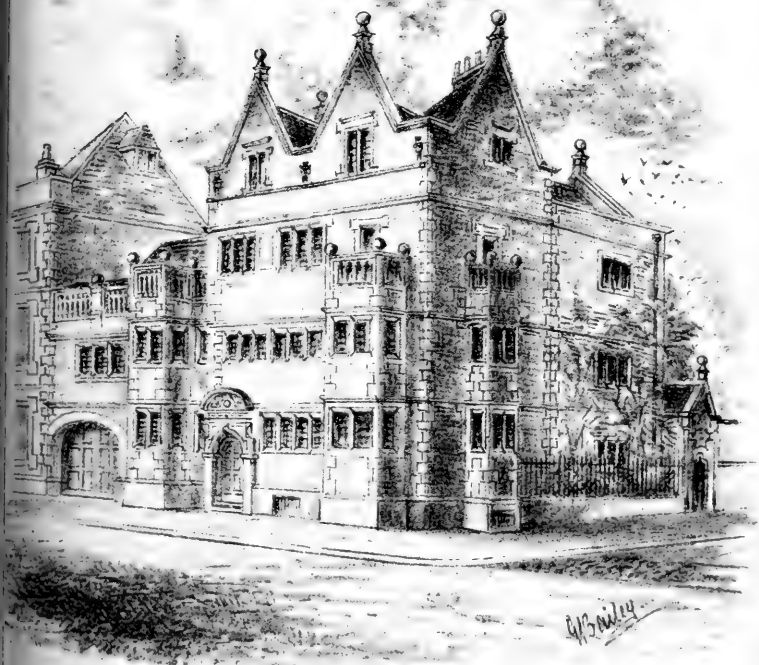
Of 17th century brick houses, there are several portions in Tenant Street, Full Street, Bag Lane, Walker Lane, and S. Peter's Churchyard. The last mentioned is entire and very excellent of its kind ; and, we venture to say, conveys some very excellent suggestions to our modern cottage builders. The mouldings are all of brick, and the effect is much superior to the bald and flimsy structures now so common. It will compare favourably with those singular modern monstrosities called by the name of good Queen Anne. There are good reasons for believing that this house was built in the reign of Charles II. We give a sketch of this capital old house, which, we regret to hear, will soon be demolished, and also of that in Walker Lane.

We conclude these notices with the fine old mansion of the Gisbornes, in the Wardwick. This is the only house of the kind left in Derby, and although it has been altered from its original design, the alteration has been so well done as to have added to its picturesqueness (Plate VIII.). There is over the entrance the date 1611, carved in stone.

These remarks have been penned not only to preserve the features of some picturesque "old houses of Derby," but also in the hope that into the business of house-building some more pleasant and agreeable designs may be introduced into those which are built to the street. These might be varied by oriel windows of slight projection in the upper stories, so as to break the monotony of the fronts. We would call attention to a very

pretty window of this character in Victoria Street ; such windows add much to the appearance of a house. Then we have so many pretty patterns in bricks, too, which could be readily adapted, as well as the various ornaments for architectural purposes made in terra-cotta. Many of these inexpensive things, judiciously used, would add much to the beauty of our houses, whether of a large or small size ; and if a few good examples were erected, there is no doubt they would be speedily imitated, to the manifest improvement of our street architecture. The only wonder is, that with so many advantages which our ancestors did not possess, we have done so little in giving to the exteriors of our dwellings an artistic and pleasant appearance ; whilst they, with the moderate means at their command, did so much in this way.

Plates of Large's Almshouses, brick houses in St. Peter's Churchyard and Walker Lane, Mr. Gadsby's, Tenant Street, and the old Mansion House at Hilton, will appear in the next part of this Journal, together with any further information that may be gathered relating to this subject.



OLD HOUSE IN THE WARDWICK. DERBY.



## Notes on Newton Solney Church.

BY F. J. ROBINSON.



THE Church is dedicated to the Blessed Virgin. We do not know the date of its original foundation. Mr. J. C. Cox has been unable to find records earlier than 1271, but we read in the fragments which remain traces of a much earlier building. The church at present consists of nave, chancel, north and south aisles, north chapel, and tower. The floor has been raised considerably from its original level, as seen by the position of the blocked up north door, and of the north chapel, which is now used as an organ chamber, where the floor is much below the general level.

The church has been altered or rebuilt at various times. We find traces of Norman work in the piece of bold moulded arch stone built into the east wall of the chancel. The Early English lancet window at the west end of the north aisle is the next period, and would date about 1230. The stonework near it outside is seen to be built with small rubble stone. The lower part of the north wall of the tower, and the tower arch, may also be of this date. Little of this tower arch is seen at present, owing to the stonework blocking it up, but the pointed-shaped respond pier, working into a square-shaped capital, carrying an arch with plain square arrises, indicate this arch to be one of the oldest remaining portions of the church.

In the west window of the north aisle I would call attention to the rebate or sinking round the inside of the light;

this was evidently for the wooden shutter, or for a frame to carry canvas, which was used in early times instead of glass, or until the windows were glazed. We have specimens of glass in England of the 12th century, and it seems to have been used in ecclesiastical earlier than in domestic buildings, but it does not appear to have been in common use until a later period. From the building accounts of Westminster Abbey in the latter part of the reign of Henry the 3rd (1266—1271) the application of canvas or some material of that kind, is specifically mentioned.

The greater part of the present church was built in the 14th century. The nave, pillars, and arches, the jambs and label moulding of the east window, the buttresses generally, and the coping moulding of the south aisle parapet are specimens of the work of the early part of that century (about 1330). Some of the windows and the tower and spire, in my opinion, were erected toward the close of the century.

The north chapel may also have been erected about this time. The monuments now in the south-east angle of the chancel formerly stood under one of the two arches between the chapel and the chancel. The chancel arch and respond would be removed at this time to allow of the arches being built. At Muggington Church the chancel arch seems to have been removed to allow of the Pole chapel being erected on the south of the chancel.

The clerestory was added when the high roof over the nave was removed in the 15th century.

I have not yet mentioned the north doorway and window; the doorway is of Norman character of the 12th century, and the carving of the heads both inside and outside the two-light window have much the character of Norman work. I have, at various times, thoroughly examined the section of the outer moulding of the door, the nature of the stonework of the door, the window and the walling generally, the jointing of the stonework of the door head outside, and of the door arch and window arch inside, and have compared them with the jointing of the stonework in the north arches in the



chancel, and I cannot in my own mind put a date upon this work. I would ask you to consider if the stonework of this north door and window may not have been restorations of a later date than the 12th century, say about the date of the building of the north chapel in the end of the 14th century. I am aware that such a suggestion is contrary to all generally received theories of Gothic art, but there are points of difference in the present case which are worthy of consideration.

The stonework of the east window is not in character with the outer mouldings. The stone tracery was put up in 1862, and the style of the other stonework does not appear to have been properly considered.

A few fragments of old glass are to be seen in the windows, and possibly enough may be found to enable those interested in the restoration of the church to carry out the original design in the improvements shortly to be commenced.

It is proposed to lower the floor, open out the tower arch, provide new roof over the chancel, erect a new south porch, and so arrange the plan of seats as to allow of the monuments being properly placed in a recumbent position.

## On the Recent Excavations on the Site of Dale Abbey, Derbyshire.

BY W. H. ST. JOHN HOPE.



IN laying before the Society an account of the recent excavations on the site of Dale Abbey, it may be as well first to show how the work came to be undertaken at all, before entering into detail as to what discoveries were made.

Some years ago the writer discovered, in a private library in Derbyshire, a small rough pen-and-ink sketch of the ground plan of the Abbey, taken by Dr. Stukeley, in 1730, which will be described further on.

On the formation of the Society, last year, a proposal was made to the Council that excavations should be made at Dale, taking the doctor's plan as a guide. The suggestion being favourably received, Earl Stanhope was communicated with, as Lord of the Manor, and readily gave the requisite permission to dig, subject to the consent of the tenant of the Abbey field, Mr. William Malin, junr. Mr. Malin kindly assented, and a small grant being made by the Council for a preliminary investigation, operations were commenced on September 9th, 1878, on the southern side of the western face of the existing arch. The result of the first week's work showing that further excavations would fully repay the trouble and expense, it was decided to continue the work, and to open a subscription list to defray the cost. This was accordingly done, and in seven weeks' work the areas of the greater part of the Church, and

of some of the Conventual buildings, were cleared out, and the foundation walls laid bare.

Before describing in detail the results of the excavations, a brief outline of the history of the foundation of the Monastery may perhaps be of interest.

The Abbey of the Blessed Virgin Mary at Dale, was originally founded about 1160, by Serlo de Grendon, Lord of Bradley, as a Monastery of Austin Canons. The Chronicle of Thomas de Musca,\* a Canon of the Abbey, *temp.* Abbot John de Gauncorth, 1229-1249, states that these Canons built a Church, but, after a time, growing idle, and addicted to the pleasures of the chase, they were removed, by order of the King.

William de Grendon, a priest, and son of Serlo aforesaid, then invited six Canons of the Abbey of Topholme, in the county of Lincoln, to come to Dale, and thus brought it under the rule of the Præmonstratensian Order.

These Canons, however, after spending seven years in great poverty, bade farewell to Dale, and returned to Topholme. They were replaced by five Canons from Welbeck, also a Præmonstratensian House, but, after a stay of five years, during which they met with nothing save misfortunes, these, too, returned to their Nottinghamshire home.

Undismayed by these failures, William, brother of Serlo de Grendon, and his relatives, Galfrid de Salicosâ-Marâ and his wife Matilda, finally endowed the Monastery about 1195, and persuaded nine Canons of Newhouse, in the county of Lincoln, the chief establishment of the Præmonstratensian Order in England, to take charge of the Abbey. From this time Dale Abbey increased in possessions and riches, under the rule of eighteen successive Abbots, so that at the time of the Dissolution in 1539, when it was surrendered by the Abbot and sixteen Canons, its yearly value was estimated at £144 4s., a sum equal to nearly £3000 in these days.

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\* The original of this most interesting document is in the British Museum. It is given in full by Dugdale, and a fair translation will be found in Glover's "History and Gazetteer of the County of Derby," vol. ii, part i, pp 371-378.

Of the original Church, built by the Austin Canons, there are hardly any remains, beyond some fragments of incised slabs, and, perhaps, two or three bases of piers. These will be noticed in their place.

The existing buildings appear to have been commenced about 1200, and there are examples of the "Early English," "Early English Transition," and "Decorated" styles, with some later additions of the latter end of the fifteenth century.

Doctor Stukeley's plan shows an aisleless cruciform church, with two contiguous chapels on the south side of the choir—the cloister to the south, bounded by the transept and a large oblong chamber on the east; the parlour, refectory, and kitchen on the south, and sundry offices, with the Prior's lodging, on the west. The excavations, however, have proved that the doctor's survey is inaccurate.

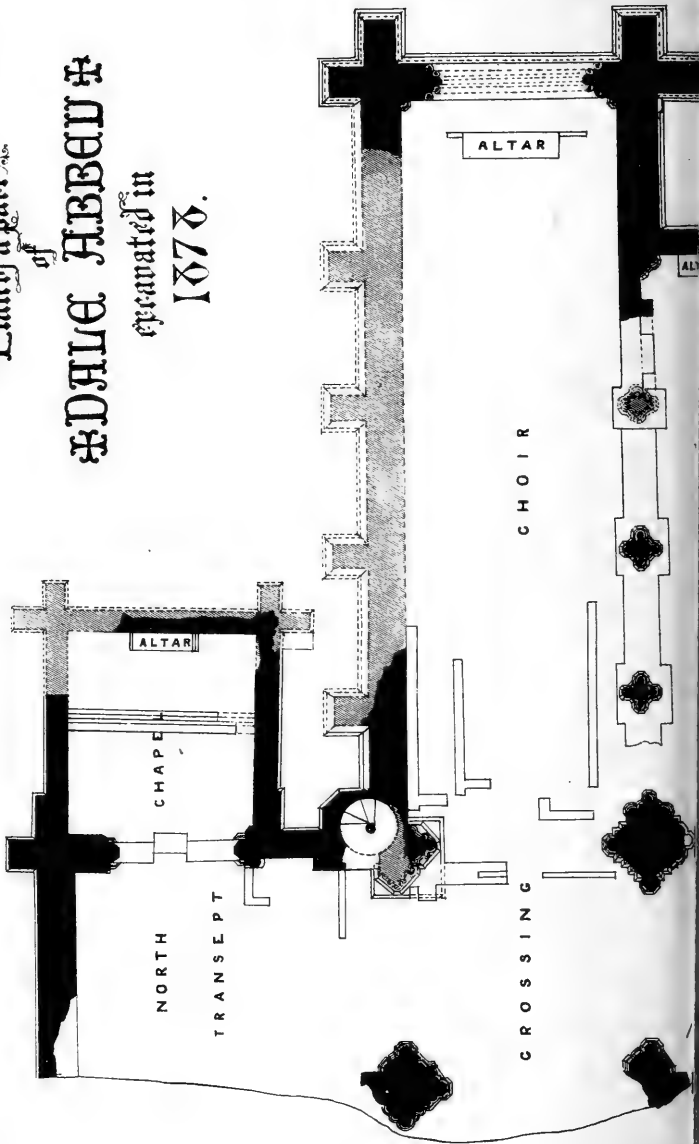
The plan, as at present to be made out, consists of a long and narrow choir, with a double quasi-aisle to the south—central tower, nave, with north aisle—and north and south transepts, the former having a large square chapel on its eastern side. The cloister was on the south side of the nave; and the buildings on the east side of it, joining on to the transept, are a sacristy, divided into two rooms by a wall, and an oblong Chapter House. Beyond this, to the south, is the slype, or passage from the cloisters to the cemetery. The calefactory or parlour, the refectory, and kitchen ran parallel with the nave, and parts of the two latter are still standing. No excavations have yet been made on the western side of the cloisters, but probably here were the cellarage and other offices, and the Prior's lodging, which we may suppose extended to the existing road. It is at present doubtful whether the Dormitory was over the eastern or western ambulatory of the cloisters. The only portions visible before the late excavations were the arch of the great east-window\* and parts of the refectory and kitchen, but Stukeley's MS. describes "the

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\* The inhabitants of Dale have a tradition that so long as this arch stands they are exempt from payment of tithe; and some forty years ago it was repaired and strengthened out of the highway rates!



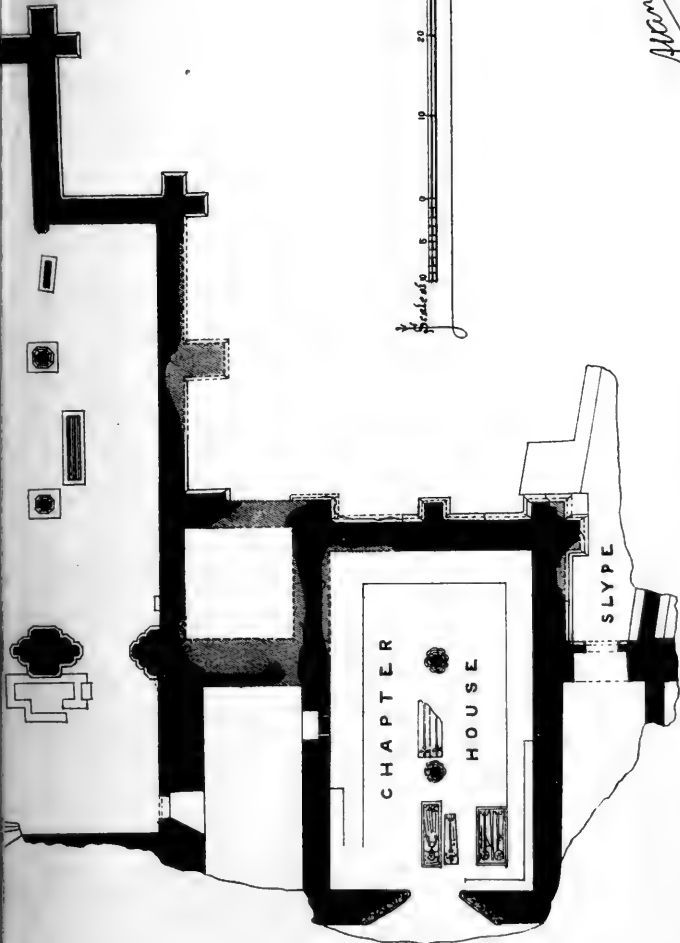
Plan of a part  
 of  
**EDHLE ABBEY**  
 excavated in  
 1878.



MAGNETIC. JAN. 1870.



Alvan B. *Barnish*.  
Cap. P. R.  
10 June 1879.







walls of the cloister, the kitchen, the hall entire, under it the cellars, at the end of the hall the Abbot's parlour, all the ceilings well wainscoted with oak, . . . and a magnificent gatehouse just dropping." All this in 1730!

It is a favourite theory with many, that the existing window-arch was not the end of the church, and the mark on the gable of the high-pitched roof of the eastern adjunct is pointed to in corroboration thereof. In refutation of this, it may be remarked that the bases of the buttresses are still *in situ* on the eastern face, having been recently cleared of the superincumbent earth—that the external plinth common to other parts runs beneath the window—that the workmen made search, according to orders, for further walls, but could find no trace—and, it is obvious to anyone who will carefully examine the buttresses, that no walls have ever been built on to them, but that they are the original buttresses of the eastern wall. Next, as to the supposed weather-mould. When the gable was originally finished, its section was equilateral, and the slopes were ornamented with a dog-tooth moulding. Abbot Richard de Nottingham, when he re-roofed the choir, about 1500, raised the side walls and formed a clerestory, and the jamb of one of the south windows is still visible. This, of course, altered the aspect of the gable, although not the height of the ridge of the roof; and the dog-tooth ornament was then removed, with the exception of a small portion on each side, which may still be seen. It is, therefore, obvious to any careful observer, that the pitch of the roof being altered from an acute to a very obtuse angle, would produce such an alteration in the gable as has been pointed out. Lastly, there is nothing in the Inventory of the Abbey which will in any way agree with the idea of an eastern chapel.

The Choir consisted of five bays, with perhaps that number of windows on the north, and one on the south in the easternmost bay—the south chapel abutting on the other four bays. The great east window was possibly of five lights; but as nearly the whole of the tracery, and all the window-cill, has disappeared, this cannot be positively determined. The mouldings of the arch

are very fine, of two orders, with jamb shafts, of which the interior have floriated, and the exterior plain capitals, thus affording an additional proof of the non-existence of an eastern chapel. The jamb of one of the north windows, of the same date as the east one, still remains. This section of the building is of Transitional character, and in all probability the work of Abbot Lawrence, between 1270 and 1285. In the angles are the triple vaulting-shafts, with floriated capitals, which from their lightness, and the absence of traces of a stone vault, doubtless sustained one of wood, of a similar character to that which covers the presbytery of S. Alban's Abbey Church. The excavations showed that almost the whole of the north wall had been removed, excepting a portion of the west end, bearing a well moulded plinth. In clearing the area, was found the most interesting object in the building, viz., the stone base of the high altar *in situ*. Its position and dimensions are remarkable, as it stands 3 ft. 10 ins. from the east wall, and measures no less than 12 ft. in length by 3 ft. 6 ins. in width. It has lost its marble covering-slab, and perhaps 2 ft. of its height. The stone base for a reredos, which the inventory informs us was "a table of woode paynted," remains at each end. The choir-stalls occupied the two westernmost bays, and were as usual returned against the rood-screen. The rough double basement walls on which they stood have been uncovered, each being 15 ins. thick, separated by an interval of about 3 ft. These would afford room for about twelve stalls on each side, with three on each side of the entrance. The rood screen was of wood, and double, and stood beneath the eastern arch of the Rood-Tower—the interval between being 5 ft. The central doorway was 4 ft. 6 ins. wide, leaving about 10 ft. on each side. The beautiful panelling which now forms the front of the Hall-pew in Radbourn Church, probably formed the base of part of this screen, which was originally surmounted by a rood-loft, with figures of the Crucifix and SS. Mary and John, and "a payre of organs," which, together with the reredos of the high altar, two candlesticks of brass, a lamp, and the choir-stalls, sold for 20s. at the Dissolution; whilst the screen itself, or "partition of tymber in the bodye of the Church," fetched but

20d., and the "rode alter in the Church and a rode there" realized 2s! The whole of the tile pavement had been removed, but numerous specimens of the tiles, more or less perfect, were turned up. Besides these, the following curiosities were found:— Two Abbey tokens, a large and much corroded iron key, the bronze corner clasps and one of the bosses of a book-cover, a large brass lamp ring, an old razor, various pieces of ornamental pottery, and several other miscellaneous articles. Numerous mouldings were extracted from the rubbish, one being a fine piece of "dog-tooth," query from the nave arcade; but, singular to say, these and all others found have been covered with successive coats of *whitewash*, which is in some cases nearly  $\frac{1}{8}$  in. thick. Should anyone doubt this being the work of the pre-Reformation period, let it be borne in mind that the Abbey Church was pulled down shortly after the surrender, and was not therefore exposed to the tender mercies of a "beautifying" generation. The south and east walls, as well as the high altar, also bear traces of whitewash.

The South Chapel was separated from the Choir by three arches, supported by beautiful clustered piers, the bases of which remain. The fourth, or easternmost bay, was divided from the Choir by a solid wall, in which was constructed a sepulchral recess with a fine canopied tomb. Many portions of this, as sharp as when first cut, but whitewashed, were extracted from the surrounding debris. The stone coffin of a founder evidently occupied this recess, but is missing, although the leg-bones of the occupant were left behind. Remains of the altar are to be seen against the east wall. Numerous lengths of vaulting ribs were found at this end of the chapel; and others, together with a fine shield-shaped keystone, turned up some distance off. As these only suffice to cover one bay when placed together, I think they may be safely asserted to belong to the most eastern bay, especially as the bases and parts of the vaulting shafts remain in the N. E. angle. Beyond many mouldings and fragments of encaustic tiles, the only interesting objects of interest found in this long chapel are several very fine specimens of Early English carving.

Separated from this chapel on the south, by three arches, is another chapel, which may be termed for convenience the South West Chapel. The octagonal bases of the piers remain, and are noticeable for their extreme plainness as contrasted with those of the parallel arcade. They are, however, remarkably elegant, and of pure Decorated work. Almost beneath the middle arch is a sepulchral vault about 7 ft. long, 2 ft. wide, and 3 ft. deep. When discovered, it was carefully covered by large slabs of stone, one of which on being turned over proved to be part of the lid of a stone coffin, with an incised cross head of very peculiar design. There appears, however, to be no connection between this and the vault. The vault was devoid of contents, but from the traces of charcoal in the surrounding soil, and of smoke on the wall of the vault itself, it had probably contained a leaden coffin, which had been melted down for portability; the bones of the tenant were scattered around. The eastern respond of the arcade of this chapel is built upon part of a monumental slab, with a fine incised cross fleury, very like one in the Chapter House; the next base also nearly covers an incised slab. Doubtless one or both of these are relics of the church built by the Black or Austin Canons, from Calke Priory, about 1160. No trace of the altar of this chapel remains, but there undoubtedly was one, as the inventory enumerates—"On the ryght hande of the Quier, 2 aulters, wyth 2 tables of allebaster" which "soulde for 6s." Some fragments of this last material were found amongst the debris in both chapels.

The whole of the area of the choir and two chapels has been carefully drained and levelled, and the turf relaid. In cutting the drain across the S.W. Chapel, a small cist was found beneath the eastern arch, 3 ft. long, 1 ft. wide, and 2 ft. 6 ins. deep, containing three skulls and several of the larger bones. Mr. J. Charles Cox suggests that it was constructed by the builders of the chapel to contain the bones disturbed by them during their operations.

The Rood-Tower was supported on four fine groups of piers, but the bases, which are *in situ*, are singularly unlike one another. The S.W. and N.W. are similar, but the S.E. one is somewhat

different, and appears to have been designed to correspond with the N.E. one, which is of Early English date, the others being Decorated. In the angle behind this last base, are several of the steps of an ample spiral staircase leading to the rood loft and belfry. The latter held six bells, which weighed 47 cwt. There is a tradition that one or more of these bells were carried off to Lincoln Cathedral, but there is no foundation whatever for this and similar tales relating to the Dale bells. The inventory states that they remained unsold, and there the record of them ends. Several of the ribs of the groined ceiling of the tower, and many pieces of the chamfered shafts of the piers, were found in the rubbish. Beneath the N.E. base is a large square chamfered one of earlier date; and from the care with which these two bases have been left, while the other three have been rebuilt, may we not assume that these are the foundation stones of the two churches erected? When cutting a drain across the tower area, many interments were met with, in each case without a coffin.

Of the nave, the only parts opened out are the bases of two of the clustered piers, of bold Early English character. On the north side of the second one, lies a most interesting coffin lid, with its foot to the west. It bears a very fine incised cross on steps, and by the side of the stem on the dexter side is an unusually short pastoral staff. From the design of the slab, and its association with Early English work, this is most probably the gravestone of Walter de Toteneye, the first Abbot of Dale, who died 1226. Incised slabs charged with a pastoral staff are of very rare occurrence.

The whole of the western wall of the North Transept has been removed, but the masonry remains on the north and east to a height of several feet. Beyond a few portions of window tracery and odd mouldings, the only interesting discoveries were some portions of the effigy of one of the Canons of the Abbey, of early thirteenth century work, but the fragments are too incomplete to admit of anything more being made out. On the east side of this transept is a large square chapel, which originally had a vaulted roof, but, from the way in which

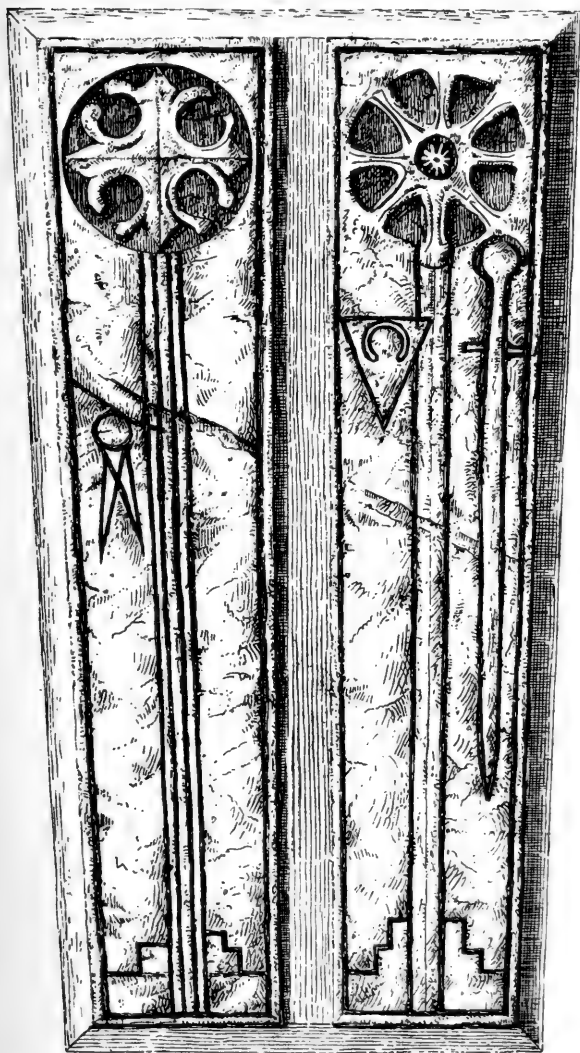
the ribs lay on the floor, it is evident that it was demolished by knocking out the keystones, and letting the whole fall. At its east end is the base of the stone altar, in front of which was discovered the original footpace of encaustic tiles; these were taken up for safety, after a careful sketch had been made of their arrangement.' The altar had once been approached by three steps, and the two lower are still in position. These, when found, retained their "tread" of encaustic tiles, but it was thought advisable to remove them for safety, as in the other case, so that they may be relaid in concrete or cement. It is curious that the first pavement of the chapel had been taken up, and relaid on a level with the edge of the bottom step, but, with the exception of a few large and peculiar yellow tiles, the few which had been suffered to remain were much crushed, apparently by the fall of the groining, and have been removed to show the perfect ones beneath. The vaulting ribs are of different design to those found in other parts of the Abbey. Beyond a few fragments of window tracery, and parts of what was probably a canopied tomb, no objects of interest were found. This chapel was entered from the transept by a wide arch, which is not in the middle line. A wooden screen has been set up here, as may be seen from the holes cut for its insertion in the jambs. Between this arch and the tower stood a small chantry altar, within a parclose. May not the large chapel\* and this small one be the Lady Chapel and "lyttle chapel of our Lady" respectively?

The South Transept was separated from the two southern chapels by two arches, and against the central pier stood a chantry altar, within a parclose; query was not this the chapel of S. Margaret? At the north-west corner is part of a flight of steps, but, as the area beyond has not been excavated, we must await the solution of their use. Possibly they led to the Dormitory. In the south-east angle is a doorway, descending by two or three steps into an oblong room, divided into

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\* Mr. J. Charles Cox thinks the larger one may be the Chapel of S. Margaret, for which the rectorial tithes of Kirk Hallam were specially appropriated.

## Tomb in Chapter-House. DALE ABBEY.







two by a wall. The western apartment was doubtless a Sacristy, but the use of the eastern one is doubtful, as the walls are in a fragmentary condition. Perhaps it was the Treasury or Muniment room. The western end has not yet been cleared, so we cannot see whether it opened into the cloister or not.

To the south of these chambers is the Chapter House, second, in importance only to the Church. It is an oblong building, as is usual in Monastic houses, and measures 40 ft. by 24 ft. 6 ins. Its groined roof was supported by two most elegant clustered columns, the bases of which remain *in situ*, but the capitals and some portions of the shafts were recovered from the rubbish, as well as the entire series of vaulting ribs and springers. The bases differ slightly in details and level. They bore shafts consisting of eight filleted three-quarter rounds, clustered round a centre. The difference of level is possibly accidental rather than intentional. All these moulded stones, as well as the walls, bear abundant traces of whitewash. Round the room is the base of the stone platform, upon which the benches were ranged where the Canons sat when assembled in chapter. A most interesting series of monuments were found on the floor of the Chapter House, which we will proceed to describe. In the south-west angle is a large double slab (Plate X.), instances of which are not common; each half bears a fine incised cross, the sinister one having a sword, and shield charged with a horseshoe (?) on either side of the stem; and the dexter one, a pair of shears on one side. The accompanying plate renders further description unnecessary. This is certainly the monument of a married couple, and of fourteenth-century date. It is a curious circumstance that the incised lines have been originally coloured red. Next to this is another slab, bearing a fine cross fleury, with a sword on the sinister, and a shield and small triangle on the dexter side of the stem. This latter emblem is peculiar, and may perhaps represent a stirrup-iron. By the side of this slab is a very fine early effigy of a man vested in cassock and surplice, and holding a book on his breast (Plate XI.). Respecting this figure, Mr. Matthew H.

Bloxam, to whom I sent a drawing of it, has favoured me with the following most interesting particulars :—

“The effigy of which you have kindly sent me a representation, is exceedingly interesting, and as far as my knowledge extends, is perfectly unique; and, in pronouncing an opinion upon it, I do so with reservation till I have seen it, and examined it with care, which I hope to do sometime in the early spring. . . . My impression, judging from the drawing, is that it is the sepulchral effigy of a Lector or Reader, or that of an Exorcist,\* both minor Orders in the Church. At the ordination of both these orders a book was delivered by the Bishop, which will account for the book held in front. The surplice was the vestment worn at the services of the Church by those of both of these minor orders, and we have it in this effigy worn over the *Tunica Talaris* or Cassock. It is not a Monastic habit, but a vestment.”

The opinion of so eminent an authority needs no comment.

The effigy, of which the fragments were found in the North Transept, was evidently of the same date, and the work of the same artist.

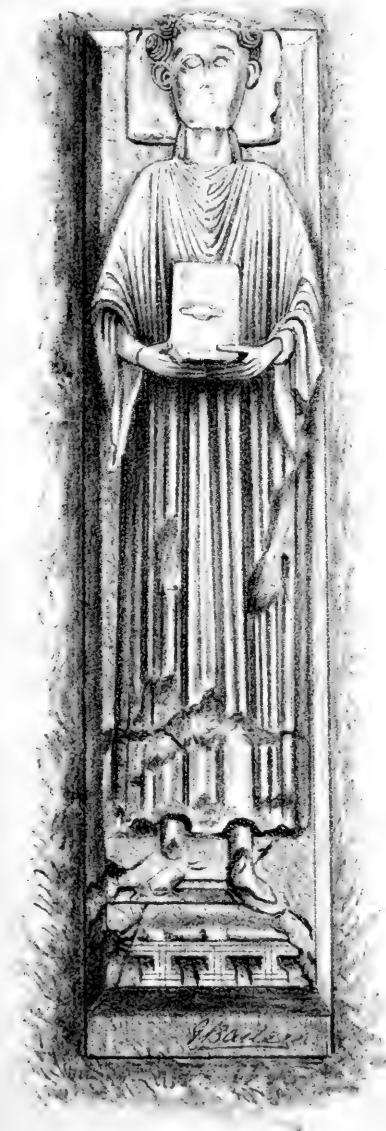
Another singular monument lies between the two bases. This is a double coped tomb of Purbeck marble, but unfortunately very much decayed. Each half is charged with a cross fleury. This is probably the memorial of a married couple. Mr. J. Charles Cox suggests it is that of the persons who found the funds to build the Chapter House.

On the north side, and built into the stone platform, is part of a very fine incised cross-slab. Besides numerous tiles more or less perfect, and miscellaneous curiosities, a large portion of an heraldic achievement from a monumental brass, *circa* 1470, was found. There is the helm and most of the lambrequin or mantling, but the crest and shield are at present missing. The material of this appears to be zinc.

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\* The office of a Lector was to read the lessons in Church, and of an Exorcist to exorcise the catechumens, and to prepare the water for Baptism.

## EFFIGY IN THE CHAPTER HOUSE, DALE.





Another portion is difficult to assign, it is of brass, or rather *latten*, inlaid with white metal, and adorned with a kind of twisted or plaited border. It is one of that class of memorials known as "palimpsest," as it bears on the reverse part of it the head of a lady, *circa* 1360, with wimple head-dress.

In the north wall is a blocked-up doorway into the Sacristy, with the iron hinge of the door still embedded in the masonry.

The Chapter House was entered from the Cloisters by a descent of two or three steps, through a magnificent doorway, about six feet wide, of no less than five orders. The jamb shafts had the dog-tooth ornament running up between them. The five bases on each side, with portions of the dog-tooth moulding still remain, but have only been sufficiently uncovered to allow of measurements being taken. Surely if some of the wealthier members of the Society would but make a pilgrimage to Dale, and behold the tantalizing spectacle of this unexcavated portion, they would loosen their purse-strings without delay.

The doorway and outer walls are of the best period of the Early English style, but the groining and vaulting shafts are of a later date, perhaps the work of Abbot Simon, 1264-1269.

The slype adjoins the Chapter House on the south, and shows abundant traces of whitewash. Beyond this is what may be the Fraternity or Calefactory, where the Canons greased their shoes, warmed themselves, and let blood. Funds are urgently needed to complete the excavations in this most interesting portion of the Abbey.

The remains of monuments found have been duly noticed where they occur, but there remains one to be mentioned to which no place can be assigned, inasmuch as its fragments were found in different parts of the building. When complete, it was a large slab of Purbeck marble, bearing an effigy in brass with marginal inscription in detached Lombardic letters of the same metal between two narrow fillets. The brass insertions are of course missing, except two or three of the letters. Only some six or seven pieces of the slab have yet turned up, of which five bear the following letters:—**□ HIC : I.....**  
**OG : HORSE.....PICTETV... Mr. Cox**

thinks it may be the monument of Wm. de Horseden, Governor of the Peak Castle, 33 Henry III. ; but seeing that the legend is in Latin, the canonical language, and not Norman-French, as was more usual in the case of Knights, it is probably the brass of Abbot John de Horsley, who ruled 1301-1328, and died 1333—the entire inscription being:—

✠ HIC : IACET : DOMINVS :  
 IOHANNES : DE : HORSELEY :  
 QVONDAM : ABBAS : HVIVS :  
 MONASTERII : CVIVS : ADI-  
 ME : PROPICIETVR : DEVS :  
 AMEN

A Lombardic **D** which had formed part of the legend on another slab, has been picked up.

From the fact of two of the marble fragments having been found in the centre of the S.W. chapel on the floor, it is possible that the slab, when complete, covered the large sepulchral vault beneath the centre arch, and the date 1333 will coincide with the period when the arcade in that chapel was built.

Of stained glass many fragments have been met with, but the continued action of the soil and moisture has rendered it quite opaque and brittle. The design of the painting can, however, easily be made out.

The find of encaustic tiles has been unusually large, and affords a most interesting series of over fifty different patterns, of which a large proportion are heraldic. These tiles were manufactured at Dale, and the kiln in which they were burnt was found some years ago when levelling a stack yard to the west of the Abbey, but has since been destroyed. In the absence of any connecting link between the benefactors of the Abbey and the arms on many of the tiles, I am inclined to think that most of the moulds were originally made for the monasteries of Leicester and Thurgarton. The following is a tolerably complete list of the heraldic tiles:—

1. France Ancient and England Quarterly (reversed). These were the Royal Arms from 1340 to 1405.

2. Two interlaced crosses, the arms terminating in fleurs-de-lis and lions' heads alternately. The allusion to the Royal Arms is obvious.
  3. England with a label of France, for the Earls of Lancaster. There are three varieties of this tile.
  4. A fesse, ? for Saer de Quinci (without label).
  5. (*Gu.*) a fesse between 6 crosses botonnées (*or*). Beauchamp of Warwick.
  6. (*Az.*) a fesse dancettée between 10 billets (*or*). Deincourt—Two varieties.
  7. Seven mascles (or masculée) with label. De Quinci or De Ferrers.
  8. Eight mascles conjoined, a bordure engrailed. De Quinci.
  9. A lion rampant crowned, in angles of tile, 3 bells. De Segrave, or De Morley of Morley.
  10. (*Gu.*) a fesse vair, between 3 leopards' heads jessant-de-lis (*or*). Cantilupe of Ilkeston.
  11. Quarterly 1 and 4 (*Argent*), 2 and 3 (*Gu.*), a fret (*or*), over all a bend (*sable*). Le Despencer.
  12. Barry of 10, a label of 3 points, circumscribed  
**REDLINGTON**
  13. (*Arg.*) 3 bars embattled (*gu.*) De Barry of Tollerton.
  14. Barry of 6 (*arg* and *az.*) De Grey.
  15. (*Or*) a cross (*gu.*) ? for De Burgh. 2 varieties.
  16. On a bend (cotised) 3 eaglets displayed (reversed). De Mauley of Rossington.
  17. Quarterly 1 and 4 (*gu.*), a lion rampant (*or*) 2 and 3, Checquée (*or* and *az.*), all within a bordure engrailed (*arg.*) (reversed). Thos. Fitz Alan of Arundel, Abp. of Canterbury, 1396-1414.
  18. A Cinquefoil. Robert de Bossu, Earl of Leicester.
  19. Compartment tile with De Warrenne and Beauchamp
- Of the other tiles we may enumerate the following:—
- Monkey playing on an instrument; another dancing.
- Church bell between key and sword, for SS. Peter and Paul.
- A crowned letter M, with crowned A on either side.

Figure of Ram, with SOL IN ARIETE.

An alphabet in Lombardic capitals.

Cross staff and pennon, with letters R W (reversed). Query, for Richard Wheatley, last Prior.

Four-tile pattern, with fine King's head.

Four-tile pattern, with butterfly. De Muschamp, a benefactor to the Abbey, bore 3 butterflies.

But the most interesting is a large, thick tile, of a rich green glaze, bearing the impress of two knights on horseback tilting, between two rows of fleurs-de-lis and quatrefoils. From the flat-topped helms worn by the combatants, we may safely assign this tile to the Early English period, *temp.* Richard I.

Part of a singular wall-tile bears a most elaborate pinnacled canopy, and much resembles the famous Great Malvern examples.

Search was made before the high altar and in the south chapel for interments, but without success. In the south chapel, however, at a depth of three feet, the skeleton of an aged man was found, but there was no trace of a coffin, and we may suppose the bones to have belonged to a canon of the Abbey. Several skeletons were met with when driving a necessary drain across the choir and chapels.

The absence of flooring in the Church and Chapter House is easily explained by the following entries in the inventory:—

It' The roffes, ieron, glasse, pavyng stones, and grave stones, and pavyng stones in the Churche sould for £18.

It' The glasse, ieron, pavyng stones ther (*i.e.* the Chapter House) soulede for 5s.

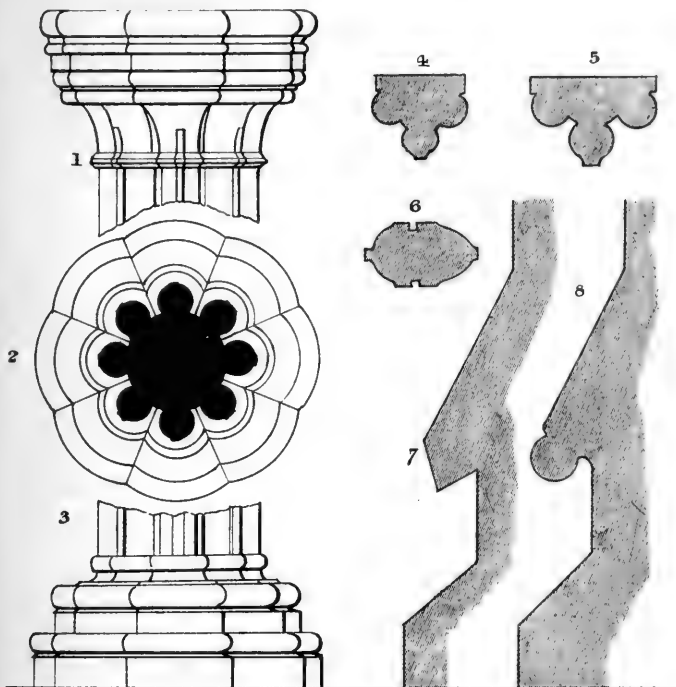
In a few isolated places were small portions of tile paving, the arrangement being simply the alternation of a plain with a figured tile, without any reference to the pattern of the latter.

Besides the portions already quoted, the inventory mentions the Abbey Clock, the Dorter, Vestry, Cloister, Chapter House, Fraternity, Refectory, Buttery, Kitchen, Brewhouse, "Yely" house, Bake house and Malt house, the "Bysshops Chamber," the Bonney Chamber, two inner chambers, and the Elton Chamber.

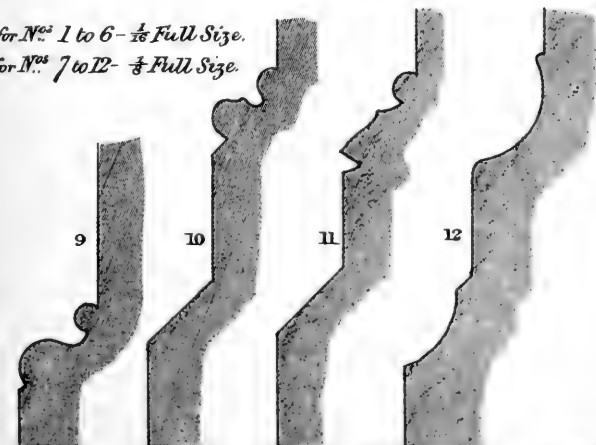
A full and exhaustive account of the Abbey and its history



## DALA ABBEY.—DETAILS.



Scale for Nos 1 to 6— $\frac{1}{8}$  Full Size.  
 Scale for Nos 7 to 12— $\frac{1}{4}$  Full Size.





will be published under private auspices when the excavations are completed.

The plan and Plate X. which accompany this paper have been done by Capt. Beamish, R.E., from drawings and measurements taken on the spot, and the sketch of the effigy by Mr. Bailey.

In conclusion, it cannot be too strongly impressed upon the members of the Society and their friends, that the works so well begun are necessarily of a costly nature, and if operations are to be resumed in the spring, subscriptions must not be lacking.

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### PLATE XII.

#### REFERENCES.

- Fig. 1. Capital of Western Column, in Chapter House.  
 „ 2. Plan of ditto.  
 „ 3. Base of ditto.  
 „ 4 and 5. Sections of Vaulting Ribs, Chapter House.  
 „ 6. Section of Mullion, Chapter House.  
 „ 7. Section of Plinth, South Chapel.  
 „ 8. Section of Plinth, North Transept.  
 „ 9. Section of Eastern respond, Nave Arcade.  
 „ 10. Section of Base of N.W. Tower Pier.  
 „ 11. Section of Base of Columns, S. arcade, Choir.  
 „ 12. Section of Base of Octagonal Columns, S.W. Chapel.

## The Mortuary Chapels of Lichfield Cathedral.

PAPER READ IN LICHFIELD CATHEDRAL, JULY 27TH,  
By J. CHARLES COX.



THE term "Mortuary Chapels" has been adopted as the title of this paper, inasmuch as it is the name by which that portion of the Lady Chapel that it is intended to restore to the memory of the late Bishop Selwyn is usually distinguished, and is not to be understood as expressing the concurrence of the writer in the accuracy of the term. These structures, whatever be their right designation, are three in number, and consist of small vaulted chambers built between the buttresses on the south side of the chapel of Our Lady. The chamber nearest to the east has an area of 8 ft. 8 in., by 5 ft. 9 in., and has a doorway communicating with the interior of the cathedral. The central one is the largest, being 13 ft. by 5 ft. 9 in., and can only be gained by a square-headed doorway from the east chamber, which passes through the intervening buttress, having a thickness of 3 ft. 3 in. The chamber to the west is gained by another small doorway out of the Lady Chapel, and has an area which almost exactly corresponds with that of the east chamber. From this room a low doorway in the west wall gives access to a flight of stone steps that leads down to three crypts or vaults, below the three chambers. The floor of these crypts is on solid rock, and level with the foundations of the fabric itself. A narrow gangway round the intervening buttresses gives access to the central and east crypts. That these crypts and the superincumbent chambers formed

part of the original design of the Lady Chapel cannot be for a moment doubted, as the stones from which the vaulting of the crypts spring are a component part of the masonry of the main wall. The roofs of the three chambers are nicely groined with stone ribs and bosses, and the floor of the central one is still partly covered with encaustic tiles of a simple yellow and black glaze, arranged alternately in a lozenge pattern. In proceeding to the exterior of the Lady Chapel, it will be found that these chambers are surmounted by sharply-pitched gables, which have originally covered richly ornamented sepulchral recesses. Their cusplings must have been something after the fashion of the canopied external tomb to the east of the south transept entrance of this cathedral. The front stones of these recesses have been all removed, probably in the course of last century, owing to their being much decayed. At the same time, or at all events not earlier than the seventeenth century, the windows of the two side chambers were cut down so as to form doorways communicating with the exterior of the building. It seems likely that the doorway nearest the east was the first thus treated. I have carefully looked over all the known engravings of Lichfield Cathedral, beginning with the illustrations to Fuller's *Church History* and Dugdale's *Monasticon*, as well as several private drawings and views of an early date, but of those which give a south view, none are executed with sufficient minuteness or accuracy to determine the condition of these recesses. It was not until I came to an engraving of Snape's, of the year 1781, that any view giving details of this part of the fabric was found, and there the doorway of the eastern chamber is shown in its present condition, and also the two windows over the central recess. After that date there are several views, including the accurate plate in Britton's *History* (1836), that give all the recesses as they now are. Fortunately the cinquefoil head of the two-light window of the west chamber still remains, so that this and its fellow can be restored precisely as it was originally constructed. The two plainer two-light windows of the central chamber are yet *in situ*, though the mullions have been renewed at a later date.

Below these two windows is a stone cofined recess, measuring internally 6 ft. 3 in. long, by 2 ft. broad and 18 in. deep, and I am told that undoubted traces have been found of its having once been occupied by a lead coffin. This receptacle forms a component part of the design; the front of it is panelled after the same pattern that prevails on the walls of the Lady Chapel just below the battlements. It is also evident, from a careful inspection of the recesses that flank the central one, that these also have each had their cofined receptacles, ornamented in the same way as that which now remains. These would be removed when the outer doorways were constructed.

Sepulchral recesses in the outer walls are not of nearly so frequent occurrence as those in inner walls, but several instances may be noticed in Derbyshire churches *e. g.*, North Winfield, South Normanton, Church Broughton, and Sawley, where there are sepulchral recesses in the south chancel walls, all of the fourteenth century. In the case at Sawley, the effigy (which has been recently most wrongfully displaced) is probably that of a Prebend and Treasurer of this Cathedral, who seems to have rebuilt the chancel. At Crich the first chaplain of the chantry of SS. Nicholas and Katharine, founded in 1350, was buried in an outer recess in the north wall, that aisle having been rebuilt by the founder, who himself occupies a niche on the inner side of the same wall. Whenever evidence can be obtained about such recesses, it is almost invariably made manifest that they were intended for founders or co-founders of the structure. If the date of the Lady Chapel can be determined with precision, we also obtain the date of these three chambers with their outer tombs, for, as has been already remarked, they are a component part of the fabric itself.

It has hitherto been stated in all the numerous works treating on our English Cathedrals, as well as in the histories, guides, and more critical surveys of Lichfield in particular, that the Lady Chapel was begun by that fearless and munificent prelate, Walter de Langton, who ruled over this see from 1296 to 1321, but that his death occurring before its completion, it was finished by funds left by him for that purpose. But on looking

for the original authority on which these statements are based, the *Chronicon Lichfeldense* (Cott. MSS. Vesp. E. 16) compiled in the days of Langton's successor—we do not find that this statement is precisely substantiated. It records that Langton surrounded the close with a stone wall; that he prepared a most costly shrine for S. Chad; that he rebuilt the castle of Eccleshall and the manor house of Heywood; that he presented to the high altar a chalice and two cruets of purest gold, a gold cross set with precious stones and worth £200, and many vestments of inestimable value; that he constructed a great bridge over the Minster Pool; that he gave the vicars a residence in the close, presented them with a large silver cup, and endowed them with a pension of 20s. out of the rectory of the church of Tibshelf in Derbyshire; and that he founded (*fundavit*) the Lady Chapel, and left by his will sufficient money for its complete construction. The expression "founded," when compared with numerous instances of the foundations of chantries, does not necessarily imply more than that the royal license was obtained for the alienation of certain properties, and pledges given for the finding of certain sums of money; so that a chantry, for instance, has often been said to have been founded several years before the building was commenced. The style of architecture of the beautiful Lady Chapel, which has been justly described by Britton as "one of the finest and most elegant examples of ecclesiastical architecture in England," and which a later historian, Rev. Mackenzie Walcott, speaks of "as the gem of the cathedral"—certainly approximates more to 1350 than to 1300 (the date assigned to it in Parker's Glossary, etc., etc.), and the notion that even the material foundations had scarcely been laid in Langton's time is remarkably corroborated by the register of the Chapter.

The registers now in the possession of the Chapter do not begin till 1380, but there is an earlier volume of chapter records in the Bodleian Library (Ashm. MSS. 794) that covers the period of which we are treating. This volume was probably removed from the muniment room by that not too scrupulous antiquary, Elias Ashmole. It is there recorded that

Bishop Langton, who held the office of Lord Treasurer, died in London on November 9th, 1321 (not Nov. 16th, as stated in the *Anglia Sacra*). Certain obsequies are recorded as observed at Lichfield by the capitular body, reinforced by twenty monks from Coventry (the other capitular body of the see), who made a procession, preceded by a cross and chanting a Litany, from the Cathedral to S. Chad's Church and back again. In September, 1323, there is an entry of agreement between the Chapter and Bishop Langton's executors, by which it was arranged that the Chapter and the executors were to halve the costs concerning the finding of a quarry (*circa lapidicinum inveniendam*) and of the raising of stone *pro fabrica capellæ*. Also that when it should become necessary to dig out a new quarry, it should be quarried and dug out in the names of Master Gilbert and his co-executors, to whom restitution should be afterwards made by the custodians of the Cathedral fabric. From this it appears that the very selection of a quarry for the Lady Chapel was not determined on until two years after the Bishop's decease. The same source tells us that in September, 1334, Edward II. gave a bond to the Chapter for payment of 257 marks, 9 shillings, held by him on loan from the late Bishop for the purpose of the Scotch wars, being, in conjunction with 904 marks, the amount bequeathed by the Bishop to the Chapter for the Lady Chapel. The King assigns for payment the feefarms of Oxford, Shrewsbury, Nottingham, and Bridgnorth. Another entry, in September, 1335, shows that the works were still in progress. Canon Blount states in Chapter his readiness to restore to Gilbert le Bruere, as Langton's executor, a cup which had been left in his possession and the land of the quarry of Godputte, but asks that something should be assigned to him for the diligent care he has given to the (building of the) Chapel. The Chapter orders 40s. to be paid him by Gilbert le Bruere on the arrival of John de Langton (brother of the Bishop), his co-executor.

Gilbert le Bruere held the prebendal stall of Wolsey, in this cathedral, from 1314 to 1331, when he exchanged it for



Ruiton, which he held till 1340. After that date his connection with Lichfield ceased. He held the prebendary of Dunnington, York, in 1324; in 1328, and again in 1353, he is mentioned as Archdeacon of Eley. He succeeded to the Deanery of S. Paul's in 1336, and died, holding that office, on November 3rd, 1353. The chapel of S. Catharine, in that cathedral, which he had rebuilt, and wherein he had founded a chantry, received his remains.

I take it, then, that the very foundation of these chambers we are now considering could not have been begun until after the decision of the Chapter in 1323; and the outer walls, at the slow rate of building then customary, would not be sufficiently high to allow of the completion of the outer tombs for another ten or twenty years. These outer tombs were very probably intended as the resting places of the executors of the munificent Bishop (though not eventually, at all events in the case of Bruere, thus used), and none of them could have been designed, as sometimes conjectured, for the Bishop himself.

When the corpse of Langton was brought from London, it was in the first instance deposited beneath the high altar of the Lady Chapel. This must not be understood as meaning the present Lady Chapel, but the previous one of Early English workmanship, whose eastern wall would about correspond with the seventh or last piers of the present Presbytery, and whose outer wall would probably not be taken down until the newly-extended Lady Chapel had been nearly or quite completed. Bishop Roger de Norbury removed the bones of his predecessors to a magnificent tomb on the south side of the high altar, between the fifth and sixth piers of the Presbytery. Dugdale, in his *Visitation* of 1662, took a careful drawing of this monument, which is now at the College of Arms, and it has been reproduced in Shaw's *Staffordshire*. The canopy of the tomb was subsequently destroyed, and only the effigy in Purbeck marble now remains, resting on the pavement of the south choir aisle.

These three chambers, to which I am trying to confine my

attention, have been generally spoken of as chantry or mortuary chapels, but there is no necessity whatever to connect them with the pannelled coffins below their windows, and they certainly seem to me to be considerably too small for the necessary altar ritual. They do not show any trace whatever of any altar, or of a piscina drain, though surely the latter would certainly have been constructed had this been the intention of their builders, seeing that they are so close to the outer wall. I have heard the recess in the west wall of the central chamber spoken of as if it was part of the original work, but it has a very recent origin, having been cut out in connection with the placing of a warming apparatus in the vaults below, an operation which in several ways disfigured the roof and other parts of these chambers. It may also be mentioned that these vaults are said to have been used as dungeons in Harwood's *Lichfield*, but he does not give his authority. A legend that once reached my ears spoke of some Parliamentary spies, who had been detected within the close, being kept in durance in these diminutive vaults whilst the Cathedral was besieged during the Commonwealth. But such use, if it ever occurred, would be only provisional, and was not originally intended.

Another argument against the use of the chambers themselves, or any one of them, as chantry chapels, is that the sites can all be assigned elsewhere in the fabric for all the known chantries Bishop Langton himself endowed two chantries in this cathedral, which continued here down to the days of the Reformation, one in honour of the Blessed Virgin, and one for the soul of King Edward, but the masses of both these chantries were celebrated at the chief altar of the Lady Chapel. Although neither of these chantries had any connection, so far as the actual Celebrations were concerned, with these chambers, I am inclined to think that they afford the clue for explaining their use. Special chantries often had their special vestries or sacristies assigned to them, or built for that special object. Numerous instances in proof of this might be given, but as I am addressing a Derbyshire Society, I will content myself with saying that the founders of the Kniveton Chantry in Ashborne

parish church (whose Masses were said at the high altar), built a vestry—the doorway to which seems to have been recently discovered in the north chancel wall—to contain the vestments of the chaplain, and the coffer wherein the endowment deeds were deposited; and I may also add that when Dean Heywood was building a new chapel in connection with this Cathedral, in 1474, he added a strong room for evidences and valuables (Cantaria S. Blasii, vol. ii., f. 27, Chapter MSS.). The general sacristy of the Cathedral, built in the 13th century, was probably not one whit too large for the wealth of vestments and ornaments, &c., pertaining to the high and other subsidiary altars; and what is more likely than that the executors of Bishop Langton, when so materially increasing the size of the fabric, should provide small rooms for such purposes. I therefore think that I have given some good reasons for supposing that the east and central chambers may have been for the reception of the endowment charters of the priest of Our Lady and the vestments and other valuables pertaining to the Mary Altar, whilst the western one, with its separate door, may have served in a similar way for the chantry of less importance connected with the memory of King Edward.

It should also be noted, as a minute confirmation of my view, that the free admission of air was considered advisable for the contents of these chambers, as the windows or shutters were fixed on hinges.

In putting these notes together, I desire to acknowledge my indebtedness to the Right Rev. Bishop Hobhouse, and to Mr. Irving, the courteous clerk of the works.

It may not be out of place to add that this Lady Chapel seems to have been specially appropriated to early services. It was here that the *Matin Mass* was ordered to be said at five a.m., by Bishop Heyworth's statutes (1420-1447), matins having been said at midnight, and then the Holy Sacrifice was to continue to be celebrated by the different chaplains at their respective altars, hour by hour, until ten o'clock, when High Mass was sung at the high altar. By Bishop Hacket's statutes an early service was to be said here, at six a.m. daily, for the

convenience of small tradesmen, labourers, and servants; and matins are now said here, at an early hour, by the students of Lichfield Theological College.

It ought not to be for me to add any humble words of mine in connection with the scheme of restoring these chambers, and their outer sepulchral adjuncts, in memory of the late Bishop, but there certainly seems a singular beauty and appropriateness in the proposed plan. I trust I shall not be thought officious in venturing to hope that the scheme may include an outer effigy of stone to rest beneath the central sepulchral recess, and to suggest that the side recesses might be reserved for the day—may it be very far distant—when God shall call away those coadjutor bishops who so ably strengthened his hands in both those dioceses over which the late Bishop was called to preside. This corner of the Cathedral is redolent of the memories of the finest of Lichfield's Bishops, and it has been well chosen as the most suitable spot for the memorial of the last of that noble bederoll who has joined the Church Triumphant. S. Chad, Bishop Langton, Bishop Hacket, and Bishop Selwyn seem to be the four most polished corners of the temple of this grand historic diocese of the Catholic Church (from which we of Derbyshire appear, alas! to be destined to be cut off): "they rest from their labours, and their works do follow them" to the courts above—but it adds to our pleasurable reminiscences of their holy lives, to reflect that, so far also as their mortal remains are concerned, it can be truly said that "in death they were not divided."

N.B.—Since these notes were put together, Bishop Hobhouse found a most interesting entry of the year 1338, in the old Chapter Register at the Bodleian. Canon Patrick, at that time, was granted, at his own petition, the middle of the three outer tombs on the south side of the Lady Chapel, on condition that he should be mindful of the fabric in his will. This entry proves that the Lady Chapel was not then finished, but completed so far as the tombs were concerned. Robert Patrick was Archdeacon of Stafford, 1322-3, Prebendary of Pipa-Parva, 1313-1324, and Prebendary of Gaia-Minor, 1324-32. His

name continues to appear with the names of Canons present in Chapter till 1340, but there is no entry of his death. So that it is not yet known whether he really was interred in the centre tomb. Could he subsequently have been Canon of any other Chapter?

P.S.—I have also had the opportunity of going carefully through the transcript of the old Chapter Register that belongs to the Salt Library, Stafford, and the following excerpts throw additional light on the subjects discussed in the paper read before the Society.

1323, August 20th. Walter de Langton is spoken of as "*promotor capelle be Marie v'gis jux' ecclia Lich'.*" In this same entry, as well as in one or two other places, the co-executors of Canon Bruere are mentioned, showing, that although only Bruere and John de Langton are named, there certainly were three, thus corroborating the view that the three recesses were originally designed for the Bishop's executors.

1323, September 10th. Canon Bruere is instructed by the Chapter to travel to London to obtain from the King the money due for building the Lady Chapel.

1323, October 4th. Canon Bruere receives for this purpose, as from the King, £20 from the Bailiff of Oxford, £8 11s. from the Bailiff of Nottingham, and £15 from the Bailiff of Salop.

1326. Canon Bruere is again instructed to journey to London, to see after the payment of the royal rents towards building the chapel.

1330. The Bailiff of Bridgnorth pays £3 1s. 8d., as rental for the same purpose, to the Chapter. There are various similar entries under other years from the Bailiffs of the four towns of Oxford, Nottingham, Shrewsbury, and Bridgnorth.

1331. It is stated that the total amount received towards the works of the Lady Chapel up to that date, from the rentals assigned by the King in exchange for the sum of £860 13s. 3d., had reached to £321 8s. 4d.

1333. The chantry *pro aiabus Regum* was then served by

Canon Robert Patrick, at the altar of S. John. This chantry, founded by Bishop Langton, was removed, on its completion, to the Lady Chapel. This entry throws light on the subsequent one of 1338, quoted above by Bishop Hobhouse, as it shows a special connection between Patrick and the foundations of Walter de Langton, and gives a reason why application was made by him for the central tomb. It should be noted that that application was not made until after Canon Bruere, for whom I consider it was originally designed, had removed from Lichfield, and accepted the Deanery of S. Paul's.

1336. William de Heywood and Robert Aylbrick admitted as custodians of the fabric of the chapel of the Blessed Mary, and sworn to make an annual return of expenditure on the feast of S. Michael.

## Some Notes on Rare Birds.

BY ARTHUR COX, HON. SECRETARY.



THE following very brief notes respecting some birds that are not usual visitants to our county, but which have been seen in Derbyshire in 1878, have been put together with the view of suggesting to the Society the expediency of devoting some few pages of the *Journal*, year by year, to a chronicle of Natural History. If the members and friends of the Society, who may be interested in any branch of Natural History, would contribute short notes of anything remarkable occurring in the year, such a chronicle might become a valuable feature in our transactions.

On the 27th of April, a Gannet (*Pelecanus bassanus*) dropped exhausted in the park of Ednaston Lodge; the bird measured 3 ft. 3 in. from beak to tail, and 6 ft. 2 in. across the expanded wings. The next morning another Gannet was observed hovering about, but continued its flight in the direction of Tutbury. I am not aware that this ocean bird has visited Derbyshire before. April being the season for Gannets to migrate northwards, may possibly account for its appearance.

On Friday, December 20th, a good specimen of the Bohemian Waxwing or Chatterer (*Ampelis garrulus*), in excellent plumage, was shot on the top of the Chevin, Hazelwood. Another bird of the same species was seen in the neighbourhood a few days later. It is stated in Pilkington's *Derbyshire* (vol. i. p. 489), published in 1789, that this bird was shot at Glapwell, Bolsover, "some years ago." He adds that, at "a later time," a flight of fourteen birds was seen at Smalley and at Melbourne. At

Melbourne they were observed to eat the food which had been given to some swine. Glover tells us that several of these birds were shot in January, 1829, in the neighbourhood of Derby. The Waxwing may be fairly considered not only a rare Derbyshire bird, but also among the rarest of those visitants to our shores that are classified as English birds. Several specimens of the Hawfinch or Grosbeak (*Loxia coccothraustes*) were also seen, during the severe frost, in the neighbourhood of Belper, and one in the garden close to the house at Spondon Hall.

Mr. Heath tells us, that in December last a Goosander (*Mergus merganser*) was shot at Borrowash, and two Black-headed Gulls (*Chroicocephalus ridibundus*) on the Derwent, just below Derby. They had doubtless been driven up the Trent and Derwent by the severe weather, in search of food.

The Teal and the Widgeon have been taken in large numbers, in the south of the county, during the late frosts.





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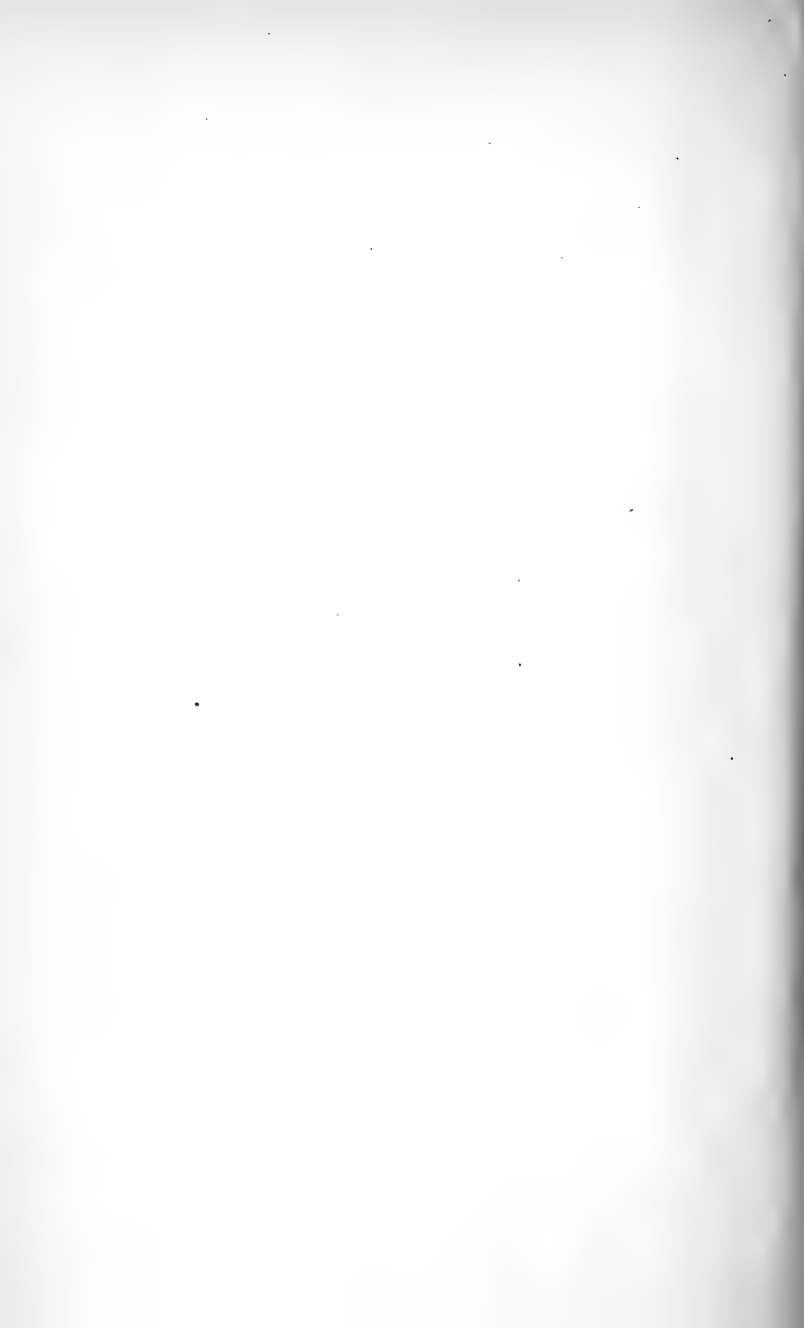
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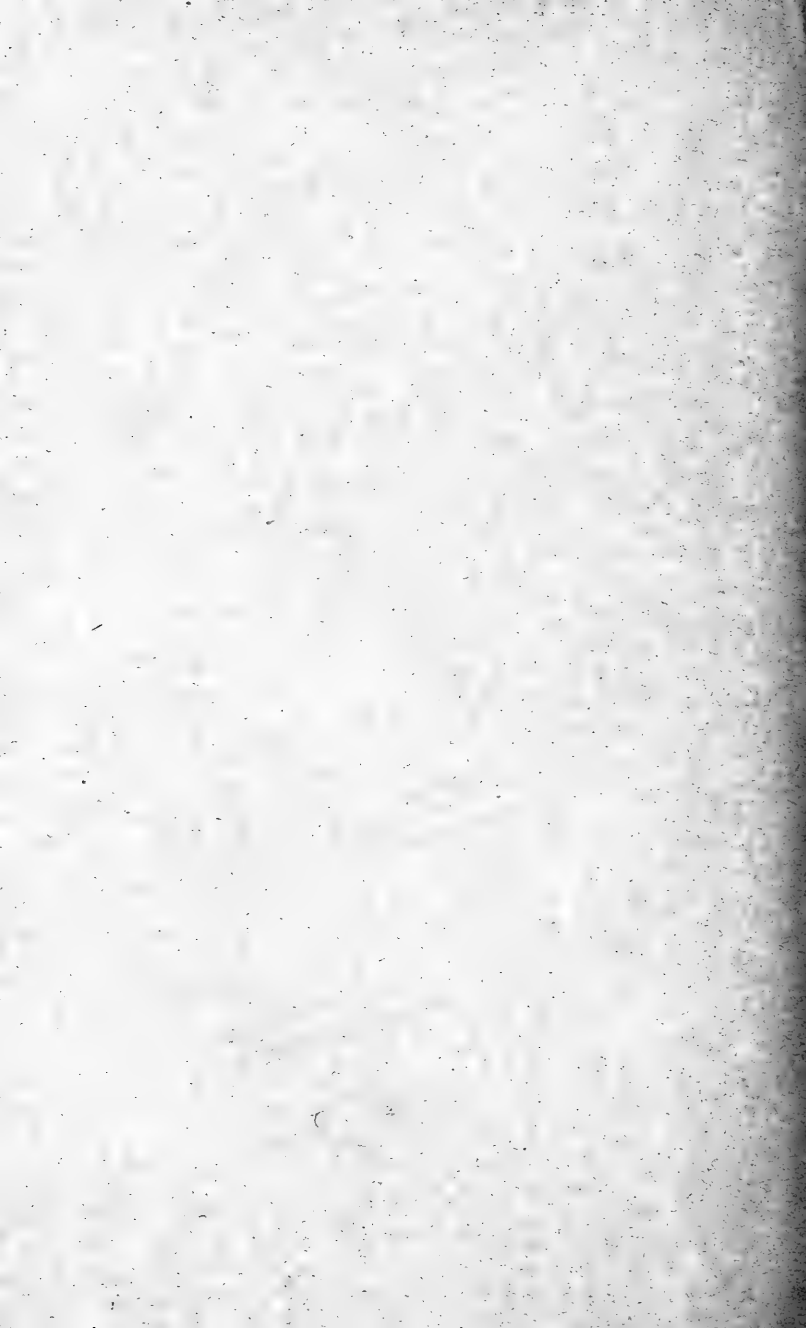
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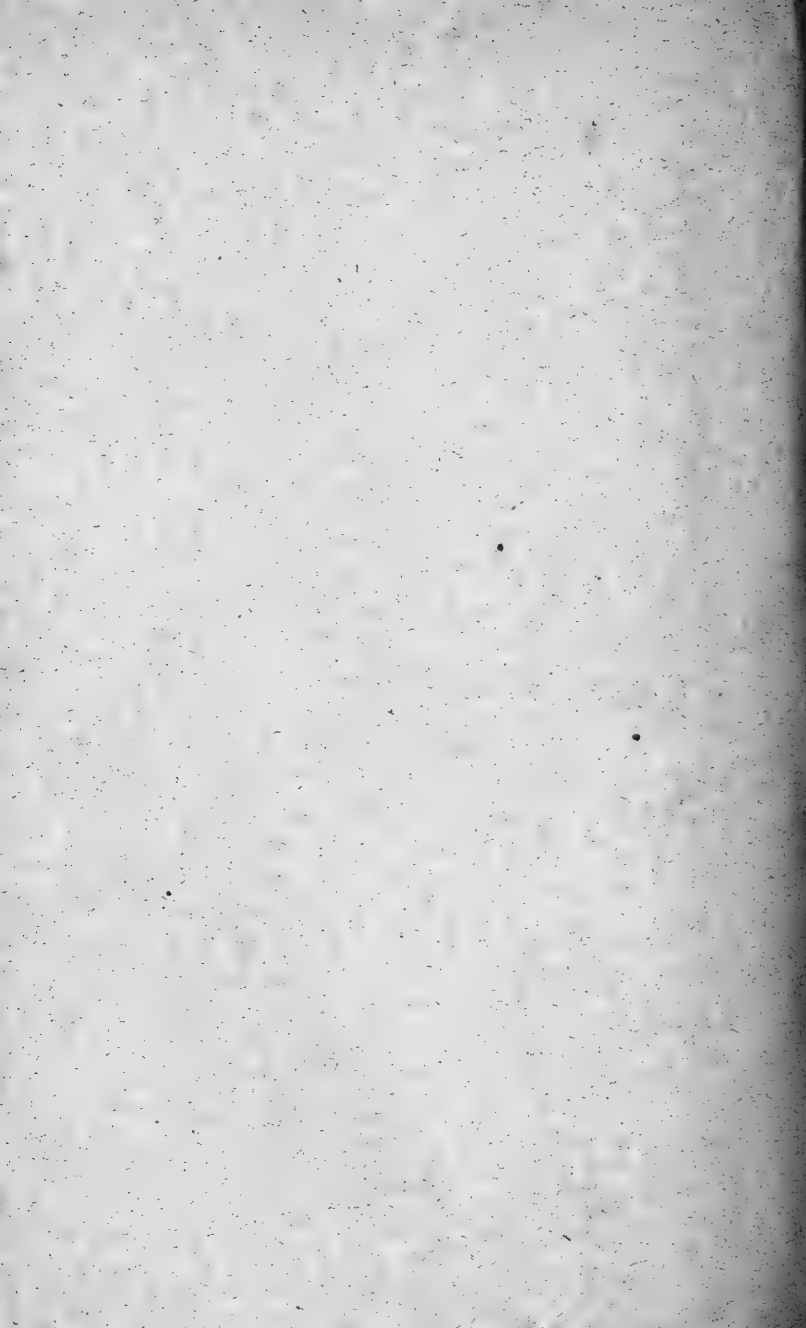
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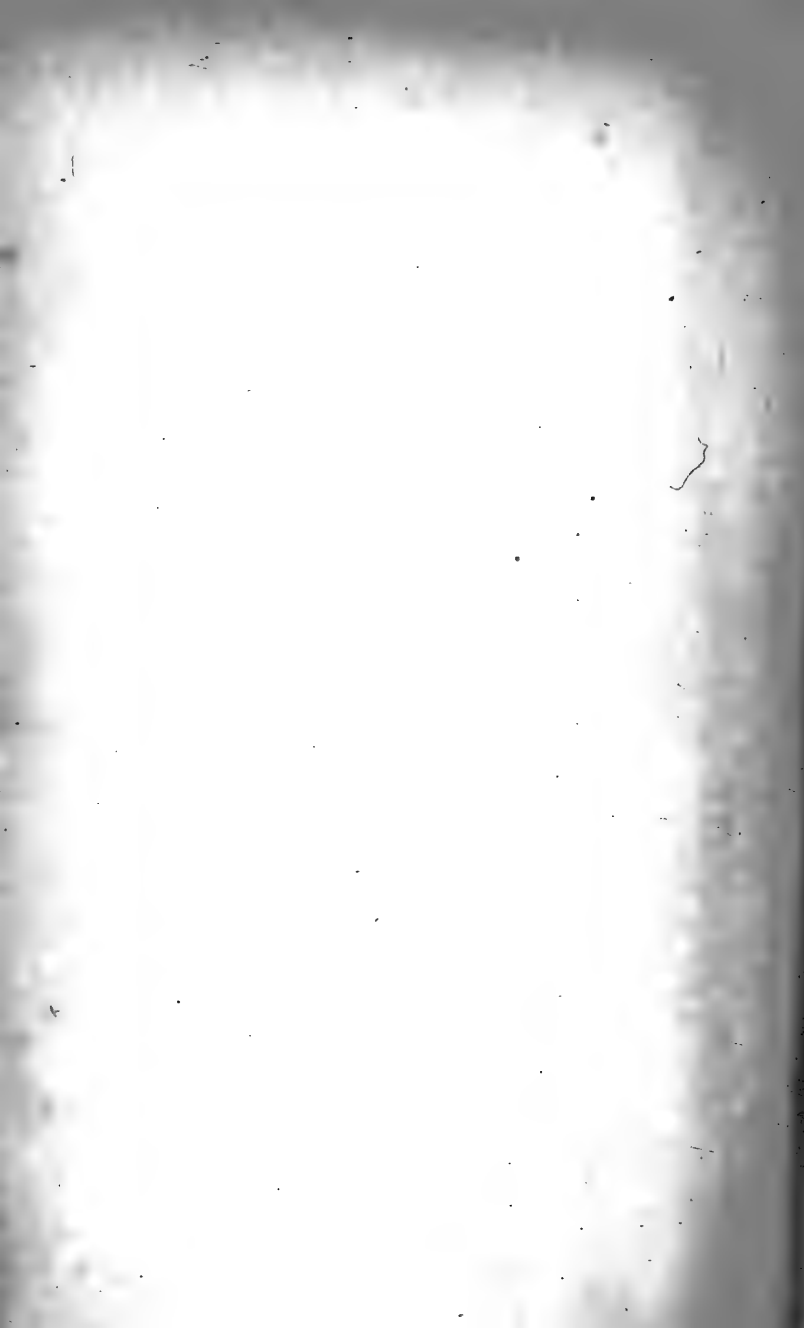
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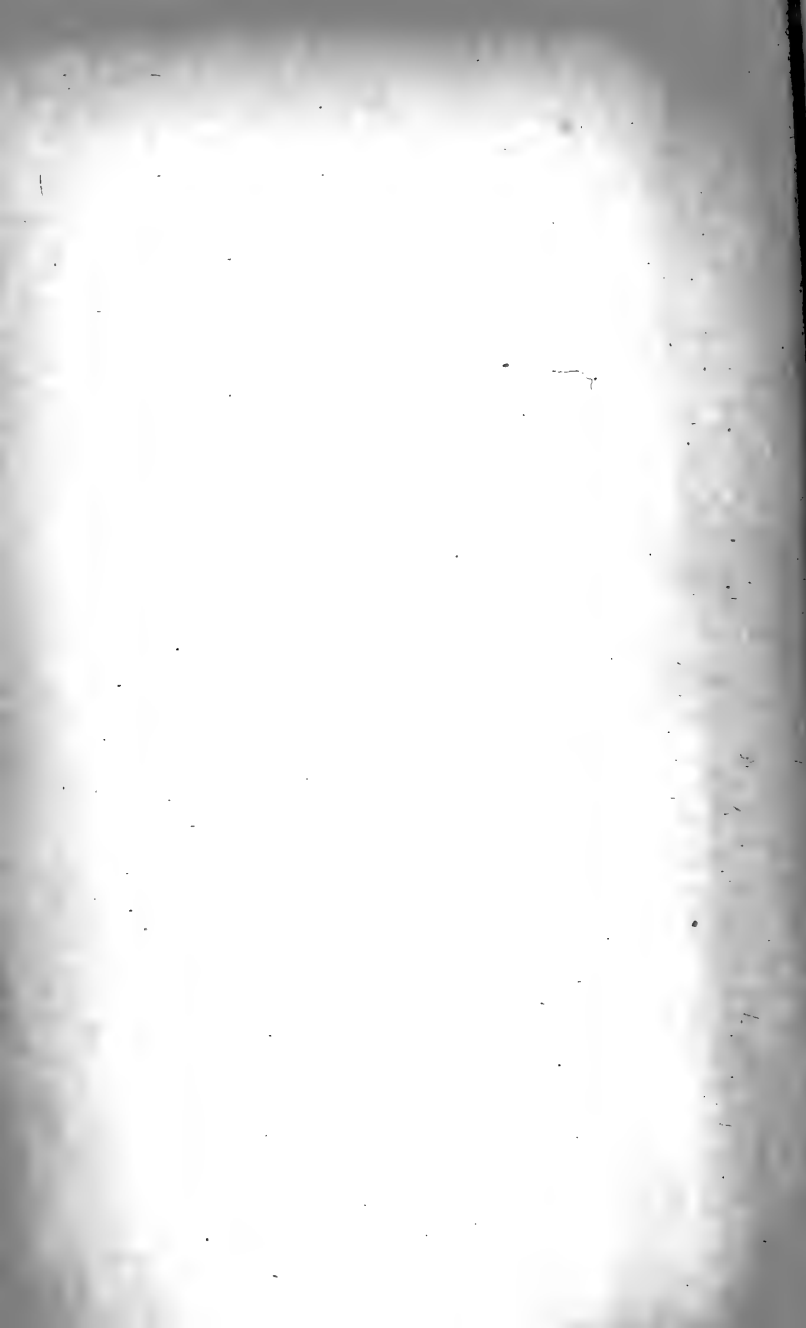
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# RULES.

---

## I.—NAME.

The Society shall be called the “DERBYSHIRE ARCHÆOLOGICAL AND NATURAL HISTORY SOCIETY.”

## II.—OBJECT.

The Society is instituted to examine, preserve, and illustrate the Archæology and Natural History of the County of Derby.

## III.—OPERATION.

The means which the Society shall employ for effecting its objects are:—

- 1.—Meetings for the purpose of Reading Papers, the Exhibition of Antiquities, &c., and the discussion of subjects connected therewith.
- 2.—General Meetings each year at given places rendered Interesting by their Antiquities, or by their Natural development.
- 3.—The publication of original papers and ancient documents, &c.

## IV.—OFFICERS.

The Officers of the Society shall consist of a President and Vice-Presidents, whose election shall be for life; and an Honorary Treasurer and Honorary Secretary, who shall be elected annually.

## V.—COUNCIL.

The general management of the affairs and property of the Society shall be vested in a Council, consisting of the President,

Vice-Presidents, Honorary Treasurer, Honorary Secretary, and twenty-four Members, elected from the general body of the subscribers ; eight of such twenty-four Members to retire annually in rotation, but to be eligible for re-election. All vacancies occurring during the year to be provisionally filled up by the Council.

#### VI.—ADMISSION OF MEMBERS.

The election of Members, who must be proposed and seconded in writing by two Members of the Society, shall take place at any meeting of the Council or at any General Meeting of the Society.

#### VII.—SUBSCRIPTION.

Each Member on election after March 31st, 1878, shall pay an Entrance Fee of Five Shillings, and an Annual Subscription of Ten Shillings and Sixpence. All subscriptions to become due, in advance, on the 1st of January each year, and to be paid to the Treasurer. A composition of Five Guineas to constitute Life Membership. The composition of Life Members and the Admission Fee of Ordinary Members to be funded, and the interest arising from them to be applied to the general objects of the Society. Ladies to be eligible as members on the same terms. No one shall be entitled to his privileges as a Member of the Society whose subscription is six months in arrears.

#### VIII.—HONORARY MEMBERS.

The Council shall have the power of electing distinguished Antiquaries as Honorary Members. Honorary Members shall not be resident in the County, and shall not exceed twelve in number. Their privileges shall be the same as those of Ordinary Members.

#### IX.—MEETINGS OF COUNCIL.

The Council shall meet not less than six times in each year, at such place or places as may be determined upon. Special meetings may also be held at the request of the President or five Members of the Society. Five Members of Council to form a quorum.

## X.—SUB-COMMITTEES.

The Council shall have the power of appointing from time to time such sectional or Sub-Committees as may seem desirable for the carrying out of special objects. Such sectional or Sub-Committees to report their proceedings to the Council for confirmation.

## XI.—GENERAL MEETINGS.

The Annual Meeting of the Society shall be held in January each year, when the accounts properly audited, and a Report shall be presented, the Officers elected, and vacancies in the Council filled for the ensuing year. The Council may at any time call a General Meeting, specifying the object for which that Meeting is to be held. A clear seven days' notice of all General Meetings to be sent to each Member.

## XII.—ALTERATION OF RULES.

No alteration in the Rules of the Society shall be made except by a majority of two-thirds of the Members present at an annual or other General Meeting of the Society. Full notice of any intended alteration to be sent to each Member at least seven days before the date of such meeting.

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—:0:—

The Members whose names are preceded by an asterisk (\*) are Life Members.

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 Bass, M. Arthur, M.P., Rangemore, Burton-on-Trent.  
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 Bate, James O., Gerard Street, Derby.  
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- Beamish, Captain, Ordnance Survey Office, Southampton.  
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 Greenhough, Edward, Green Bank, Matlock Bath.  
 Groves, Rev. C. W., Grammar School, Risley.  
 Guest, John, F.S.A., Moorgate Grange, Rotherham.  
  
 Hall, Rev. Tansley, M.A., Boylestone, Burton-on-Trent.  
 Hamilton, Rev. C. J., M.A., The Vicarage, Doveridge.  
 Hamlet, T., 40, Green Lane, Derby.  
 Harwood, James, Corn Market, Derby.  
 Harwood, Arthur, The Lees, Wirksworth.  
 Haslam, J. Seale, Duffield Road, Derby.  
 Haslam, W. Coates, Ripley, Derby.  
 Haynes, H., "Peacock" Inn, Nottingham Road, Derby.  
 Heath, Thomas, Free Library, Derby.  
 Hey, Rev. Prebendary, the Vicarage, Belper.  
 Herbert, Rev. George, University School, Nottingham.  
 Hefford, George, Whatstandwell.  
 Hefford, T. N., 46, Queen Street, Derby.  
 Hillyard, Rev. E. A., M.A., Christ Church Vicarage, Belper.  
 Hill, F. C., St. James's Chambers, Derby.  
 Howard, The Right Hon. Lord of Glossop, Glossop Hall.  
 Howard, W. J., Cavendish Street, Chesterfield.  
 Wilmot-Horton, Sir Robert E., Bart., Osmaston Hall, Derby.  
 Wilmot-Horton, Rev. G., 10, Warrior Square Terrace, St. Leonards-on-Sea.  
 Holmes, Major, Makeney Lodge, Belper.  
 Hope, W. H. St. John, S. Peter's College, Cambridge.  
 Hope, Rev. William, S. Peter's, Derby.  
 Howe, W. E., Fernie Bank, Matlock Bath.  
 Holmes, H. M., London Road, Derby.  
 Holmes, H. M., Junr., London Road, Derby.  
 \*Hovenden, R. Heathcote, Park Hill Road, Croydon.  
 Holland, W. R., Ashborne.  
 Horsley, Thomas, King's Newton.  
 \*Hurt, Albert F., The Outwoods, Derby.  
 Huish, John, Smalley, Derby.  
 Huish, Darwin, Vernon Street, Derby.  
 Hunt, J. A., The Poplars, Ockbrook.

Hunter, John, Junr., Field Head House, Belper.  
 Huckin, Rev. H. R., D.D., Repton Hall.  
 Hubbersty, Philip, Wirksworth.

Ingle, W. Machin, Belper.

Jackson, Rev. W., M.A., The Vicarage, Marston-on-Dove.  
 Jackson, John P., Stubbin Edge, Chesterfield.  
 Jeudwine, W. W., Hasland, Chesterfield.  
 Jervis, The Hon. W. M., Quarndon, Derby.  
 Jessop, William, Butterley Hall.  
 Jewitt, Llewellynn, F.S.A., Duffield.  
 Jobson, J., Alvaston, Derby.  
 Jobson, Edgar W., Hartington Street, Derby.  
 \*Joddrell, Rev. Sir Edward Repps, Bart., 21, Portland Place, London.  
 Jolley, William, Eldon Chambers, Nottingham.  
 Jourdain, Rev. Francis, M.A., The Vicarage, Ashborne.  
 Johnson, E. S., Charnwood House, Osmaston Road, Derby.

Keene, Richard, All Saints', Derby.  
 Kingdon, Clement B., Ednaston Lodge.  
 Kitchingman, Rev. J., M.A., The Rectory, Bonsall.  
 Kirkland, Walter, Wirksworth.

Lamb, John, Corn Market, Derby.  
 Layton, J., "Mercury" Office, Derby.  
 Leacroft, Rev. C. H., M.A., The Vicarage, Brackenfield, Alfreton.  
 Leader, J. D., F.S.A., Sheffield.  
 Lewis, Rev. Lewis, M.A., Ockbrook, Derby.  
 Lindsay, J. Murray, M.D., Mickleover, Derby.  
 Lingard, James, Iron Gate, Derby.  
 Lichfield, The Right Hon. Rev. Lord Bishop of, The Palace, Lichfield.  
 Lister, Charles, Esq., The Abbey, Darley Dale.  
 Lovejoy, F. W., 72, Wilmot Street, Derby.  
 Lowe, Capt. A. E. Lawson, F.S.A., Highfield, Nottingham.  
 Lowe, William Drury, Locko Park, Derby.  
 Lowe, George, M.D., Horninglow Street, Burton-on-Trent.  
 Longdon, Frederick, Osmaston Road, Derby.  
 Lott, Edward, Corn Market, Derby.  
 Lomas, J., Marble Works, King Street, Derby.  
 Lucas, W., Steeple Grange, Wirksworth.

Mackie, John, Cliffe House, Crigglestone, near Wakefield.  
 Mason, Rev. G. E., M.A., The Rectory, Whitwell.  
 Marsden, George, Wirksworth.  
 Markham, Charles, Tapton House, Chesterfield.

Meakin, E. J., Spoudon, Derby.  
 Mello, Rev. J. M., M.A., The Rectory, Brampton S. Thomas.  
 Mellor, Rev. T. Vernon, M.A., Idridgehay Vicarage, Derby.  
 Meynell, Godfrey F., Meynell Langley, Derby.  
 Milligan, Colonel, Cauldwell Hall, Burton-on-Trent.  
 Mills, Henry, 2, St. Peter's Street, Derby.  
 Milnes, Rev. Herbert, The Vicarage, Winster.  
 Mitchell, Rev. H., Peak Forest Vicarage, Stockport.  
 Morley, Henry, London Road, Derby.  
 \*Mundy, Meynell, 38, Green Park, Bath.  
 Mundy, Edward Miller, Shipley Hall.  
 Mundy, F. Noel, Markeaton Hall.  
 Molineux, Rev. C. H., M.A., S. James's Parsonage, Derby.  
 Monkhouse, Henry, Iron Gate, Derby.

Naylor, T. R., Tenant Street, Derby.  
 Newdigate, Colonel F. W., West Hallam, Derby.  
 Needham, E. M., Belper.  
 Newton, C. E., The Manor House, Mickleover.  
 Norfolk, His Grace the Duke of, Arundel Castle.

Oakes, T. H., Riddings House.  
 Oakes, C. H., Riddings.  
 Oldham, Rev. J., M.A., Clay Cross, Chesterfield.  
 Olivier, Rev. Alfred, M.A., Normanton, Derby.  
 Osmaston, John, Osmaston Manor.

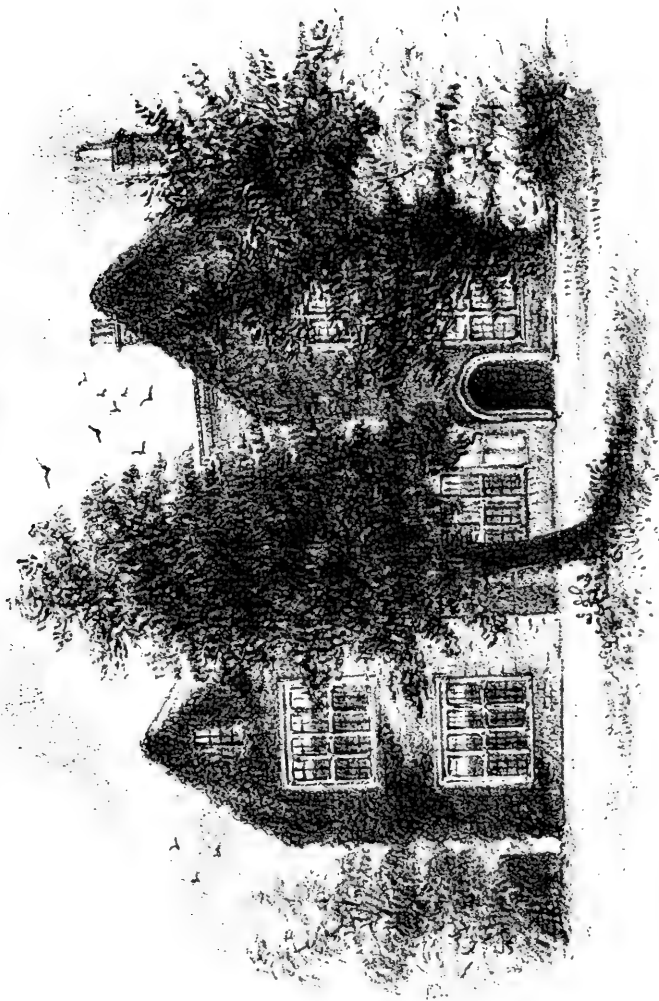
\*Paget, Joseph, Stuffynwood Hall, Mansfield.  
 Parkin, John, Idrigeay, Derby.  
 Parkinson, Rev. J. R. S., Liverpool, Nova Scotia.  
 Parry, Captain, Friarfield, Uttoxeter New Road, Derby.  
 Peacock, T. F., 12, South Square, Gray's Inn, London.  
 Portland, His Grace the Duke of, Welbeck.  
 Pountain, Major, Barrow-on-Trent.  
 Purves, Richard, Flamstead House, Derby.

Redfern, James, Etwall.  
 Rickard, John, S. Werburgh's Vicarage, Derby.  
 Rhodes, Thomas, Mersey Bank, Hadfield, near Manchester.  
 Robinson, F. J., Friar Gate, Derby.  
 Rollinson, S., 49, Sheffield Road, Chesterfield.  
 \*Rutland, His Grace the Duke of, K.G., Belvoir Castle.

Sandys, Captain Stair, Hartington Street, Derby.  
 Sale, W. H., Derby.  
 Scarsdale, The Right Hon. Lord, Kedleston.

- Schwind, Charles, Broomfield, Derby.  
 Scott, Rev. Prebendary M. H., M.A., S. Mary's, Lichfield.  
 Seely, Charles, Junr., Sherwood Lodge, Nottingham.  
 Sheffield, G., St. James's Chambers, Derby.  
 Shaw, John, Normanton House, Derby.  
 Shuttleworth, John Spencer Ashton, Hathersage Hall, near Sheffield.  
 Sheldon, T. G., Congleton, Cheshire.  
 Sleigh, John, Wensley, Matlock.  
 Small, George, Duffield Road, Derby.  
 Smith, F. N., Wingfield Park, Alfreton.  
 Smith, Rev. D., Sandiacre, Notts.  
 Spilsbury, Rev. B. W., M.A., Findern, Derby.  
 Staley, The Right Rev. Bishop, Croxall Vicarage, Lichfield.  
 Stapleton, Rev. M., M.A., The Rectory, Barlborough, Chesterfield.  
 Stewart, Rev. R., B.A., The Rectory, Pleasley.  
 Steer, Henry, Market Head, Derby.  
 \*Strutt, the Hon. Frederick, Milford House, Derby.  
 Strutt, Herbert G., Makeney, Belper.  
 Strick, Richard, Portland, Alfreton.  
 Storer, Charles John, Market Place, Derby.  
 Stephenson, M., Molescroft Cottage, Beverley.  
 Stowell, Rev. Hugh, Breadsall Rectory.  
 Sutherland, George, Arboretum Square, Derby.  
 Sutton, Edward, Shardlow Hall.  
 Swan, Rev. Kirke, Forest Hill, Warsop.  
 Swanwick, F., Whittington, Chesterfield.
- Taylor, A. G., Grove Terrace, Derby.  
 Taylor, Mrs. A. G., Grove Terrace, Derby.  
 Tempest, J., Duffield.  
 Thornwell, Robert, The Abbey, Burton-on-Trent.  
 Towle, R. N., Borrowash, Derby.  
 Trueman, —  
 Turner, George, Barrow-on-Trent.  
 Turbutt, W. Gladwin, Ogston Hall.
- Ussher, Richard, Osmaston Hall, near Derby.
- Vernon, Right Hon. the Lord, Sudbury.
- Waite, R., Duffield, Derby.  
 Walker, John, Old Uttoxeter Road, Derby.  
 Walker, Benjamin, Spondon, Derby.  
 Walsh, John, 4, Albert Street, Derby.  
 Waterpark, The Right Hon. Lord, Doveridge Hall.  
 Wallis, Alfred, "Derby Mercury," Derby.





*Roxton Hall.*

# DERBYSHIRE ARCHÆOLOGICAL

AND

# NATURAL HISTORY SOCIETY.

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A Contribution towards a History of Norton,  
in Derbyshire.

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By S. O. ADDY, Esq., M.A.

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**I**T is my purpose, in this paper, to put together a few  
orts and scraps, hitherto, so far as I am aware,  
unknown or unnoticed, respecting the antiquities of  
the Derbyshire Norton. If the reader should think that my re-  
marks are diffuse and disjointed, when he sees how one piece of  
information jostles against another, apparently without rhyme or  
reason, I must, for my sufficient apology, remind him that I make  
no pretence of giving a consecutive historical narrative, but only  
a few undigested facts, which, rough-hewn as they are, and  
lacking interest for the general reader, may nevertheless be  
acceptable to those who have become attached to the *genius loci*,  
or, peradventure, to some of those choice spirits who seek amuse-  
ment, if not profit, in travelling along the by-paths of history.

I need not derive the name, Norton, for it is obvious enough, nor need I, to be consistent with my general intention to produce entirely new matter, insert that very usual extract from Domesday, which so often introduces a topographical essay.

The first known mention of the place occurs in the will of Wulfric Spott (A.D. 1002), who appears to have been an officer attached to the court of King Ethelred. The bequest is to one Ufegeat, and probably includes the whole township. "Item do Ufegeato terras illas apud Northtune, ea lege, ut is amicus et adjutor eo propensior sit erga illum locum." \* That the Norton mentioned here is the Derbyshire Norton is shown by the schedule affixed to the will. Why the testator wished Ufegeat to become the "friend and champion" of the place does not appear.

The manor, along with that of Alfreton, was held of the honour of Tickhill, a once famous castle in South Yorkshire, and had to render suit and service to the court there every three weeks. This is a fact which, I believe, has not been noticed before. †

" 'Escaet' et inquisicio tempore E. i. vz.

Calendar' Thomas de Chaworth pro abbate de Bello. . . .

Inquisicio capta apud Eckinton inter regem et abbatem de Bello. . . .  
Qui dicunt &c. quod non est dampnum si dominus Rex concedat Thome de Chaworth. . . . potest dare abbati de Bello Capite ad sustentacionem cujusdam Canonici in eadem abbatia pro predicto Thoma et Johanna uxore ejus x toft' xjm bona (? bovatas) terr', xlvij acras terre, xvj acras bosci, lvij<sup>s</sup> et sex denarios redditus cum pertin' in Alfreton, Norton, Grenhill, Bradway, et Woodseth. Dicunt. . . omnia predicta tofta, terras, et redditus simul cum maneriis de Alfreton et Nor. . tenentur de honore de Tykhill per sectam curie de tribus septianis in tres septianas ibidem faciend' &c. &c.

[Ex<sup>m</sup> per me Richardum Coke.]

[This last record was written in paper and y<sup>e</sup> ends of y<sup>e</sup> lynes worne out w<sup>ch</sup> w<sup>th</sup> y<sup>e</sup> 2 copyes of y<sup>e</sup> 2 deeds *supra* remayne w<sup>th</sup> Rich. Coke of Cold Aston and were lent by hym to mee *primo Junii anno R.R. Caroli p<sup>mo</sup> 1634. Jo. Bullock.*]

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\* Dugdale Monast. ; see also the Chronicles of Abingdon Monastery.

† My information is derived from a copy of an ancient document, now in the custody of Messrs. Marples & Marples, solicitors, Sheffield, who kindly let me peruse it. The lacunæ are not distinguished, so I cannot be quite certain where to put them. I give the document at length. It is not quite accurately copied.



Pegge's notes, in the College of Arms, contain an account of the descent of the manor, which is here printed.

Thomas Chaworth, Lord (1 Edw. II., 1308). [Thomas Chaworth, Knight.] (26 Edw. III., 1351).

William Chaworth, 41 Edw. III. to 21 Ric. II. (1366—1399).

Thomas Chaworth, Kt. (7 Edw. IV., 1467).

Magister Urmon or Ormond, and Johanna, his wife, dau. and heir of Wm. Chaworth, Kt. (3 Hen. VII.)

(17 and 18 Hen. 7). Courts were held in the Manor of Norton, in the names of John, Lord Bishop of Coventry and Lichfield, and other feoffees of John Ormond, Esq., and Joanna, his wife. (20 Hen. 7). A court was held in the names of Joanna Ormond, widow, and other feoffees, for the use of the said Johanna. (8 Hen. 8). A court was held in the name of Thos. Dynham and others. (12 Hen. 8). A court was held in the names of Lady Joanna Dynham, widow, and Anth. Babington, Esq., and Lady Ann Meryng, Dowager. (N.B.—It appears from a lease dated 7 Nov., 23 Hen. 7, that Mrs. Babyngton's name was Elisabeth, and Lady Ann Meryng's husband was called William. William Meryng was then living, but Eliz. Babyngton was dead). (13 Hen. 8). Courts were held in the names of Edwd. Grevyle, or Grevell, Kt., Anth. Babyngton, and Lady Anne Meryng, Dowager. (17 and 18 Hen. 8). Edwd. Grevyle, Kt., and Lady Johanna, his wife, and Anth. Babyngton, and Lady Ann Meryng, Dowager. (20 Hen. 8). Johanna Greville, widow, Anth. Babyngton, Esq., and Lady Ann Meryng, also, 20 Hen. 8, Wm. Fitzwilliam, Kt., and Johanna, his wife, Anth. Babyngton, and Lady Ann Meryng, Dowager, and so continued to the 23rd year of the same reign. By some torn rolls it appears that Lady Johanna was widow of William Fitzwilliam, Kt., in the 26 Hen. 8. And Anth. Babyngton is styled Knight. (27 Hen. 8, 27 and 28 Hen. 8). Lady Johanna Fitzwilliam, widow, Anth. B., Kt., and Lady Anne Meryng, Dowager. (6 Edw. 6). Thos. Babyngton and Thos. Dynham, or Denham, Esqs. The above are from the Norton Court Rolls. The following account of the Lords of the Denham Moiety of the Manor of Norton, is extracted from old deeds in the possession of Samuel Shore, Esq. (1547, June 20). Thos. Dynham sold a moiety of the Manor of Norton, to John Selyoke, for £400, but this purchase seems never to have been completed. (N.B.—This deed conveys fugitives, villians, and bondmen). (1572, Feb. 2). John Denham, of Borestall, co. Bucks, son of the aforesaid Thomas, sold part of his estate at Norton, to John Bullock, of the Inner Temple, gent., for £120. The said John Denham, by another deed of the same date, conveyed to the said Bullock, the remainder of the estates at Norton, and also the moiety of the manor, but the price is not mentioned. (1572, May 16 and 17). John Bullock conveys to Anthony Eyre, of co. York, Esq., all his moiety of the

Manor of Norton, with the appurtenances, which was lately in the possession of Thos. Denham, Esq., reserving his other estates in the parish of Norton and Dronfield. (1587, April 24). Gervase Eyre, son of the said Anthony Eyre, conveys to Anthony Blythe, of Birchet, one moiety of the Manor of Norton, which sometime was the inheritance of Thos. Denham, Esq. (N.B.—The wife of Anthony Blythe, and the mother of Charles, was called Honor). (1624, May 28). Chas. Blythe, son of the said Anthony and Judith his wife, also Thos. Wentworth, of Wales, co. York, gentleman, and Honor, his wife, convey to John Bullock, of Darley, the whole of the Manor of Norton for £220, with all its appurtenances, free warrens, courts baron, and leet views of Frank-pledge, felons' goods and wards, marriages, reliefs, goods, waifs and estrays. (N.B.—Anthony and Chas. B. were Lords of the Manor of Dronfield.) (1615 and 1616). Courts were held in the names of Barbara Frechville, decd., widow, guardian of Charles Blythe, Esq., son of Anthony Blythe. (1617 and 1618). Courts held in the names of Richard Bland, Esq., and Barbara, his wife, guardian of Chas. Blythe, Esq., son and heir of Anth. B., during his minority, lords of the Babyngton moiety, (extracted from old deeds in the possession of Samuel Shore, Esq.) (1571, Sept. 5). Marmaduke Babyngton, of Norton, was possessed of one moiety of the manor, and one moiety of various estates in Norton and Cold Aston. (1574). Henry Babyngton of the same. (1585, 20 May). Anthony Babyngton, of Dethick, conveys one-half of Norton Hall, with one-half of various lands, mentioned by name, to John Bullock, of Darley, Esq., for £400, but does not dispose of the moiety of the manor. (1587, 27 July). Fras. Babyngton, of Kingston, co. Notts., and Geo. Babyngton, of Dethick, brothers of the late Anthony B., convey to Anthony Blythe, of Birchet, one-half part of the Manor of Norton, for £190. The preceding pages show how the whole manor passed from the Blythes to the Bullocks. Thus, it appears that the Manor House at Norton, called Norton Hall, and the estates there and at Cold Aston, after being for some time held in moieties, were united again in the Bullocks, by the purchase of one moiety in the year 1572, from John Denham to John Bullock, of the Inner Temple, gent., and by the purchase of the other moiety in 1585, by the said John Bullock, then of Darley, Esq., from Anthony Babyngton. The manor was reunited in the person of Anthony Blythe, Esq., when he bought one moiety in 1587 of Fras. and Geo. Babyngton, and in the same year the other moiety of Gervase Eyre. Chas. Blythe, the son of Anthony, sold in 1624, the whole Manor of Norton, to John, son of the late John Bullock, of Darley, after which purchase the said John Bullock became sole proprietor of the Manor of Norton, and of the various estates in Norton and Cold Aston. Norton and Cold Aston were formerly the inheritance of the Denhams and Babyngtons.

*An Account of the Lords of the Manor of Norton, from John Bullock to Samuel Shore, from deeds in the possession of S. Shore.*

1666. John Bullock, of Darley, whose father, John B., of the same place, and formerly of the Inner Temple, died 12 Oct. 1606, purchases the Manor of Norton (28 May, 1624). His will was proved at Canterbury, July 2, 1641. He had three sons, John, Thomas, and William. The two first died without issue, but as they are mentioned in their father's will, which seems to have been made but a very little time before his death, it is probable that John, at least, was Lord of Norton. However, this was clear, that William at length possessed the said manor, which he mortgaged to Cornelius Clarke, of Ashover, near Chesterfield, and the said Cornelius bought the manor and various estates at Norton of Wm. Bullock's trustees, in 1668, Mar. 11. The said Wm. died 7 March, 1666, in the 50th year of his age, and his son John died 27 Feb., 1682, aged 19. Cornelius Clarke died June 18, 1696, and left his estates at Norton to his nephew, Robert Offley, of Norwich, who died 1 Feb., 1716, aged 76. His eldest son Robert was killed by a fall from his horse, at Hazzleborough, Aug. 15, 1699. The second son, Stephen, consequently succeeded Robt., his father, and the said Stephen died 1 Oct., 1727, aged 56. Joseph Offley succeeded his father Stephen, and died 3 Sept., 1751, aged—. Edmund Offley succeeded his father, Joseph, and died 21st Aug., 1754, aged—. Urith and Anna Maria Offley succeeded their brother Edmund. Urith Offley, when the family estate was divided between the two sisters, had the lordship of Norton allotted to her as part of her fortune. She was married to Samuel Shore, Esq., then of Sheffield, but now Lord of the Manor of Norton, and died Nov. 30th, 1781. The said Samuel Shore, Esq., had by his wife Urith, three sons. (1) Offley, born 1 Jan., 1760, who died of a putrid sore throat, 31 Aug., 1767. (2) Samuel, born 3 June, 1761. (3) Bohun, born 16 Oct., 1763. \*

The following charters, which I have lately met with in private hands,† will serve, perhaps, to throw a ray of light upon local history. I number them consecutively, though I do not by that means put them in chronological order. I observe, concerning

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\* The above extracts appear to have been sent to Dr. Pegge by the Rev. T. Halliday, who was curate of Norton, and who appears to have taken some interest in antiquarian pursuits. He dates a letter to Dr. Pegge, "Norton, Sep. 17, 1783." Halliday carefully examined the Court Rolls (Pilkington's *Derbyshire*) which, judging from the few extracts he gives, are of the very greatest interest. I have sought diligently for those rolls, but without success. Charles Jackson, Esq., of Balby, Doncaster, writes to me:—"Mr. Hunter said once that there was a vast number of old deeds and papers in boxes, in a hay loft at Norton. He called it 'a singular and beautiful collection,' and he only obtained access to it in 1848, when it got entrusted to Mr. Saml. Mitchell, after the Shores' misfortunes.—*Ubi nunc?*"

† Messrs. Marples & Marples, solicitors, Sheffield.

No. I., that it is a grant, dated, I think, about the year 1320, of a place familiarly known as the Herdings, upon which there is now a very picturesque and ivy-covered old house, formerly the residence of the Scrivens\* and other families, and at present occupied by Mr. Thomas Hazard. The spelling of the place-name "Heytridding" is remarkable. It is evidently the "high ridding," the high stubbing, that is, a cleared space on a hill; and this derivation exactly corresponds with the site of the place itself. The name is written in a very old hand, at the back of the deed, "Heardinge," so I make no doubt of the identity of the place. It was anciently of sufficient mark to give its name to a family, as we have in the charter itself William and Robert "of the Heytridding."

Agnes Castelayn, of Osberton, and Rose, her daughter, the recipients of Chaworth's bounty, were probably gentlefolk, to whom Chaworth had become attached. The name is, of course, the old French *Castellan*, that is, the guardian of a castle. "Hemilword," or Hamelworth, now Hemsworth, is Hamel's field. Basse is the French *bas*, low of stature, "Le Bas" being a well known French surname. God knave, that is, God son, is a remarkable name.

The witnesses to the following deed, as well as one or two of the others, are identical with the witnesses of deeds in the Beauchief chartulary. The same notary, or the same monkish hand, doubtless prepared them. There were two great courts held for the manor of Norton, at Michaelmas and Lady Day, and on these days, I suppose, all deeds were signed and enrolled.

#### I.

Sciant presentes et futuri quod ego Thomas de Chaword dedi &c. Alicie filie Agnetis Castelayn de Osbertona et Rose filie sue, pro homagio et servicio suo, totam illam terram, cum omnibus pertinenciis suis, apud le Heytridding, quam Will's de le Heytridding quondam tenuit in soka de Nortona, una cum quindecim acris terre quas Robertus de le Heytridding quondam tenuit in campo de le Heytridding jacentibus, et duabus acris

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\* William Scriven, of the Herdings, gent., died 2 Sept. 1724. The parish register says of him: "Ecclesiæ et pauperibus hujus parochiæ liberaliter legavit."

terre et tribus rodīs quas Thomas de Hemilword quondam tenuit in eodem campo, et una . . . . . [*parchment torn*] quam Johannes King quondam tenuit in eodem campo, et una acra terre quam Rose King quondam tenuit in eodem campo, et duabus acris terre quas Hugo Basse filius Nicholai quondam tenuit in eodem campo, et dimidia acra terre quam Johannes filius Alani quondam tenuit in eodem campo, et dimidia acra terre quam Johannes Godknaue quondam tenuit in eodem campo, et tribus rodīs terre quas Johannes filius Agnetis quondam tenuit in eodem campo, et una acra terre quam Radulphus Hysmay quondam tenuit in eodem campo. Tenenda et habenda eisdem Alicie et Rose filie sue et heredibus dicte Rose de me et heredibus meis. [*Chief rent 2s. a year. If Rose Castelayn die without lawful issue, the land is to revert to Charworth and his heirs.*] Hiis testibus domino Will'o de Folkingham\* tunc abbate de Bello capite, Johanne de Brimingtona, Will'o Mateney de Dronefeld, Thoma de Wodehuses, Rogero Carpentario, Petro de Leys, et aliis.

[Indorsed in a later hand : "Heardinge, 2 ij s."]

The following deed is dated 1353. The Gothams were of Norton Lees. We may learn from this charter that the Selioks, or Seliokes, were settled at Norton as early as 1353, doubtless at Hazelbarrow. The Parkers, of Norton, who afterwards became so distinguished, were probably, as their name implies, originally officers who had the surveillance of the park at Norton. Heryv, or Harvey (Hervé), is an ancient Norman personal name; and the personal name "Aleyn," or Alan, was common in Norman times.

## II.

*Curia Norton'. De tenementis . . . . . loucok et de aliis tenementis in Harecrofte.*

Notum cum omnibus presentibus et futuris quod ego Thomas de Chauworth miles et dominus de Norton' dedi et concessi Johanni Tynet et Isabell uxori ejusdem omnia terras et tenementa cum pertinenciis quæ quondam fuerunt Roberti Loucok, et unam . . . . . terre vocatam Harecrofte in Norton' predicta, habenda &c. ad totam vitam eorundem Johannis et Isabell sine aliquo vasto in dictis terris et tenementis . . . . . faciendo. Reddendo inde michi et heredibus meis duos solidos et decem denarios annuatim ad festa sancti Michaelis et Annunciationis Beate Marie pro omnibus serviciis secularibus, salvis forynseco servicio domini regis, et duabus sectis ad curiam meam de Norton', vid. ad proximam tentam post festum Sancti

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\* Abbot in 1423, according to Pegge. But query if this deed is not earlier. Pegge himself puts down John de Brimington as living in 1312.

Michaelis et ad proximam tentam post Pasca. [*Power of re-entry if rent in arrear one month.*] In cujus rei testimonium his indenturis partes predictæ sigilla sua alternatim apposuerunt. Hiis testibus Ad' de Gotham, Roberto Seliok, Ad' Parker, Will'o Hervy, Johanna Aleyn, et aliis. Datum apud Norton' predictam septimo decimo die Septembris anno regni regis Edwardi tertii post conquestum vicesimo sexto.

The following deed bears date 1384. The name Bate, or Batt, not uncommon in the neighbourhood of Norton, is a *nicked* form of Bartholomew. Hugh of the "Barkhous," that is, Hugh of the Tannery. We shall have "le Barker," that is, the tanner, below.

"What craftsman art thou," said the king,

"I pray thee tell me trowe ;"

"I am a *barker*, sir, by my trade,

Now tell me what art thoue?"

*Percy's Reliques.*

William of the Moor, that is, of Greenhill Moor. "Jurdanthorp," now Jordanthorpe, possibly Jourdain's house or village. Jourdain is an early Norman baptismal name, probably corrupted from the Latin *Hodiernus*.

A person called Jordan was vicar of Norton, and another of the same name, abbot of Beauchief, in 1228. The affix *thorpe* is a Danish test-word, being an almost certain indication of a Danish settlement.

### III.

Sciant presentes et futuri quod ego Adam Bate filius Rogeri de Parva Norton dedi &c. Hugoni del Barkhous, de leghes, omnia (*sic*) terras et tenementa, cum parcis, boscis, pascuis, pasturis, et omnibus aliis pertinenciis suis, que et quas michi decendebant jure heredit' post decessum Rogeri Bate patris mei, in parva Norton et infra soca (*sic*) de Norton' habenda &c. prefato Hugoni heredibus et assignatis suis de capitali domino feodi illius per servicia inde debita et de jure consueta, et ego &c. [*Usual warranty of title.*] Hiis testibus Will'o de Barkhous de Wodseates, Will'o de Mora de Grenhull, Richardo Wilkynson de eadem, Johanne de mora de eadem, Henrico Rauder de eadem, Johanne Rauder de parva Norton', Thoma de Jurdanthorp', Thoma Parker, Adam Parker, Johanne de Lightwod. Datum apud Norton' die sabbatis (?) in festo Purificationis beate Marie anno regni regis Ricardi secundi post conquestum septimo.

The next two charters, probably dated about the end of the 13th century, relate to lands in Aston, or Cold-Aston, now vulgarly and improperly called *Coal Aston*. "Almeton" is probably the same as Alfreton. *Nicholas subtus le Klif, i.e.*, Nicholas Undercliff. It will be noticed that Cold-Aston is called simply "Aston" in the first charter. Roger, abbot of Beauchief, is probably Roger de Foulstowe, who, according to Pegge, was abbot in 1278. "Birchevend" is Birchett, near Dronfield, formerly the seat of the Blythes, lords of that manor. Burchard, Burchardus, &c., is a personal name in Domesday.

Stubley, that is, the "cleared field." Harwye, same as Harvey. This deed contains the earliest mention of *Cold-Aston* with which I am acquainted. There appears to have been more than one windmill at Cold-Aston, which is a high, bleak, and windy, place. There was one at the Herdings in the time of Elizabeth. There was a law suit about the one at the Herdings in the time of Elizabeth, and attached to the voluminous proceedings is a curious drawing of the mill itself. "Richard le Sparri." The name is remarkable. "Sparri" is an old Christian name. The Domesday of Staffordshire has a Sparri amongst the tenants in chief. "Thasilharst," *i.e.*, the Hazelhurst, or hazel wood, a place in Norton. Compare the neighbouring Hazelbarrow, a mound where hazels grow. Bernis, a place in Dronfield, the name being now lost.

## IV.

Sciant presentes et futuri quod ego Will's de Chaword dedi &c. Will'o de Almetona totam terram illam cum omnibus pertinenciis suis quam Nicholaus filius Nicholai subtus le Klif de Aston quondam tenuit de Will'o patre meo in villa de Aston. Tenend', et habend' sibi et heredibus suis vel assignatis et heredibus assignatorum de me et heredibus meis libere, quiete, pacifice, integre, jure et hereditate imperpetuum cum omnibus libertatibus et liberis communis, et omnibus aliis aisiamenis ad predictam terram pertinentibus infra villam de Aston et extra, reddendo inde annuatim &c., septem solidos argenti duobus terminis sci. ad festum Sancti Johannis Baptiste tres solidos et sex denarios, et ad festum Sancti Andrei Apostoli tres solidos et sex denarios pro omnibus sclaribus (*sic*) serviciis, querelis, consuetudinibus, et demandis, salvo forinseco servicio ad predictam terram pertinente. [*Usual warranty of title.*] Pro hac autem donacione, concessione, et carte mee

hujus confirmacione dedit michi predictus Will's novem marcas pre manibus in Gersumma. Et ut hec mea donacio &c. His testibus Rogero abbate de Bello Capite, Thoma de leys, Petro de Wodehuses, Petro de Birchevend Will'o de Stobbeley, et aliis.

[Copia ver<sup>a</sup>. ex<sup>a</sup>. mense Octobris anno RR<sup>e</sup>. Elizabeth, nunc xxxiiij<sup>o</sup>. et Anno d'ni 1592, per me *Richardum Coke*.]

[Woodhouse nor any of his ancestors never pay'd this or any like rent, but only vj<sup>s</sup>. per an. as in the other deede is reserved and iiij<sup>s</sup>. land rent many yeares.]

[A faire seale of Armes in greene wax thereunto. The deede remayneth w<sup>th</sup> Godfrey Woodhouse, but is uncertaine w<sup>ch</sup> is the land herein meant and intended.]

## V.

Sciant &c. quod ego Thomas de Chaworth miles dedi &c. Johanni Harwey de Cold Aston unum toftum et unum bovatum terre que Petrus filius Roberti Conda de me tenuit in villuiagio (*sic*) cum pertinenciis suis sicut jacet in diversis locis in villa et campis de Aston cum molendino ventricio cum liberis redditu et introitu ad dictum molendinum. Tenend' &c. predicto Johanni heredibus suis vel assignatis. [*Rent 6s. per an. Usual warranty of title.*] His testibus Ricardo le spari, Nicholao de Norton', Thoma del Wodhous, Petro de Bernis, Thoma de Thasilharst, Will'o le Barker de Aston, et multis aliis.

[Copia vera ex<sup>a</sup> mense Octobris Anno RR<sup>e</sup> Elizabeth, nunc xxxiiij Annoque d'ni 1592. Per me Richardum Coke.]

[This deede rem' w<sup>th</sup> Godfrey Woodhouse, sealed w<sup>th</sup> Cheworthes seale of Armes in paste.]

A few of the more curious field names in Norton and Cold-Aston may prove interesting. Some are of clear derivation and meaning, but for others I cannot account. *Poynton Wood*; perhaps so called after a family of that name. *Lumb*: that is, a ravine; and *Dowell Lumb*. Compare "the dowie dens o' Yarrow." *Jack Field*: possibly geac=gauk, (Scot. gowk). *Delves*: that is, quarries. *Moorhouse*, and *Moorhouse Green*. *Plackling Magatha*. *Plac*=a field; but what is *Magatha*? *Sick Mead*: *i.e.*, brook meadow. *Shoulder Broad*, *Shoulder of Mutton*, and *Tongue*; the latter being frequent. Compare the Scotch abbey of Tungeland, *i.e.*, Tongue land, so called from its being built on a peninsula like a tongue. *Far Bate Moor*: a family called Bate, anciently in Norton. *Slack Field*: Slack=a ravine. *Primrose Bank*, *Carnal Wood*. *Lathefield*=Barnfield.



*Henpepper Field* is frequent : possibly *hanep æcer*, or hemp field. *Woolhouse Field*. *Pigman Croft*: Pigman = swineherd. *Pighills*, *Swine Backfield*. *Gooselands*. *Cinder Hill*. *Ashes Wood*. These words have reference to the charcoal burning which was here carried on very extensively, as the parish registers show. *Selloak Spring Wood*. A very ancient family called Seliok was seated at Norton. Query whether they gave their name to this wood, or themselves derived their name from the place? Their crest is a punning one; an oak leaf. *Coney greave*: i.e., rabbit wood. *Lower Camp Field*; *Upper Camp Field*; (both at Woodscats); *Starnel greave*: i.e., Starling Grove. *Twenty well Sick*. Twenty well, written Quintinewell in the Beauchief charters: St. Quintin's well, near the abbey, a name given by the canons. *Fog Ing*: Fog = rank grass; Ing = a meadow; of Scandinavian origin. *Pinge Wood*, *Far Weald*, *Shoebroad Close*, *Great Sprent*, and *Little Sprent*. Sprint, and sprunt, provincial English for a hill or "brae." *Crimbles*, *Cobnar field*.

My rambling course now leads me to the parish registers. "What duller-looking volume," says Hartley Coleridge, "than a Parish Register? What drier commentary on the text *mors omnibus communis*? What is it but a barren abstract of mortality—

——— Where to be born, and die,  
Of rich and poor makes all the history?"

The first volume of the Norton Register is, as we shall see, rather more than a barren abstract of mortality. It almost invariably records the social position of the persons mentioned in it; a thing which is not common in parish registers. The number of sickle-smiths is very remarkable; indeed sickle-making seems to have been the chief occupation of the villagers. They are variously described as *fanisecarum percussor*, *pulsor*, *confector*, *faber*, *molitor*, &c. Common labourers are described as *opifices gregarii*; charcoal burners, *carbonarii lignarii*; cutlers, *cutellarii*; locksmiths, *clavifactores*; wheelwrights, *rotarum fabri*; tailors, *vestiarii*, and sometimes *rudarii*. Cooke Tooke, of Greenhill, is described as a shot maker. (Mr. Gill and another had a shot manufactory at Greenhill, and incurred the suspicion of the

government.) Shoemakers are *crepidarii*. There are coverlet weavers, dish-turners, musical instrument makers, and one "Marya Medley" is described as a "chimni sweeper."

Moreover, amongst the burials, short biographical notices are not unfrequent. Emmina Gill, wife of Edward Gill, of Norton, appears to have possessed rare virtues. She is said to have been "the delight of her neighbours," or in the extraordinary Latin of the register, *delicium de proximis*. The registrar, that is, I suppose, the vicar, says he has sung her praises at the end of the volume (*quæ horum nominum inscriptor in fine hujus registri dignis laudibus extollere conatur.*) I thought I had made a pleasing discovery, and turned to the end of the volume, expecting to see a copy of elegiacs, but, alas! neither verse nor prose was to be found. On Feb. 1st., 1609, the death is recorded of William Brownell, *in artibus baccalaureus, Rawm'shie* [Rawmarsh] *in com' ebor' pedagogus, qui zeli, pietatis, erudicionis, et humanitatis insigne specimen prebebat*; and on Nov. 5th, 1717, died John Staniland, *cler', A.B. et ludimagister Scholæ de Norton*. So it seems the school had then for its master a clergyman, and a Bachelor of Arts.

The register contains the names of several families of renown—The Kirkes of Greenhill, London, and Dieppe, conquerors and colonizers of Canada and Newfoundland; the Seliokes and Freschvilles, of Hazelbarrow; the Parkers, ancestors of Lord Chancellor Macclesfield, are there. The following entry will show emphatically the high position of the Parkers. "1609, Jul. 20. *Johannes Parker filius et apparens heres Johannis Parker de Lees armigeri ex Maria uxore ejus cognomento per patrem Mason. Gilbertus comes Salop', Joh'es dominus Darcie, et domina Cavendish uxor Caroli Cavendishæ consponsatores.*" Andrew Marvell, father of the statesman and patriot, married his second wife at Norton. Her name was Lucy Harris, a daughter of John Alured, of Charter House, by Eleanor, daughter of Ralph Constable, of St. Sepulchre's. She married three times, (a) Francis Darley, of Kilnhurst, near Rotherham; (b) William Harris, of Oaken Thorpe, in Derbyshire; and (c) Andrew Marvell, the father.

They were married on the 22nd of Nov., 1638, young Marvell being at that time eighteen.\*

Amongst the burials are : July 31, 1601. *Anthonius Blythe de Byrchett p'ce de Dranfield armiger sepultus fuit in capella ecclesie parochiali de Norton adjuncta tertio die Junii in nocte.* The Blythes, as the Dronfield register shows, removed their dead from Dronfield, and buried them at Norton, in the chapel founded by their great relation. A custom seems to have obtained in some families of burying their dead by night. The reason probably is that the darkness adds solemnity to the occasion. Evelyn, in his diary, tells us that his sister, Mrs. Darcy, was buried on the 3rd Oct., 1635, "at night, but with no meane ceremony." And on 27 Jan., 1641; "that evening was celebrated the pompous funerall of the Duke of Richmond, who was carried in effigie in an open chariot thro' London in great solemnity." It has, from time immemorial, been the custom of the ancient family of Dyott, of Freeford, to bury its deceased members by torch light.† The Blythes, doubtless, buried their dead with considerable pomp, and would take a just pride in their beautiful chapel.

1604. July 15. *Robertus Waddy nuper servus magistri Cardinal de Egmonton in com' Nottingham apud lees in puteo immersus.* [1676, Ap. 19, *Nicholaus Stones mercator florentissimus de Himsworth.*

I transcribe the first page of the register, as a specimen of what it is like. The 1st Vol. is of very unwieldy shape. It measures 2ft. 2in., by 9½in., and is doubled in the middle, which causes both the binding and the leaves to be very much broken. The baptisms begin in the first year of Elizabeth (1558), and are continued down to Feb., 1651. The marriages begin in the 2nd of Elizabeth (1559), and are continued to March, 1653. The burials begin in the same year, and are continued to March, 1650. Generally, I may say that the volume is of very con-

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\* See Fuller Worthies Library. Andrew Marvell.

† *Notes and Queries*, 5th S. vii., 246. And see Cox's *Churches of Derbyshire*, iv. 335.

siderable interest and value, and should be transcribed if not printed. The preface to the volume refers to its "religious preservation," and its "multifarious uses."

Inscriptio nominum eorum qui, regnante Elizabetha serenissima regina nunc Angliæ, &c., aut aquæ baptismate abluti, aut in matrimonio copulati, aut sepulturæ beneficio affecti fuerunt, in ecclesia parochiali de Norton, in comitatu Derb', incipiens a primo ejus regni anno, et usque ad quadragesimum secundum annum dicti regni sui continuata, juxta formam et effectum cujusdam canonis in hac parte nuper editi \* et in frontispicio hujus registri transcripti † unde necessitas et utilitas antedictæ inscriptionis et ejus religiosæ conservationis in multifarios (?) usus abunde liquebit.

## BAPTIZACIONES.

Imprimis Elizabetha Grene filia Johannis Grene de Norton fænisecarum fabri Baptizata fuit xxxmo Septembris anno primo Eliz., &c.

xxxmo Septembris.

*Anno R. Re'ne Eliz., &c., Secundo.*

Elizabetha Cam filia Will'mi Camme de parva Norton fænisecarum fabri

xmo Decembris.

Agnes Rose filia Thomæ Rose de Norton fænisecarum percussoris

xximo Januarii.

Elizabetha byrkenshawe filia Johannis byrkenshawe carbonarii lignarii

xxviii Februarii.

Elizabetha Scotte filia Emori Scotte de Bello capite alias Beauchieff

1560 xmo Aprilis.

Alicia Bate filia Roberti Bate de Iurdenthorp yeoman

viiivo Maii.

Margareta filia putativa Roberti Boot de Norton ex Margareta Blithe relicta

Thomæ blithe de himsworth defuncta

xvito Junii.

Elizabetha Claiton filia humfredi Claiton de lightewood husbandmann

xxvo Junii.

Hugo Scotte filius hugonis Scotte de Norton

xxx mo. Junii.

Thomas Deane filius Johannis d de Norton generosi

xij Augusti.

Barbara Willye filia Johannis Willie de lees

xvii mo. Septembris.

Willielmus ffoxo filius Henrici Ffoxo de lees carbonarii lignarii

ij do. Octobris.

Robertus Vicars filius Thomæ Vicars baptizatus fuit

xij Octobris.

Will'mus stannyforthe filius henrici stanyforth de heardynges husbandman

xxviiij Octobris.

\* The volume would appear to have been compiled from an earlier volume, as it begins in 1560.

† The transcript of the order is not made in the volume.

*Anno R. Re'ne Eliz. tertio.*

Ellena Townende filia Thomæ Townende de grennell husbandman	xxiiij Novembris.
Richardus Kynge filius Galfridi Kinge de himswourthe	ultimo Novembris.
Jacobus Plattes filius Jacobi Plattes de grennell labourer	ix no Decembris.
Margeria parker filia Johannis parker de weetlands yeoman	xv to decembris
Johannes Rawson filius henrici Rawson de woodsette dale	xxvij mo decembris
Joicia blithe filia Will'mi Blithe de Norton	eodem die et anno.
Elizabetha Bullock filia Thomæ Bullock de grennell follifici de pinfold	ix no februarii 1561
Elizabetha malam filia Martini Malam de norton clerici	vij mo aprilis
Margeria padley filia Roberti padley de norton fænisecarum fabri	vij mo aprilis
Margeria Barnes filia Johannis Barnes de himswourth	xv aprilis
Nicholaus scotte filius Emori scotte de Bello capite alias Beauchief	xvj. mo aprilis
Johanna Bullock filia Jacobi bullock de greene apud grennell yeoman	xxix no aprilis
Elizabetha allen filia Johannis allen de woodsettes dale yeoman	xxv. o maii
Henry Taylor. Robt. holland. Hierome Smallfield.	

I here give a few inscriptions in the church.

On a plain stone in the chancel floor :—

Hic humatus jacet Rowlandus Eyre nuper de Bradwaye intra parochiam de Norton in comi. Derbi. Ar', tam genere quam virtute clarus ; amicis patrie charus. Obiit primo die Septembris, An'o dom'i MDCLXV.

Precipuis placuisse viris non ultima laus est.

On a plain stone in the chancel floor :—

Hic depositum est corpus Mariæ Wood viduæ quæ obiit 13 die Maii AD 1677 ætatis suæ 77.

Resurgam.

On a stone adjacent :—

Hic jacet in tumulo spes olim chara parentum Ric. Wood quæ (*sic*) obiit Jul. 31 . . . . . ov 17 AD. 1675.

T. W. . . . . obiit Ap. 19. 1685.

Nos ibimus ad eos, et ipsi non revertent ad nos.

On a marble monument adjacent to the north wall of the chancel :—

Hic juxta situs est Wilhelmus Bullock de Norton in agro Derbiensi armig.  
 Virtute, et ingenio præcoci, primâ statim juventute,  
 In. coll. D. Johan. apud Cantabrig. electus est Socius.  
 Belli autem Furore á musis mollioribus rapide divulsus,  
 Regijs partibus contra rebelles cum primis se devovit,  
 In quibus pertinaciter cum ultimis fortissimus stetit.  
 Cum Ser<sup>mo</sup>. Car. 2<sup>do</sup>. redeunt illi etiam res suæ familiares,  
 Diu in perduellium manibus sequestres, et misere attritæ.  
 Nec minus jam pace quam bello olim clarus et utilis,  
 Deo scilicet, ecclesiæ, et regi tenaci proposito ubiq̃ fidelis,  
 Quicquid, quæque postulet necessitudo, ad amussim perfecit.  
 Charus maritus, indulgens ; pater ; dominus facilis ;  
 Comes facundus, et gratus ; amicus certus et integer,

Patrem secutus est filius unicus Domus spes ultima,  
 Johannes Bullock in Coll. D. Johan. Cantab<sup>r</sup>. noviter ascitus,  
 Variolis abreptus in ipso juventutis flore, cum jam spem daret,  
 Se Patrem vitæ instituto, virtute, et moribus referre.  
 Vidua, utrinq̃. orba, et ipsa assiduo dolore pene confecta,  
 Hoc utrisq̃. et toti familiæ, hic simul sepultæ, posuit monumentum.

Obiit	{	Pater	{ Mar. 7 <sup>o</sup> Anno	{ Ætat. suæ 50 <sup>o</sup>
				{ Salut. 1666
		Filius	{ Feb. 27 <sup>o</sup> Anno	{ Ætat. suæ 19 <sup>o</sup>
				{ Salut. 1682.

I have not altered the punctuation, which in several places is inaccurate.

On a slab in the chancel floor :—

Here lyeth the body of George Sherman, of Lightwood, who departed this life the 27th of Aug., 1706. Aged 68 years.

Here also lyeth the body of Margaret his wife. Departed this life the 12 of Aug. . . . . Aged 62.

On a slab in the chancel floor :—

Here is deposited in good hope of a glorious resurrection y<sup>e</sup> mortal yet precious part of Joseph Morewood of Hemsworth, gent., that earnestly holy, humble, conscientious, and circumspect Christian, whose immortal and most precious part was translated from this world to the far better country on the 28th day of March . . . ætatis suæ 55. [The date is obscured by a stone.]

There are many memorials of the Gills and Bagshawes in the chancel, but as they are affixed to the walls, and in no danger of being effaced, I have not, owing to the limited space at my disposal, here transcribed them.

In the church-yard is this amusing epitaph on a scythe-smith :—

My scythe and hammer lies reclined,  
My bellows too has lost their winde,  
My iron is spent, my steel is gone,  
My scythes are set, my work is done,  
My fires extinct, my forge decayed,  
My body in the dust is laid.

The following, too, is remarkable, to say no more about it :—

Heaven did thy lovely presauce want,  
And therefore did so early thee transplant ;  
For meaner souls he could delay,  
Impatient for thine he could not stay.

Of the older Norton families, the Kirkes, of Greenhill, appear to have been not the least distinguished. Thurstan Kirke, of Greenhill, yeoman, son of Arnold Kirke, of Whitehough, *alias* Whitehall, Esq., married Frances, daughter of Jerome Blythe, of Greenhill, Esq., by Anna, his wife. Anna Blythe died on the 29th of March, 1585, and she is described in the Norton register as "*modesta, pia, et beneficentissima matrona.*" A family of nine children sprang from this marriage, the eldest being Gervase Kirke, who was bap<sup>t</sup> Ap. 16, 1568. Jerome Blythe was the father of Anthony Blythe, Esq., of Burchet, who, as we have seen above, was buried at night in the chapel of his ancestors. Gervase went to London, and there became a distinguished merchant adventurer. Along with Sir W. Alexander, son of Sir W. Alexander, Principal Secretary of State for Scotland, R. Charlton, and W. Berkeley, he obtained His Majesty's license for discovery, fishing, and trade, "on the south side of the river of Canada." He had five sons ; David, (afterwards Sir David), Lewis, (afterwards Sir Lewis), Captain Thomas, John, and Captain James. On the 20th March, 1629, Captains David and Thomas Kirke, factors for the Canada adventures, left Gravesend

with 8 ships and two pinnaces. They arrived at Great Caspe on the 15th of June, and at Todousac and Quebec between that date and the 3rd of July. Here they traded with the natives for skins. Captain Thomas, with 200 men, demanded the surrender of Quebec, about the 3rd of July, and it was given up to him on the 9th. Upwards of 1,700 beaver skins were taken in the fort, and came into the Company's hands. On the 5th of March, 1630, a commission was issued to inquire what goods, merchandise, and other things, had been taken by Captain David Kirke from the fort of Quebec, the College of Jesuits, and the French Admiral Rochemont, whose arms the Kirkes afterwards took. A month later, the French General, De Caen, petitioned the Privy Council, complaining that Captain Kirke would not give up the beaver skins, for which he had offered the highest price, nor the keys of the warehouse, to the Lord Mayor of London, though application had been made to Mistress Kirke, his mother, (his father, Gervase Kirke, being dead\*) to W. Berkeley, and Robert Charlton. In May, 1631, Captain David was examined before Sir H. Marten, the result of his examination being as follows:—He was employed as chief commander in two voyages to Canada, in 1628, at the charge of his late father, Gervase Kirke, and other merchants in London, and in 1629 at that of Sir W. Alexander, the younger, Gervase Kirke, and their partners. He declares that on the first voyage he took possession of all Canada, except Quebec; and on the second, of Quebec also. He had a commission to expel the French from that country. He was assaulted by a French pinnace, commanded by Emery de Caen, two of his company being killed, and 12 or 18 others wounded. He acquired the beaver skins in trading with the natives and the French for victuals, and did not take them from Quebec; for when the fort surrendered there was nothing but a tub of bitter roots in it. He complains that interlopers presume to trade in the ports of Canada, to the great damage of the adventurers.

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\* He died in London, and was buried at All Hallows', Bread Street, on the [13th] Dec., 1639.



On Dec. 1st., 1631, a grant of arms was made to Captain David Kirke, and his brothers, Lewis Kirke, Governor of Canada, and James Kirke. The grant confirms to them their paternal coat, with the addition of the arms (slightly varied) of Mons. de Rockmond, a French Admiral, whom they had taken and brought into England. The grant was made in consideration of their having vanquished the French fleet under De Rockmond. In the following year they brought Mons. Champlain prisoner to England.

How the differences between the Canada Company and the French were settled does not clearly appear. A patent had been granted on the 11th May, 1633, to Sir W. Alexander, and others, for sole trade to the river and gulf of Canada, and all places adjacent, for beaver and all other skins and wool for 31 years. There is a memorandum of a proposed instrument (Jan., 1636), to be signed by the King for the Canada merchants. The grant of the 11th May, 1633, was to be first recited, and it was then to be added, that, restitution having been demanded in France for wrongs done to British subjects, and answer returned—"Kings should not fall out for that cause. Let them right themselves, and the strongest party carry it," the King has thought fit to give power to his subjects for 3 years, to surprise, and take, enjoy, and possess, &c.

On the 2nd Oct., 1639, Sir David Kirke writes as follows to Archbishop Laud:—

Most Reverend Father,

I doe with joye and a gratefull hart, acknowledge the favour I received from your Grace, in your good wishes for our prosperity in this Country, after it had pleas'd his Majesty to graunt it to us by his Patent. My Lord, I doubt not but God hath blessed us the more, for your Grace's blessing upon us. For we have found the Country so good and healthfull, that since our arrival heer, of about 100 Persons which wee brought over, to this daye wee have lost but one of sickness, and he a diseased man, before we departed out of England. Concerning the Temperature of the Clyme and the general Estate of y<sup>e</sup> Country, your Grace maye bee at large informid by those relations which are sent over to the Country and shall bee presented to your Grace, if your more serious and greate imployment maye allowe any time of eysure for their Perusal. I shall onely add this one particular observation,

out of what hath happened in the Country heertofore, and what I hope shall followe heerafter, That the Ayre of Newfoundland agrees perfectly well with all God's creatures except Jesuits and Scismaticks; A greate mortality amongst the former Tribe so affrighted my Lord of Baltimore that hee utterly deserted the Country. And of the other sect, wee haue heard so many Frenzies from our next neighbouring Plantation, The greatest his Majesty hath in America; That wee hope our strict observance and use of the Rites and Service of the Church of England, as it is our chiefest safety, by the blessing of God, whose ordinance wee are constantly persuaded it is; So maye it discourage for ever all seditious Spirits to mingle with us, to the disturbance of that happy conformity which wee desire maye bee established in this Land.

To this good end, if it shall please your Grace to give us directions for the time to come [for wee doubt not but the Country maye bee peopled in a short time with a numerous Plantation of his Majestye's Subjects] wee shall with all respect and faythfulness receive and practise your Grace's Injunctions; and I in my particular shall rest ever

Your Graces most obedient

Ferryland,

DAVID KIRKE.

Octobris 2<sup>o</sup>

1639<sup>o</sup>

(Indorsed.)

Recep: Januar: 16<sup>39</sup>/<sub>40</sub>

From Sr David Kirke concerning y<sup>e</sup> State of Newfoundl<sup>d</sup>.

2<sup>d</sup> Oct<sup>r</sup>. 1639.

Newfoundland.

(Addressed)

To the Most Reverend Father in God William by y<sup>e</sup> Divine Providence Lord Archbishop of Canterbury his grace Present these.

On the 10th of Jan. 1640, the Bishop of Exeter, and 15 others, address the Privy Council. They state that petitions had been received from merchants, fishermen, and others, complaining of injuries done in Newfoundland by Sir David Kirke and his company, who were planters there. The cook rooms and stages had been destroyed, and the principal places for fishing disposed of to aliens. Taverns which were expressly forbidden by the Privy Council, had been set up by Kirke, whereby the fishermen wasted their estates, and grew disorderly. They request that some timely course may be taken for the prevention of such abuses. On the 12th of Sept., Sir David Kirke writes to the Privy Council. He says their letters of the 11th of March had

been received, with many complaints of the west country owners and fishermen against him. He protests that all the allegations are false. The stages and cook-rooms were pulled down by the fishermen themselves, insomuch that the masters complained to him of these outrages. He hopes by good proofs to clear himself of this causeless clamour against him, and declares that, whoever would interrupt the fishing of Newfoundland is worthy the name of a traitor.

It appears that John Kirke managed the business of the Newfoundland adventurers, amongst whom were James, Marquis of Hamilton, Philip, Earl of Pembroke, and Henry, Earl of Holland.

On the 8th of Ap., 1651, the Council of State order Sir David to be brought to England, and a commission is appointed to enquire into certain alleged miscarriages of his. The commission was to enquire touching benefits made from adventurers' goods carried over by him, money received of planters for fishing boats, licensing taverns, granting leases of land, selling wines, beaver and other skins, profits by fishing and buying or selling. The Council appointed the 8th of Nov., 1651, for receiving the relation of Sir David in writing, concerning the present state of Newfoundland. On the 8th of Jan., 1652, he was to be summoned forthwith to attend the Council, and the papers of complaint against him produced. On the 12th an order of the Council was made, appointing Mr. Neville, the Earl of Pembroke, Col. Morley, Mr. Love, Col. Purefoy, Mr. Hay, Mr. Holland, Mr. Scott, Mr. Bond, and Sir Arthur Hesilrig, or any three of them, a committee to examine the matter, to peruse papers relative to his actings at Newfoundland, and to require an account of what was due to the commonwealth of the profits of shares forfeited to the State; and to report upon the whole matter. Mr. Neville to take care of the business. On Jan. 29, Sir David entered into a bond not to depart out of the commonwealth. On Ap. 2nd, Sir Henry Vane, Mr. Masham, Mr. Challoner, Col. Dixwell, Mr. Corbett, Lord Bradshaw, and Mr. Morley were added to the Committee, who were to consider how the fishing of Newfoundland might be improved to the best advantage. The

matter came before the Council on June 11th. Sir David and Lord Baltimore pretended private interest, and declared that the proceedings respecting the fisheries would be no inconvenience to them. Sir David desired leave to go over himself, or to send some of his servants. He was allowed to send over his wife or some others in his behalf; and on June 16, he was allowed, upon giving security, to go over himself. On Dec. 22, the matter was referred to the Committee for Foreign Affairs. On May 24, 1653, security was taken of him in double the value of his estate, when the sequestration was ordered to be taken off, and all that remained, except the ordnance and other things properly belonging to the Commonwealth, delivered to such persons as he might appoint. In 1654, Lewis, John, and James Kirke, who were interested in the business of Canada, petitioned Cromwell that some course might be taken with the French Ambassador, Mons. de Neufville, before any new treaty was concluded, for payment of £48,383 2s. 9d., for which France, and especially the associates of New France, were in all equity answerable to the petitioners. On Ap. 24, 1654, Walter Sikes, Cap. Wm. Pyle, and John Treworgie petition the Lord Protector. They declare that in 1652 they were commissioned by the Council of State to manage and order affairs in Newfoundland, and secure the estate of Sir David Kirke there. But Sir David being deceased, James, his brother, had arrested them in actions for £1,100, pretending the estate in Newfoundland to be his. In 1660 (?), Sir Lewis Kirke, on behalf of himself and the sons of Sir David Kirke, deceased, late Governor of Newfoundland, petitioned the King. He declared that certain duties in Newfoundland were by patent granted to Sir David Kirke and others, which, on account of the late wars, had not been effectually prosecuted; and he prayed that the ships sent for the protection of the fishing trade might give assistance to George, David, and Philip Kirke, now resident in Newfoundland, for reinforcing the Government and receiving those duties.

On Nov. 13th, 1637, a grant of the Province of Newfoundland, bordering upon the continent of America, between 46 and 53 deg.

North lat., had been made to James, Marquis of Hamilton, Philip, Earl of Pembroke, Henry, Earl of Holland, and Sir David Kirke. But George, the late Lord Baltimore, having left the plantation in no sort provided for, and Cecil, his heir, having also deserted it, as had done several others who had grants of parcels of land, "leaving divers of our poor subjects in the said province living without government," the whole continent of Newfoundland had been granted to Sir D. Kirke.

Accordingly, Cecil, Lord Baltimore, petitioned the King. The petition recited King James's patent of Newfoundland to his father; where he began a plantation, built a fair house, in which he resided, and expended above £30,000. After his decease, the petitioner deputed Cap. Wm. Hill, Governor. In 1638, Sir David Kirke surreptitiously obtained a patent, went over the following year, and dispossessed the petitioner of all his rights there. In 1655, Kirke made over part of his patent to John Claypole (son-in-law to Oliver Cromwell), Col. Rich, Col. Goffe, and others; and Sir Lewis Kirke and others were endeavouring to get a confirmation of that patent. He prayed that no grant might be passed to his prejudice, and that he might be restored to his rights according to his patent. Upon these matters Sir Orlando Bridgenorth, and Sir Heneage Finch reported to the King. They had heard Lord Baltimore, Sir Lewis Kirke, and his brother John Kirke, and considered the patent granted to Sir George Calvert to be still in force. The Kirkes having for years lived and planted there, and their charges in improvement being unknown, they were not able to certify what was fit to be done in reference to that plantation. In 1661, the King sent his warrant to Sir Lewis Kirke, John Kirke, and others, requiring them to give up possession of any house or land in the province of Avalon belonging to Lord Baltimore, by virtue of the patent granted to his father.

In 1655, the Protector entrusted the benefit and trade of Nova Scotia, Acadia, and Canada, to Col. Thomas Temple, the Kirkes having been attached to the King's cause. In 1660, Sir Lewis Kirke, John Kirke, and Francis Berkley, petitioned the King for

the restoration of their former rights. What became of the Kirke's interest I do not quite know; but on 24th Dec., 1660, Col. Temple writes a letter to Thomas Povey, in which he complains that the King has granted the country he possesses to Thomas Elliott, of the Bedchamber. He goes on to boast of his allegiance to the late King. "One of the last commands that he [the King] whispered to Kirke, was to charge this King to have a care of honest Tom Temple." He hopes the King will not ruin him. "Whither," he says, "shall afflicted and oppressed supplicants fly if not to the throne of princes?"

In giving this account of the Kirkes, which is taken entirely from the Colonial State Papers, I have digressed somewhat from the rightful province of local history; but I have done so to bring more fully into prominence the distinguished sons of a stout-hearted man, who left Greenhill nearly 300 years ago, and played a foremost part in the establishment of British dominion in the West.

I have prepared the pedigree which concludes this essay mainly through the kind assistance of Colonel Chester, who collected his facts when engaged on his famous edition of the Registers of Westminster Abbey. Colonel Chester informs me that his endeavour was to identify the notorious George Kirke, Groom of the Bed-chamber to Charles I., with the Greenhill family. He does not appear, however, to be in any way connected with them. His coat of arms and crest are quite different from those borne by the Derbyshire Kirkes. I have only followed the descents of Thurstan Kirke's eldest son Gervase, and contented myself with merely giving the names of his brothers.

Something remains to be said about John Kirke, 4th son of Gervase, and brother of Sir David—

There is a will of a *Sir John Kirke*, of St. Martin-in-the-Fields, Middlesex, *Knight*, dated 12 June, 1685, and proved the 24th of the same month, in the Prerogative Court of Canterbury, by his relict, Dame Anne. He was buried at St. Martin's, 23 June, 1685, as "Sir John Keirkman." She was buried there, 13 Ap., 1686, as "Lady Ann Kirke," and her will, dated 17 Jan., 1685-6, was proved (P.C.C.) 21 Ap., 1686.

There is every reason to think that this was the John, 4th son of Gervase, but why called *Sir* John is by no means evident. He does not appear to be in any list of knights. Very probably he was a knight of some foreign order, or it is quite possible that he had been dubbed a knight, but did not see fit to pay the fees demanded by the Herald's College, and so was omitted from their lists. This was not uncommon.

The reasons for believing the two men to be identical are twofold: (1) There does not appear to be any other will or administration of a John which will at all do for the son of Gervase Kirke, and it is difficult to believe that a man in his position, and with the property that would have come to him from his brothers, could have died without either. (2) James Kirke, in his will, 24 March, 1650-1, directs to be buried in the church of Eastham, in Sussex, and bequeaths to his brother, "Mr. John Kirke," his freehold land and house in Eastham, for life, with remainder to his nephew, George Kirke, eldest son of his brother, Sir David. He also bequeaths to his brother John other property in Eastham, in trust, with remainder to the said George; and the brother John was his executor in 1656.

Now the first item in the will of this mysterious Sir John Kirke is the bequest to his wife, Anne, of his freehold estate in Eastham, with remainder to his son, Thomas Kirke, Esq.

These facts seem to be almost conclusive. *Violenta præsumptio est plena probatio*, but, as it is better never to put anything in a pedigree which cannot be proved absolutely, *Sir* John has been omitted in this instance. Still there can be no moral doubt about it.

Sir John names no other child but *Thomas*. Lady Anne does not name Thomas, but leaves her Eastham estate, and all her personalty to her son *James* Kirke, who proved her will. Both ignore the John, Mary, and Elizabeth, who were certainly living in 1658-9 and 1663, as children of John. Of course, they may have all died, but there is a strong suspicion that "Mary Lugg, wife of John Lugg, gentl<sup>n</sup>," to whom *Sir John* Kirke leaves a moiety of his messuages in St. Mary, Savoy (it will be remem-

bered that Sir Lewis called himself of Savoy parish), with remainder to her children, was this daughter Mary, though he does not call her so, and that Judith Langston, to whose children he leaves the other moiety, was another daughter.

The names of the two sons, Thomas and James, are precisely those which John Kirke would have been likely to give his children, after his two brothers.

There appears to be no further trace of the son Thomas.

The son James made a will, 4 Oct., 1688, in these words, and no more (they are of the shortest on record): "I make my dearly beloved Maria Child, alias Kirke, my whole heyre and executrix of all my real and personal estate." It was proved 2 Jan., 1695-6 (in P.C.C.), by Mary Hall, *alias* Child, *alias* Kirke, now wife of James Hall, the executor named." The Probate Act states that he died in Ireland.

On the 14th Dec., 1696, administration was granted (P.C.C.) to Anthony Moyses, principal creditor of Mary Hall, *als* Kirke, *als* Child," late of St. Martin in the Fields, deceased, her husband, James Hall, renouncing.

The identity of this James Kirke is established by the fact that the above Anthony Moyses on 29 Feb. <sup>1699</sup>/<sub>1700</sub> administered *de bonis non* the estate of Sir John Kirke, as "creditor or administrator of Mary Hall, *als* Kirke, *als* Child, deceased, while she lived *executor and universal legatee* of James Kirke, deceased, while he lived son and residuary legatee of Dame Anne Kirke, relict, &c., of Sir John Kirke."

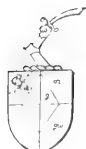
The facts seem clear enough. James Kirke never married; Maria (or Mary) Child was his mistress, calling herself by his name, and probably passing as his wife. But it will be noticed that he does not call her so, nor is she so described in any of the Probate proceedings. After his death she married James Hall.

It is not unlikely that the quaint old house, now known as Greenhill Hall (a drawing of which accompanies this essay), may have once been the home of Thurstan Kirke, and the country seat of his son Gervase. Mary West, daughter of Gervase, is described on her monument in St. Aldate's, Oxford, as the





# PEDIGREE OF KIRKE, OF CHAPEL-EN-LE-FRITH, GREENHILL, AND LONDON.



EDWARD KIRKE=

Edward Kirke, of Whitehoogh,  
Chapel-en-le-Frith.

Edward Kirke, — dan and heirss  
of Whitehoogh — of Hugh Glossop.

ANNE Kirke, = ANNE, dau. of  
of Whitehoogh John Tunstall, of  
and Tunstall. Tunstall.

EDWARD KIRKE, = MARGARET, dau. of  
of Whitehoogh. — of Rydges, Esq. A  
son, the Kirkes of  
Whitehoogh.

ARNOLD KIRKE, = ANNE?  
of Maudslawe.

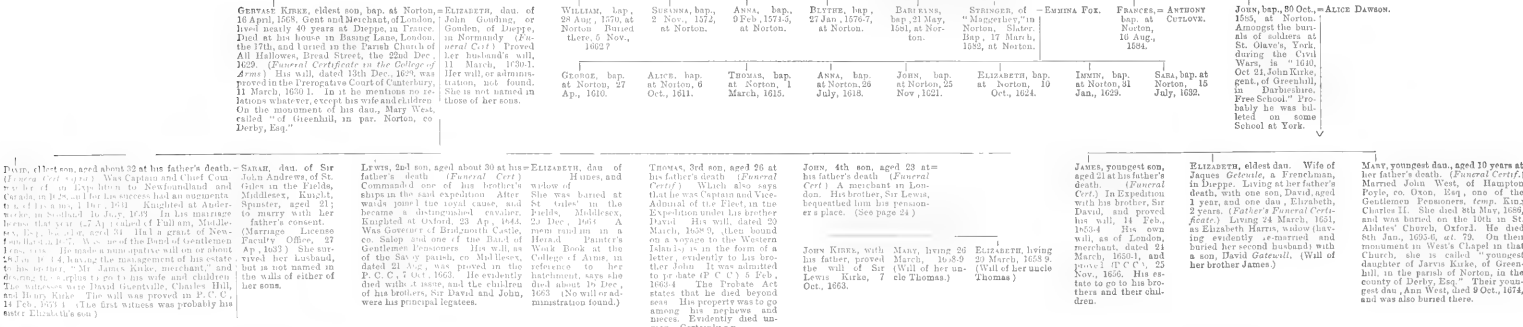
TRUSTAM KIRKE, of Greenhill, = FRANCISCA, dau. of  
of Norton, co. Derby, remain. A Jerome Dyble, Esq.,  
landowner in Derbyshire in 1570  
(*Itinerary*, viii., 160.) Dated at  
Norton, 31 Dec.,  
1650.

The original arms of the family were:—

Per fess or and gules, a lozenge counterchanged.

These were confirmed by Richard St. George Clarenceux, 1 Dec., 1631, to Captain David Kirke and his brothers, Lewis, James, and Thomas, with the following augmentation, viz:—

Azure, a lion rampant or, supporting a cutlass argent, all within a canton; being the coat of M. Boquemont, whom he (Capt. David) had defeated at sea. Crest, on a helmet and wreath of his colour, an arm, armed proper, purfled or, holding a cutlass hilted or, mantled gules, doubled argent.



**GERVAISE**, living 21 March, 1659. —? Jane, administratrix, 21 Aug., 1658. (Wills of his uncle, Sir Lewis Kirke, 7 Administration (P. C. C.) 12 Apr., 1658, 12 Apr., 1658, of St. Martin in the Vintry, 1653.

**DAVID**, living 21 March, 1659. —? Jane, administratrix, 21 Aug., 1658. (Wills of his uncle, Sir Lewis Kirke, 7 Administration (P. C. C.) 12 Apr., 1658, 12 Apr., 1658, of St. Martin in the Vintry, 1653.

**GERVAISE**, living 21 March, 1659. —? Jane, administratrix, 21 Aug., 1658. (Wills of his uncle, Sir Lewis Kirke, 7 Administration (P. C. C.) 12 Apr., 1658, 12 Apr., 1658, of St. Martin in the Vintry, 1653.

The sources from which this Pedigree is compiled, are:—

- (1) The Norton Parish Register.
- (2) A paper in the *Itinerary*, vol. vi., 218, by John Sleight, Esq.
- (3) Harl. MS., 1476, fol. 302. Add. MS. 5533, fol. 115.
- (4) My chief authority, however, is Colonel Chester, who himself revised the pedigree, and added almost everything to it which can lay claim to historical value.

youngest daughter of Jarvis Kirke, of Greenhill, Esq. The house at Greenhill, with its beautifully-panelled rooms, and mullioned windows, is a good example of the domestic architecture of the 16th and 17th centuries. I have not, however, succeeded in connecting it with the Kirkes, for the earlier title deeds appear to be lost, and, therefore, what I say on this point is quite conjectural.

My thanks are due to Charles Jackson, Esq., of Balby, Doncaster; to Miss Lister, who, till lately, resided at Greenhill Hall; and to W. H. Hart, Esq., F.S.A., for the information they have each supplied me with. But I am chiefly indebted to Colonel Chester, for the accurate genealogical facts which no man but himself could have given me.

## Notes on some Old Houses in Derby.

(SECOND PAPER).

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BY GEORGE BAILEY.

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**I**N these concluding remarks, we desire to call attention to the well-known fact, that there is a meagreness of detail and poorness of design, which characterise all ancient houses in the lower story or ground floor. These give an appearance of top-heaviness, and sometimes where this has been repeated in successive stories, each being made to overhang the preceding one—of absolute unsafety. It is true that the lower story was, in some cases, built of stone or brick, while the stories above were constructed of timber frames, with lath-and-plaster, or boards between; and in those of a later date, these spaces were filled in with brick-work. These latter, however, had not so great a projection as the former. After both these styles had ceased, the same feature was still perpetuated to some extent by means of heavy courses of bricks, in the form of moulded string-courses, and heavy hoods to the windows; all these peculiarities of which we have written, must have originated in some necessity. It may naturally be asked, "What could that necessity have been?" Doubtless the exigencies of trade, and the securing greater safety in troublous times may be assigned as reasons in some cases; but these would only apply to later examples. A third reason may be found in the defective manner of draining the streets, which would cause the ground floor to be damp, and uncomfortable, besides being unhealthy; especially would this be the case, when it is recollected, that the rain water from



OLD HOUSE IN GERANTS STREET.



OLD HOUSE AT HILTON.







OLD HOUSE IN ST. PETERS CHURCHYARD.



the roofs was usually poured from projecting spouts, directly on to the street below. We venture, however, to hazard another conjecture, to account for this peculiar characteristic of old houses, which dates very far back into remote antiquity, viz., that when the necessity for building houses on piles, on the margins of lakes, had passed away, the fashion was still continued, and is an indication of the rude life of former ages, just as we know that dogs show their original wild and undomesticated condition by turning themselves round several times before they lie down. Whether this hypothesis has any ground or not, there can be no doubt that many of these old houses give one the idea of a house placed on stilts. We have called attention to this singular characteristic to ascertain, if possible, from those better acquainted with such matters its true reason; and also because it will not fail to have been noticed, that all the oldest houses of which illustrations have been given, show this peculiar appearance of being over-built in their upper stories, more especially so in the lath-and-plaster houses of Amen Alley and St. Peter's Street.

The building of half-timbered houses of both kinds appears to have ceased about the reign of James I., when the use of bricks for building purposes became general. We may, therefore, conclude that the two half-timbered houses on Plate II. are of the 15th century and 16th century.

The fine half-timbered house in the occupation of Mr. Gadsby, hidden behind his house in Tenant Street, is very interesting, because it has been but little altered. We were told that the date of this house had been seen by several persons on the leads; but after making a careful search no such date could be found, and after making inquiries from the owner of the property, T. W. Evans, Esq., of Allestree, and of others who were thought likely to know something about it, we have had to give up all idea of arriving at the correct date. There is, however, in Parker's Glossary, Plate XLVI., Third Edition, an engraving of a house, formerly standing at Leicester, called King Richard's house, there being a story attached to it, to the effect that he slept there

previous to the battle of Bosworth Field, where he lost his life; and in comparing this drawing with the one we have made of the house in Tenant Street, there can be little doubt the dates are very nearly, if not identical, so that the probable date is 1483; and especially so as the styles correspond with what is called Perpendicular or Plantagenet, see the embattled leaden spouts over the oriel windows. The celebrated Dr. Darwin once lived in this house, but who were the original owners we have been unable to ascertain. We had thought that the house at Hilton had formerly been the manor house; but it proves to have been an inn; and it is said that when Mary Queen of Scots was taken to Tutbury, "Lord Stafford passed through Tutbury, plainly apparelled, with three or four attendants, and stayed at an alehouse in Hilton, whilst the Scotch Queen and her company passed by." This took place on the 13th of Jan., 1585,\* so that it was standing in the middle of the 16th century. See Plate II.

Of the brick houses in St. Peter's Churchyard and Walker Lane, we have no correct date. They may have been built in the reign of William and Mary, and they have a decidedly Dutch look about them. These houses, drawn on Plates III. and IV. are both excellent examples, and worthy of study, although of course they are faulty in design and construction. The lower stories have the bald unfinished appearance before remarked upon; all this allowed, they are still very suggestive.

The "Old Seven Stars," on Plate V., bears the date 1680, so that it is clearly "Stuart," of the reign of Charles II. It will be seen, on comparing this group with the brick house in St. Peter's churchyard, that although it has a heavy course of brick mouldings, from which the second story rises, the gable of the roof differs altogether from the former; but that in Walker Lane has features in common with the latter, and may be Jacobean. There is a much better style about it than there is about the "Seven Stars," and the houses behind it.

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\* Sir Oswald Mosley's Hist. of Tutbury, p. 184, note 230. Mr. J. Charles Cox, however, tells us that he has little or no doubt that the old house at Hilton, was the manor house of a small sub-manor, held under the Duchy of Lancaster, by the Wakelyn family, in the sixteenth century.



Old house in Walker Lane.

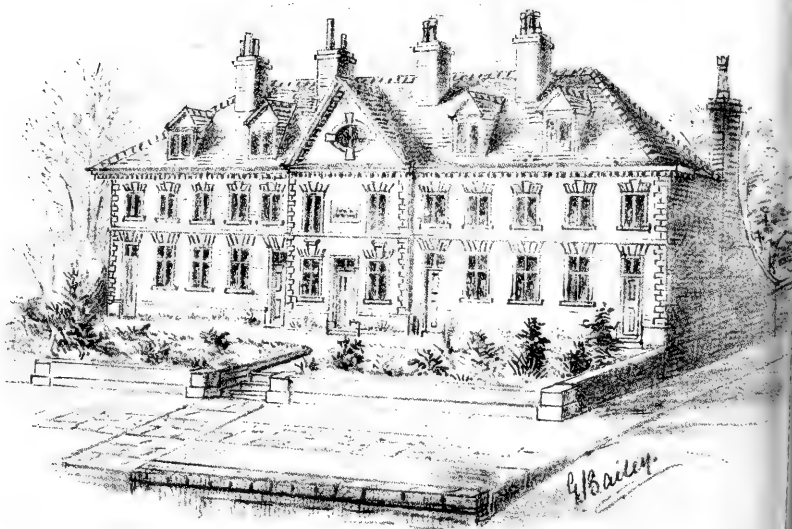




\* \* \*  
1680  
© \* \*



OLD SEVEN STARS, KING STREET.



LARGE'S HOSPITAL, FRIAR GATE.  
(Palisading Omitted)

Large's Almshouses, Plate V., are of Hanoverian style, of the reign of George II. ; they are dated 1760.

Besides these old houses in Derby, of which we have given illustrations, there are not a few in the neighbourhood. At Burnaston may be seen quite a number of pretty half-timbered cottages, and a very fine old farm-house ; and at Breadsall will be found several cottages.

We have been much gratified to see the excellent restoration which has been made of the Old Hall at Breadsall ; it is eminently satisfactory, and Sir J. H. Crewe may be well congratulated on the good taste which dictated the preservation of that old family relic. Generally, "restorations," as they are popularly designated, are "destructions." How many interesting old Churches have been "restored" quite away, and a new structure erected ? the sight of which only causes reflections of anything but an agreeable nature, and gives rise to expressions not at all flattering to the perpetrators of such acts of stupid vandalism. But while the unnecessary destruction of old places and things is condemned, it must not be understood that we are in favour of tying men down to a slavish imitation of such remains in designing others ; there is far too much of this already. We are surrounded on all sides by valuable materials from which to construct something new ; therefore, let each man act according to his own idiosyncrasy in all matters of art, without the trammels which would-be critics too often endeavour to throw around it. The more the mind is filled with these fragments, so to speak, the more likely is it, by combining them, to produce new and pleasing forms and effects, just as by a shake of the Kaleidoscope new forms are produced, although it is only from the same bits of glass, and the same in number ; but by re-arrangement producing new and pleasing patterns—so will the independent mind, if it has free play, discover original designs. By not being condemned to work after a set of traditions, genius will succeed in producing endless variety and novelty ; but if it be tied down to tradition, and to work according to a certain set of what may well be

called, "art recipes," the end of such a course will inevitably be the production of nothing new or original, but of one dull uniformity, quite destructive to all right feelings, and to all freedom and independency of thought, without which it is impossible to do anything worth notice in any branch of art whatever. We cannot do better in bringing these remarks to an end, than give a quotation from one of our most accomplished writers on art, "The moral of all this is that we can hardly be too careful to preserve so precious a thing as the inborn quality of a person. An artist can never be, in the high intellectual sense, successful, unless he expresses his own idiosyncrasy in his art; what is sometimes called success, the clever, well-learned mimicry of another's performance, is not success; however lucrative, it is a wretched failure; self-expression is success in the fine arts, providing, of course, that the self is worth expressing."



## The Etymology of some Derbyshire Place-Names.

BY FREDERICK DAVIS.



THE local nomenclature of a county is the language in which its autobiography is written; and in no other record is its nascent history stamped in characters so indelible or authentic.

To the question—"What's in a name?" we might truly answer—the geography and topography and physical conditions of the district, the historical events, the national and tribal immigrations and settlements, the ethnological and patronymical polity, the constitution of society, the manners and customs of the name-givers, their traditions, their mode of worship, and much latent information of a kindred nature, for which we might in vain seek elsewhere.

River and lake, impenetrable forest and impassable marsh have disappeared, the very ocean has receded and left beaches and bays miles inland, and nothing remains to determine the period of such mutations but the local names;—philological fossils—as stable as the rocks, and as enduring.

Anglo-Saxon nomenclature very greatly preponderates in the topography of Derbyshire, but the Celts and the Danish and Norse settlers have left their foot-marks, which doubtless will still be legible when, in the remote future, the sites of York Minster and St. Alban's Abbey shall have become the scenes of excavations for the discovery of the traces of ancient buildings, surmised to have been contemporaneous with the "age of steel."

In the following glossary, I have not made any distinction between the several dialects of the Celtic family of languages, and I have comprised under the general term Norse, the Scandinavian and all dialects of a cognate origin.

In making this attempt—the occupation of leisure moments—to analyze, and interpret the signification of, local names in Derbyshire, I am fully conscious of the difficulty of the task. Perhaps no branch of literature is so beset with pitfalls as etymology, and doubtless I have fallen into many.

Those who have an intimate knowledge of the original languages—to which I have no pretensions—will be able to correct my errors; and for all corrections I shall be extremely grateful. If any member of the Derbyshire Archæological Society—with a wider and more accurate knowledge of the physical conditions and local features of the county, and riper judgment and greater penetration than I possess—should be led by the publication of my researches in this journal, to give to this greatly neglected, though most interesting branch of philology, that careful investigation its importance deserves, my labours will not have proved fruitless.

I give below a list of Works consulted, all of which I have freely used.

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Lysons' "Magna Britannia."

Lewis's Topographical Dictionary.

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#### EXPLANATION OF THE CONTRACTIONS.

C. Celtic. A.S. Anglo-Saxon. N. Norse. N.F. Norman French.  
L. Latin. D.D.B. Domesday Book.

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**Aldwark.**—A.S. eald, ald—ancient, old and N. wark—a building or fort ;—the old building or fort.

**Alfreton.**—(D.D.B. Elstretvne.)—Camden states that Alfreton is "supposed to have been built and named from King Alfred."

**Alkmonton.**—(D.D.B. Alchementvne.)—The first component is from the name of the A.S. Saint Alkmond. The postfix is from the A.S. tun—a town. Alkmond's town.

**Allestree.**—(D.D.B. Adelardestreu.)—A.S. Ella—a personal name and C. tref, tre—a homestead or hamlet ;—Ella's homestead or hamlet.

**Alport.**—A.S. eald, ald—ancient, old and A.S. port—a port, haven, town, city, strong place, a castle built as a haven, a port or gate of a town or city ;—the old gate or haven. "Port strictly means an enclosed place for sale and purchase, a market."—*Kemble's Saxons in England.*

**Alsop.**—(D.D.B. Elleshope.)—The present name is probably a corruption of the Domesday spelling. The initial syllable is from the name of the A.S. King Ella, and the terminal syllable is from the C. hwpp—a sloping place between hills ;—the sloping place of Ella between the hills.

**Alvaston.**—(D.D.B. Aleuuoldestune.)—The prefix is from the name of the A.S. Saint Elvan. The postfix is from the A.S. tun—a town. Elvan's town.

- Ambergate.**—For the derivation of the first component see Amber, river, *infra*. The postfix is a recent appendage.
- Amber, river.**—Probably from the C. personal name Ambrosius, perhaps that of the British king, the successor of Vortigern. “ Ambre risith west  
“ of Chestrefeld, and leventh two miles on the left hand onto us to Winfeld  
“ village an eight mile to Ambre bridge, two miles to Chriche chace a  
“ wood fast by where it runnith into Darwent.”—*Leland*.
- Appleby.**—(D.D.B. Apleby). A.S. æpl, æpel, æppel, appel, apul—the apple and N. byr, by—a village or abode ;—the apple village.
- Arbelow or Arborlow.**—The initial syllable is from the A.S. har—hoary, gray. The medial syllable is from the A.S. beorh—a heap of stones, a place of burial, a barrow. The final syllable is from the A.S. hlæw, hlaw, low—a hill, an elevation, a rising tract of ground. The gray or hoary barrow hill.
- Arleston.**—(D.D.B. Erlestvne.)—N. jarl—an earl, and A.S. tun—a town ;—the earl’s town.
- Ash.**—(D.D.B. Eisse.)—For the derivation of this name see the initial syllable of Ashbourn, *infra*.
- Ashbourn.**—(D.D.B. Esseburne.)—The initial syllable is from the A.S. æsc—the ash, a tree sacred among the Saxons, or the derivation may be from the C. esk—water, a root subject to numerous phonetic mutations, and found in a vast number of river and place-names, as ax, ex, ux, oc, es, is, ease, ese, ash, iz, isa, usk, &c. The terminal syllable is from the A.S. burne—a stream, a brook. The brook by the ash tree or the water brook. If the latter etymology is correct, Ashbourn is an illustration of the not unfrequent duplication of synonymous roots, relative to which see Scarcliff, *infra*.
- Ashford.**—(D.D.B. Aisseford.)—A.S. æsc—an ash tree and A.S. ford ;—the ford by the ash tree. But see note to Ashbourn, *supra*.
- Ashleyhay.**—The initial syllable is from the A.S. æsc—an ash tree. The medial syllable is from the A.S. leg, leag, lea, leah, lag, lah—a meadow, a field, land, from licgan, liggan to lie, originally denoting meadows or land lying fallow after a crop. The final syllable is from the A.S. hage, haga—a hedge or that which is hedged in—an enclosure. The ash field enclosure. But see note to Ashbourn, *supra*.
- Ashopton.**—The initial syllable is from A.S. æsc—the ash tree. The medial syllable is from C. hwpp—the side of a hill or a slope between hills. The postfix is from A.S. tun—a town. The town by the ash tree slope.
- Ashover.**—(D.D.B. Essovre.)—A.S. æsc—an ash tree, and A.S. ofer—a margin, boundary, brink, bank, ridge ;—the ash tree bank or ridge or boundary. But see note to Ashbourn, *supra*.

- Aston.**—(D.D.B. Estune, Estvne.)—A.S. *æsc*,—an ash tree, or perhaps A.S. *ast*—a kiln, and A.S. *tun*—a town;—the ash tree town or kiln town. But see note to Ashbourn, *supra*.
- Aston, Coal.**—For the derivation of Aston, see above. The adjunct is from the A.S. *col*, *coll*—coal;—the coal kiln town or the coal ash tree town.
- Aston-on-Trent.**—(D.D.B. *Æstun*, *Estvne*.)—*Vide* Aston, *ante*. For the adjunct, see Trent, river, *infra*.
- Atlow.**—(D.D.B. *Etelavve*.)—A.S. *eten*, *eton*, *eoten*—a giant, a monster, or perhaps *ata*—an oat (*atan*—oats, *tares*,) and A.S. *hlæw*, *hlaw*, *low*,—a hill, an elevation, a rising tract of ground, also a heap, grave, barrow, tumulus;—the giant's hill or barrow, or the oat hill.
- Axe Edge.**—The first component is from A.S. *æsc*—the ash. The adjunct is from A.S. *ecg*, *ecge*—an edge. The edge or boundary by the ash trees.
- Bakewell.**—(D.D.B. *Badeqvella*.)—Camden states that Bakewell was called by the Saxons *Baddecan Well*. This is probably a derivative of A.S. *bedician*, to bedike, or protect with a dike or bank, from A.S. *be*—a prefix frequently used to express an active signification, and A.S. *dician*, from *dic*, a dike or bank, and also the correlative of the above—a ditch or foss, and A.S. *wyl*, *wil*, *wyll*, *well*—a well or fountain;—the bediked well, or the well surrounded with a dike or ditch.
- Ballidon.**—(D.D.B. *Belidene*.)—The first component is probably from C. *bala*—a budding, an efflux. The terminal syllable is from *den*, a Celto-Saxon root, or a Celtic word adopted by the Saxons, meaning a vale, hollow, or deep-wooded valley—the Anglo-Saxon form being *denu*. The valley of the efflux, *i.e.*, the place where the stream flows from the spring or lake.
- Bamford.**—(D.D.B. *Banford*.)—A.S. *beam*—a beam, a post, a stock of a tree, a tree, and A.S. *ford*—a ford;—the ford by the post, tree stump, or tree.
- Barlborough.**—(D.D.B. *Barleborg*.)—The prefix is from the A.S. personal name *Beorla*. The postfix is from the A.S. *burh*, *burg*, *burge*, *burhg*, *birig*, *byrig*—a town, city, fort, castle, a fortified hill or place. *Beorla's* city or fortified place.
- Barlow** (Great and Little).—(D.D.B. *Barleie*.)—Several etymons may be proposed for this place-name, and it is difficult to determine which is the correct derivation. The initial syllable may be from the A.S. *bere*—barley, as in Barton Blount, *q.v.*, or from the C. *bar*—a bush, or from the C. *bar*—a fence or bar, or from the A.S. *bar*—a wild boar, and probably adopted as a personal name. The terminal syllable is from the A.S. *hlæw*, *hlaw*, *low*—a hill, an elevation, a rising tract of ground, also a heap, grave, barrow or tumulus, though from the Domesday spelling it

would seem that this postfix is from the A.S. leg, leag, lea, leah, lag, lah—a meadow, a field, land. Barlow may therefore be the bear or corn hill, or field, *i.e.*, the hill or the field on which the corn was stacked, or the bush hill or field, or the barred or fenced hill, barrow, or field, or Bear's hill, barrow, or field.

**Barrow.**—(D.D.B. Bareuue, Barvve.)—A.S. bearo, bearu—a barrow, a high or hilly place, a grove, wood, a hill covered with wood.

**Barrowcote.**—(D.D.B. Beruerdescote.)—For Barrow see above. The final syllable is A.S. cote, cyte—a cot, a cottage;—the cottage in the grove, or on the hilly place or barrow.

**Barrowcote or Bearwardscote.**—(D.D.B. Bereuardescote.)—For derivation, see above.

**Barrow-on-Trent.**—(D.D.B. Bareuue.)—For Barrow see above. For the adjunct see Trent, river, *infra*.

**Barton Blount.**—(D.D.B. Barctvne.)—The initial syllable of the first component of this name is from the A.S. bere—barley, from beran—to bear, produce, bring forth. The postfix is from the A.S. tun—a town. A barton was originally the enclosure for the barley, or produce, or bear of the land, and signified simply the rickyard, or the *bear* town. The adjunct is a Norman personal name appended to the Saxon name of the town when the town became the seat of the Norman lord. In the time of Richard the Second, the representative of the family spelt his name Blunt—Walter le Blunt.

**Baslow.**—(D.D.B. Basselau.)—C. bais—a low place, flats, shallows, and A.S. hlæw, hlaw, low—a hill, an elevation, a rising tract of ground, also a heap, grave, barrow, tumulus;—the hill, or grave, or tumulus on the flats, or low place.

**Batham Gate.**—This is an old Roman Road between Peak Forest and Buxton. The initial syllable is from the A.S. bæth—a bath. The postfix is the A.S. ham—a home, dwelling, village. The adjunct is from the A.S. geat, gat—a gate, or N. gata—a road or street. The road of the bath village.

**Beard.**—A.S. beard—a hawk, a buzzard. This place-name was probably originally a compound word, the terminal member being now lost.

**Beauchief.**—Pilkington states that Beauchief derives its name from the Abbey de Bello Capite or Beauchief, a Monastery of Premonstratensian or white canons.

**Beeley.**—(D.D.B. Begelie.)—A.S. bige, byge—a turning, corner, bending, angle, bay, and A.S. leg, leag, lea, leah, lag, lah—a meadow, a field, land;—the bent field or the field on the bend.

**Beighton.**—(D.D.B. Bectune, Bectvne.)—The initial syllable is probably from A.S. bige, byge—a turning, corner, bending, angle, bay, or if the

Domesday orthography is taken, it would be derived from the A.S. *becc* (N. *bæc*, *bec*,) a brook, a rivulet. The postfix is from the A.S. *tun*—a town. The town on the bending or bay, or the town on the brook. Beighton is situated on a bend of the River Rother.

**Belper.**—Belper was the site of a hunting lodge erected by Edmund, Earl of Lancaster, and called in old records Beau-repaire, Beaupoire, and Bureper—the present being a corruption of the ancient name.

**Bentley, Fenny.**—(D.D.B. Benedlege.)—The initial syllable is from the A.S. personal name Bennet or Benedict, and the terminal syllable from A.S. *leg*, *leag*, *lea*, *leah*, *lag*, *lah*—a meadow, a field, land. The adjunct is A.S. *fen*, *fenn*—a fen, marsh, mud, dirt. Bennet's or Benedict's field or land on the fen.

**Bentley, Hungry.**—(D.D.B. Beneleic.)—For the derivation of Bentley, see above. The adjunct is a provincialism, and is applied to a poor, unproductive soil. The hungry or unproductive land of Bennet or Benedict.

**Biggin.**—A.S. the building, from *byggan*, to build.

**Birchill.**—(D.D.B. Berceles.)—A.S. *birce*, *byrce*—a birch tree, and A.S. *hill*, *hyl*, *hyll*—a hill, a mountain;—the birch tree hill.

**Birchover.**—(D.D.B. Barcouere.)—The initial syllable is as in Birchill *q.v.* The suffix is A.S. *ofer*—a margin, brink, bank, shore;—the birch tree bank.

**Birch Vale.**—The derivation of Birch is as in Birchill *q.v.* The adjunct is from the N.F. *val*—a vale.

**Blackwell.**—(D.D.B. Blacheuuelle.)—It is difficult to determine whether the initial syllable signifies black or white. The root of the word originally signified discolouration or loss of colour, hence the derivative bleach, to whiten, or to become white by the removal of colour. The A.S. word *blac*, was used to denote anything pale, pallid, light, bright, shining, or white, and the same word *blac* (sometimes written *blæc*), also denotes black. The final syllable is the A.S. *wyl*, *wil*, *wyll*, *well*—a well or fountain. Blackwell may therefore be the black well or the bright, shining, or white well.

**Blakelow Stones.**—For the derivation of the initial syllable, see Blackwell, *supra*. The postfix is from A.S. *hlæw*, *hlaw*, *low*—a hill, an elevation, a rising tract of ground, also a heap, grave, barrow, tumulus.

**Bolsover.**—(D.D.B. Belesovre.)—A.S. *bol*—the bole or body or trunk of a tree, and A.S. *ofer*—a margin, brink, bank, shore;—the bank by the tree trunk.

**Bonsall.**—(D.D.B. Bunteshall.)—A.S. *Bonna*—a personal appellation, and A.S. *alh*, *calh*, *heal*, *heall*, or A.S. *selu*, *sele*, *sel*, *salu*, *salo*, *sal*—a hall, palace, seat, dwelling, mansion, temple, place of entertainment, inn, house;—Bonna's house, inn, or hall.

- Boulton.**—(D.D.B. Boletvne.)—A.S. bol—the bole or body or trunk of a tree, and A.S. tun—a town;—the town by the tree trunk.
- Bowden Edge.**—A.S. bige, byge—a turning, corner, bending, angle, bay; and A.S. denu from the Celto-Saxon root den—a vale or hollow, or deep wooded valley, and A.S. ecg, ecge—an edge. The edge of the hollow or valley on the bend.
- Boythorpe.**—(D.D.B. Buitorp.)—A.S. bige, byge—a turning, corner, bending, angle, bay, and N. thorp, throp, trop, torp (A.S. thorpe, throp)—a village. The village on the bend, or at the corner.
- Brackenfield.**—Bracken is the Brake fern, *Pteris Aquilina*. The suffix is A.S. feld, fild—a field or plain;—the field or plain of brakes. The en in bracken is probably the sign of the plural number, as the en in oxen. See “Brake,” *Latham's Dictionary of the English Language*.”
- Bradby.**—The initial syllable is from the A.S. brad, bred, bræd—large, vast, broad, or from the A.S. personal name Breda. The postfix is from the N. byr, by—a village, an abode. The broad or large village, or Breda's abode.
- Bradley.**—(D.D.B. Braidelei, Bradelei.)—For the initial syllable, see Bradby, *supra*. The postfix is from the A.S. leah—a meadow, a field, land.
- Bradshaw Edge.**—For the derivation of the initial syllable in the first component of this name, see Bradby, *supra*. Shaw is from the A.S. scua, sced, scadu, sceadu, sceado—a shadow, a shady place. The adjunct is from the A.S. ecg—an edge or ridge. The edge of the broad shady place, or the edge of Breda's shady place.
- Bradwell.**—(D.D.B. Brdewelle.)—For the initial syllable, see Bradby, *supra*. The postfix is from the A.S. wyl, wil, wyll, well—a fountain or well;—Breda's well, or the large or broad well.
- Brailsford.**—(D.D.B. Brailesford, Breilesfordham.)—A.S. broel—a park or warren stored with deer, and A.S. ford—a ford;—the park by the ford.
- Bramley.**—(D.D.B. Bramlege.)—A.S. brom—a shrub, broom, and A.S. leg, leag, lea, leah, lag, lah—a meadow, a field, land;—the broom land.
- Brampton.**—(D.D.B. Brandvne, Brantune.)—A.S. brom—a shrub, broom, and A.S. tun—a town;—the broom town.
- Breadsall.**—(D.D.B. Braideshall.)—For the initial syllable see Bradby, *supra*. The postfix is from the A.S. alh, ealh, heal, heall—a hall, palace, seat, dwelling, mansion, or from the A.S. selu, sele, sel, salu, salo, sal—having a similar signification. Breda's or the large hall.
- Breaston.**—(D.D.B. Bradestone, Braidestone, Braidestone.)—For the initial syllable, see Bradby, *supra*. The postfix is from the A.S. stæn, stan—a stone. Breda's stone, or the large stone. Frequently a stone



was erected as a boundary mark or as a monument to record the deeds of those who had distinguished themselves in war; and as an element in a place-name, stone often has one or the other signification.

**Bretby.**—(D.D.B. Bretebi).—The derivation of this name is the same as Bradby, *q.v.*

**Brimington.**—(D.D.B. Brimintune).—N. brimi—a flame, and A.S. ing—children or descendants, and A.S. tun—a town;—the town of the children of flame, or perhaps the prefix is A.S. Brim, a personal name, the medial syllable indicating that the word is a derivative of the patronymic Brimingas, denoting a filial settlement of the Brimings.

**Broadlow.**—(D.D.B. Bredelauue).—For the initial syllable, see Bradby, *supra*. The postfix is from the A.S. hlæw, hlaw, low—a hill, an elevation, a rising tract of ground, also a heap, grave, barrow, tumulus. Breda's hill or barrow, or the large or broad hill or barrow.

**Brough.**—A.S. burh, burg, burge, burhg, birig, byrig—a town, city, fort, castle, a fortified hill or place. This place-name was probably originally a compound word, the terminal member being now lost.

**Broughton, Church.**—(D.D.B. Broctvne).—The prefix is either as in Brough, *q.v.*, or, as the Domesday spelling seems to indicate, from A.S. brooc, broc—a spring, brook, rivulet. The postfix is A.S. tun—a town. The adjunct is A.S. cyrice, cyrece, cyrce, cirice, circe—a church. The fortified town, or the brook town of the church.

**Bubden.**—(D.D.B. Bvbedene).—The prefix is probably from the A.S. personal name Bebbā. The terminal syllable is from the A.S. denu—a vale, hollow, or deep wooded valley. Bebbā's hollow or valley.

**Bubden-in-Longford.**—(D.D.B. Bubedene, Bubedene).—For the first member of the name, see Bubden, *supra*. Longford is from the A.S. long, lang—long, and the A.S. ford—a ford.

**Burley.**—(D.D.B. Berleie).—The derivation of the prefix is as in Barton, *q.v.*, the final syllable is the A.S. leg, leag, lea, leah, lag, lah—a meadow, a field, land;—the barley or corn field.

**Burley** (in the Parish of Duffield).—(D.D.B. Pirelaie).—For derivation, see above.

**Burnaston.**—(D.D.B. Bvrnlfestvne).—A.S. burne—a stream, a brook, A.S. æsc—the ash, and A.S. tun—a town;—the town by the ash tree brook.

**Burrowash.**—The derivation of Burrow is the same as Barrow, *q.v.*;—the final syllable is A.S. æsc—an ash tree;—the ash tree grove, hilly place, or barrow.

**Butterley.**—N. Buthar, a personal name, and A.S. leg, leag, lea, leah, lag, lah—a field, a meadow, land;—Buthar's field. Perhaps, however, the derivation is from the C. bu—a cow, and C. tref, tre—a homestead, and C. le—a place;—the place of the cows' homestead.

- Butterley Car.**—For the derivation of Butterley, see above. Several etymons may be proposed for the adjunct,—it may be the C. caer, car—a fortress, or the A.S. carr—a rock, or a provincial term signifying a swamp, marsh or pool, or a wood or grove on moist soil.
- Buxton.**—The prefix is from the A.S. buc, bucca—a buck, stag, or he-goat, but probably used here as a personal name. The postfix is from the A.S. tun—a town. Buck's town.
- Caldwell, or Cauldwell.**—(D.D.B. Caldewelle.)—A.S. ceald, cald—bleak, cold (A.S. col—cool, cold), and A.S. wyl, wil, wyll, well—a well, or fountain ;—the cold well.
- Calke Abbey.**—A.S. cealc, calc—chalk, lime, stone ;—the stone abbey.
- Callow.**—(D.D.B. Caldelauue.)—The present name seems to be a corruption of the Domesday spelling. The initial syllable is A.S. ceald, cald—bleak, cold, and A.S. hlaw, hlæw, low—a hill ;—the cold or bleak hill.
- Calow.**—The derivation is probably the same as Callow *q.v.*, or possibly the initial syllable is from C. ca, cae—an inclosure or field.
- Calver.**—(D.D.B. Calouere.)—A.S. cielf, cealf—a calf, and A.S. ofer—a bank ;—the calf's bank.
- Carcliff Rocks.**—The initial syllable of Carcliff may be from the C. caer, car—a fortress, or from the A.S. carr—a rock, a scar. The postfix is from the A.S. clif, clyf, cleof—a cliff, rock, steep descent. If the latter etymology of the prefix is correct, the adjunct is a tautologous appendage.
- Carl or Carles Wark, The.**—This is a British fort near Hathersage, constructed of stone and earth-work. The first element of the name is from A.S. ceorl—a freeman of the lowest rank, a countryman, a churl, a husbandman. The adjunct is N. wark—a building or fort. The churl or husbandman's building or fort.
- Castle Gresley.**—See Gresley, Castle.
- Castleton.**—A.S. castell—a castle, and A.S. tun—a town ;—the castle town.
- Catton.**—(D.D.B. Chetvn.)—The prefix is from the A.S. catt—a cat, also a personal name, probably here used as such. The postfix is from the A.S. tun—a town. Cat's town.
- Cavendish-Bridge.**—Stated by Davies in his "Derbyshire," to have been so named from its having been built by the Cavendish family, about 1760.
- Chaddesden.**—(D.D.B. Cededene.)—A.S. Chad or Ceadda, and den—a Celto-Saxon root, or a Celtic word adopted by the Saxons, meaning a vale, hollow, or deep wooded valley,—the A.S. form being denu ;—St. Chad's, or Ceadda's valley.
- Chapel-en-le-Frith.**—The chapel in the wood. The etymology of Frith is, however, uncertain ; it is said by Camden and Leo, and by Williams,

the editor of Leo's "Local Nomenclature of the Anglo-Saxons," to be derived from the C. fridd or frith, and to denote a forest, wood, or plantation.

**Charlesworth.**—(D.D.B. Chuenesurde.)—A.S. ceorl—a freeman of the lowest rank, a countryman, a churl, a husbandman, and A.S. weorthig, worthig, wurthig, worth—a close, a portion of land, a farm, manor, an estate;—the husbandman's manor, or estate.

**Chatsworth.**—(D.D.B. Chetesurde.)—A.S. Chetel, a personal name, and A.S. weorthig, worthig, wurthig, worth—a close, a portion of land, a farm, manor, an estate;—Chetel's manor, or estate.

"In Langeleie and Chetesurde Leuenot and Chetel had ten ox-gangs of land for geld."—*Domesday Book*.

**Chellaston.**—(D.D.B. Celerdestune, Celardestvne.)—A.S. cealc, calc—chalk, lime, stone, and A.S. tun—a town;—the chalk town.

**Chelmorton.**—Anciently Chelmerdon. For the derivation of the initial syllable, see Chellaston, *supra*. For the medial syllable, see the initial syllable of Morleston, *infra*. The final syllable is (as anciently written) from the A.S. dun—a hill, a mountain. The limestone hill by the mere.

**Chesterfield.**—(D.D.B. Cestrefeld.) A.S. cester, ceaster (from Lat. castrum), a camp, fort, castle, city, town, and A.S. feld, fild—a field, pasture, plain;—the camp field.

**Chester, Little.**—The derivation of Chester is as in Chesterfield, *q.v.* The adjunct is the A.S. litel, lytel, lytyl—small, little;—the little camp or fort.

**Chevin.**—C. cefn—a back or ridge;—the ridge.

**Chilcote.**—(D.D.B. Caldecote.)—A.S. ceald, cald—bleak, cold (A.S. col—cool, cold), and A.S. cote, cyte—a cot, or cottage;—the cold cottage.

**Chinley.**—A.S. cine, cyne, cinn—a chink, cleft, nick, and A.S. leg, leag, lea, Leah, lag, lah—a meadow, a field, land;—the field by the cleft.

**Chisworth.**—(D.D.B. Chiseurde.)—A.S. ceosel, ceosl—gravel, sand, and A.S. weorthig, worthig, wurthig, worth—a close, a portion of land, a farm, manor, an estate;—the gravel or sand close, or estate.

**Chunal.**—(D.D.B. Ceolhal.)—The initial syllable seems, from the Domesday orthography, to be derived from the A.S. ceorl—a freeman of the lowest rank, a countryman, a churl, a husbandman. The postfix is the A.S. alh, ealh, heal, heall—a hall, palace, temple, place of entertainment, inn, house. The husbandman's place of entertainment, inn, or house.

**Church Broughton.**—See Broughton, Church.

**Church Gresley.**—See Gresley, Church.

**Clay Cross.**—A.S. clæg—clay, and A.S. cruc, cryc, crod—a crutch, a cross, or that which crosses, as two intersecting roads;—the clay cross roads.

**Clay Lane.**—A.S. clæg—clay, and A.S. lana—a lane;—the clay lane.

**Clifton.**—(D.D.B. Cliftune, Cliptvne.)—A.S. clif, clyf, cleof—a cliff, rock, steep descent, and A.S. tun—a town;—the town by the cliff or steep descent.

**Clown.**—(D.D.B. Clvne.)—Probably derived from C. celyn—the holly.

**Coal Aston.**—See Aston, Coal.

**Codnor.**—(D.D.B. Cotenovre,)—A.S. cote—a cottage, plural coton—cottages, and A.S. ofer—a bank;—the cottages by the bank.

**Coldaston.**—A.S. ceald, cald—bleak, cold, A.S. ast—a kiln, and A.S. tun—a town;—the bleak or cold kiln town.

**Cold Eaton.**—(D.D.B. Eitune.)—A.S. ceald, cald—bleak, cold (A.S. col—cool, cold), and A.S. ay, ea, ey—water;—the cold water town, or the cold town by the water.

**Combe Moss.**—C. cwm (A.S. comb)—a dingle, hollow, or cup shaped depression between hills, and A.S. meos—moss, or a place where moss grows in excess—a morass or boggy place (N. moss—a bog), the mossy dingle or hollow.

**Combs Edge.**—The derivation of the first component of this name is as in Combe Moss, *q.v.* The adjunct is from the A.S. ecg, ecge—an edge. The edge or boundary of the dingle.

**Compton.**—A.S. comp, camp—a camp or field of battle, and A.S. tun—a town; the camp town, or town on the field of battle, or perhaps from C. cwm (A.S. comb)—a dingle, hollow, or cup-shaped depression between two hills, and A.S. tun—a town; the town in the hollow or dingle. Davies in his "Derbyshire," gives Campdene as the ancient name. The initial syllable would be A.S. camp, as above. The final syllable is the Celto-Saxon den—a vale, hollow, or deep wooded valley;—the ancient name would thus be translated, the camp in the hollow or valley.

**Conksbury.**—(D.D.B. Cranchesberie.)—The initial syllable is probably from A.S. cyning, cyng—a king, ruler, prince, from cyn, cynn—a nation a people, a race, and ing—a son, a descendant. The postfix is from A.S. burh, burg, burge, burhg, birig, byrig—a town, city, fort, castle, a fortified hill or place. The king's fort, or city.

**Cotes.**—(D.D.B. Cotes.)—A.S. cote, cyte—a cot, a cottage.

**Coton-in-the-Elms.**—(D.D.B. Cotvne, Cotes, Codetvne.)—A.S. cu—a cow, and A.S. tun—a town;—the cow's town, or perhaps from A.S. coton, plural of cote—a cottage;—the cottages in the elms.

**Cowley.**—(D.D.B. Collei.)—A.S. cu—a cow, and A.S. leah—a meadow;—the cow's meadow.

**Cowton.**—(D.D.B. Codetune.)—A.S. cu—a cow, and A.S. tun—a town;—the cow's town.

**Cresswell.**—A.S. cressa, cerse—cress, and A.S. wyl, wil, wyll, well—a well;—the cress well.

- Crich.**—(D.D.B. Crice.)—(In *Camden's Britannia*, Creach.)—C. crug (Welsh craig)—a heap, rock, crag ;—the crag.
- Cromford.**—(D.D.B. Crunforde.)—The initial syllable is from the A.S. crumb, crump—crooked, crumped, or from the C. crom—bent, bowed, and the postfix is the A.S. ford—a ford ;—the bent or crooked ford.
- Crowden.**—The prefix is A.S. craw, crawe—a crow. The final syllable is a Celto-Saxon root, or a Celtic word adopted by the Saxons, meaning a vale, hollow, or deep wooded valley—the A.S. form being denu. The crow's vale or hollow.
- Croxall.**—(D.D.B. Crocheshalle.)—L. crux—a cross, and A.S. alh, ealh, heal, heall—a hall, palace, temple, place of entertainment, inn, house ;—the hall or temple of the cross,—probably a building in which was deposited a fragment of the true cross.
- Cubley.**—(D.D.B. Cobelei.)—A.S. cop, copp, cuppa—a cup or hollow, and A.S. leg, leag, lea, leah, lag, lah—a meadow, a field, land ;—the field in the hollow.
- Dalbury.**—(D.D.B. Dellingeberie, Delbebi.)—N. dalr, A.S. dal—a valley or dale, and A.S. burh, burg, burge, burhg, birig, byrig—a town, city, fort, castle, a fortified hill or place ;—the fort in the dale.
- Dale Abbey.**—N. dalr, A.S. dal ;—the abbey of the dale.
- Darley (Dale).**—(D.D.B. Dereleie, Derelei.)—C. dur, dwr—water, and C. lle—a place, or perhaps the final syllable is A.S. leg, lea, leag, leah, lag, lah—a meadow, a field, land ;—the place or the field by the water.
- Darley (Abbey).**—Anciently Derley. For derivation, see above.
- Denby.**—(D.D.B. Denebi.)—The prefix is a Celto-Saxon root, or a Celtic word adopted by the Saxons, meaning a vale, hollow, or deep wooded valley (the A.S. form being denu), the final syllable is the N. byr, by—a village, a habitation, an abode ;—the village or abode in the deep wooded valley.
- Derby.**—(D.D.B. Derbii.)—The present form of the word is a corruption of Deoraby. The prefix is derived from the A.S. deor—an animal, a wild beast, a deer. The postfix is from the N. byr, by—an abode, a habitation, and ultimately a village. The abode of wild animals or deer. In Saxon times, Derby was known as Northweorthig or Norworth, from A.S. north—the north—and A.S. weorthig, worthig, wurthig, worth—land, a portion of land, a close, a field (generally well watered), a croft, a homestead, a garden, an estate, a court, a hall, a palace, a street, a public way ;—the north land or estate, or the north street or public way. Derby is situated on the direct line of the Rykniel-street, an old Roman road traversing the island from St. David's in Wales, in a north-westerly direction through Gloucester, Tewkesbury, Birmingham, Burton, Egginton, Little Chester, Alfreton, Stretton, Chesterfield, and to the north of England, terminating near the mouth of the river Tyne, in Northumberland. During

the Danish occupation, Derby was frequently known by the name of Derwentby, for the etymology of which see Derwent, River, *infra*, and by in Derby.

**Derwent (River).**—C. dur, dwr—water, and C. gwent—an open region or plain ;—the water or river of the open region or plain. The Latinized form Derventio, is the original Celtic word, softened by the Romans according to their usage, by dropping the initial letter of the final syllable, and substituting v for w.

**Dinting.**—(D.D.B. Dentinc.)—C. din—a camp, and N. ding—a council ;—the council camp.

**Dore.**—(D.D.B. Dore.)—C. dur, dwr—water. This place-name was probably originally a compound word, the terminal member being now lost.

**Doe Hill.**—A.S. da—a doe, and A.S. hill, hyl, hyll—a hill ; the doe's hill.

**Dove (River).**—C. dwfr—water. Numerous river-names throughout the country contain this root.

**Dovedale.**—C. dwfr—water, and A.S. dal—a dale ;—the water dale.

**Doveridge or Dovebridge.**—(D.D.B. Dvbrige, Dubrige.)—The Domesday spelling of the word would seem to indicate that its etymology is C. dur, dwr, dwfr—water, and A.S. bric, bricg, brycg, bryc, brycg—a bridge ;—the bridge over the water.

**Draycott.**—(D.D.B. Draicot.)—A.S. dray—a squirrel's nest, and A.S. cote, cyte—a cot, a cottage ;—the cottage by the squirrel's nest.

**Dronfield.**—(D.D.B. Dranefeld.)—A.S. drehnigean, drenigean—to strain, to drain, and A.S. feld, fild—a pasture, field, or plain ;—the drain field.

**Duffield.**—(D.D.B. Dvvelle.)—The prefix is from the C. dur, dwr, or dwfr—water. The postfix is from the A.S. feld, fild—a pasture, field, or plain. The field or pasture by the water.

**Dunston or Dunstone.**—A.S. dun—a mountain, hill, downs, and A.S. stæn, stan,—stone ;—the stone on the hill. Dun is a word adopted by the Saxons from the Celts, and generally signified a hill-fortress or stronghold.

**Durwood.**—The initial syllable may be from the C. dur, dwr—water, or from the A.S. deor—an animal, a wild beast, deer. The terminal syllable is A.S. wudu, wude—a wood, forest. Durwood is either the wood by the water, or the deer or wild animals' wood.

**Durwood Tor.**—See Tor, Durwood.

**Eaton—Dovedale.**—(D.D.B. Aitvn.)—The prefix of the first component of the name is from the A.S. ay, ea, cy—water, and the postfix from the A.S. tun—a town ;—the town by the water. For the derivation of the adjunct, see Dovedale, *supra*.

**Eckington.**—(D.D.B. Echintune, Echintvne.)—The prefix is from the A.S. Eckingas, a patronymic, indicating a filial settlement of the children or descendants of Ecca or Eccī. The final syllable is from the A.S. tun—a town. The town of the family or descendants of Ecca or Eccī.

- Edale.**—(D.D.B. Aidele.)—A.S. ay, ea, ey—water, running water, a stream, a river, and A.S. dal—a dale;—the dale by the stream.
- Edensor.**—(D.D.B. Ednesoure, Ednesovre, Hennesoure.)—A.S. Eden, a personal name, and A.S. ofer—a margin, boundary, brink, bank, ridge;—Eden's margin, boundary, or bank.
- Edinghale, Edinghall, or Edingale.**—(D.D.B. Ednunghalle, Edvnghale.)—This village is partly in Staffordshire and partly in Derbyshire. The prefix is the A.S. patronymic Edingas, indicating a filial settlement of the Edings, and the final syllable is the A.S. alh, ealh, heal, heall—a hall, palace, temple, place of entertainment, inn, house;—the hall or house of the Edings.
- Edlaston.**—The prefix is from the A.S. personal name Æthel, and the final syllable from the A.S. tun—a town;—Æthel's town.
- Egginton.**—(D.D.B. Eghintvne.)—A.S. Eggin—a personal name, and A.S. tun—a town;—Eggin's town.
- Eggestow.**—(D.D.B. Tegestou.)—A.S. Egga—a personal name, and A.S. stoc—a stock, stem, trunk, block, stick, or a place surrounded with stocks—a stockaded place;—Egga's stockaded place.
- Elmton.**—(D.D.B. Helmetvne.)—A.S. ellm, elm—an elm, and A.S. tun—a town;—the elm town, or the town by the elm.
- Elton.**—(D.D.B. Eltvne.)—A.S. eald, ald—ancient, old, and A.S. tun—a town;—the old town.
- Elvaston.**—(D.D.B. Ælvvoldestune.)—A.S. Elvan—a personal name, and A.S. tun—a town;—Elvan's town.
- Etwall.**—(D.D.B. Etewelle.)—The initial syllable is probably from A.S. eoten, eten, eton—a giant, a monster. For the etymology of the terminal syllable see the initial syllable in Walton, *infra*. Etwall is situated 6 miles W.S.W. from Derby, and within 2 miles of the line of Ryknieldestreet.
- Eyam.**—(D.D.B. Aivne.)—A corruption of Eyham. A.S. ay, ea, ey—water, and A.S. ham—a home, dwelling, village;—the water village, or the village by the water.
- Endlow.**—A.S. ende—an end, extremity, the last, and A.S. hlaw, hlæw, low—a hill;—the end or extremity of the hill, or the last hill.
- Fairfield.**—A.S. faran—to go, proceed, march, travel—fær—a going, journey—derivative faer—a way, and A.S. feld, fild—a field, pasture, plain;—the field by the way. The initial syllable may, however, be derived from the N. faar—a sheep, and the suffix as above;—the sheep pasture or field.
- Farley.**—(D.D.B. Farleie.)—The derivation of the initial syllable is as in Fairfield *q.v.* The final syllable is A.S. leg, leag, lea, leah, lag, lah—a meadow, a field, land;—the field by the way, or the sheep field.

- Fenny Bentley.**—See Bentley, Fenny.
- Fenton.**—(D.D.B. Faitvne.)—A.S. fen, fenn—a fen, marsh, and A.S. tun—a town;—the fen town.
- Fernilee or Ferney-ley.**—A.S. fearn—a fern, and A.S. leg, leag, lea, leah, lag, lah—a meadow, a field, land;—the fern meadow or land.
- Fin Cop.**—A.S. fenn, fen—marsh, fen, mud, dirt, and A.S. copp, cop—top, cap, head;—the head, or top of the marsh or fen.
- Findern.**—(D.D.B. Findre.)—The initial syllable is probably the A.S. find (plural of feond), fiends, devils, enemies. The postfix is the A.S. ærn, ern—a place. The fiends' or enemies' place.
- Flagg.**—(D.D.B. Flagun.)—N. flegg—flat.
- Foolow.**—C. ffaw—a wild beast's cave, and A.S. hlæw, hlaw, low—a hill, an elevation, a rising track of ground, also a heap, grave, barrow, tumulus;—the wild beast's cave hill.
- Foopen.**—C. ffaw—a wild beast's cave, and C. pen—end or head;—the end or head of the wild beast's cave.
- Foremark.**—(D.D.B. Forneverche.)—A.S. for, fore—in front of, before, and A.S. mærc, mearc—a mark, boundary, boundary mark, limit, border, the marches;—in front of or before the boundary or marches.
- Foston.**—(D.D.B. Farlvestvn.)—C. ffos—a ditch, trench, dike, and A.S. tun—a town;—the town by, or defended by, the ditch, trench, or dike.
- Glossop.**—(D.D.B. Glosop.)—The initial syllable is probably from the C. gloew—bright, shining, and the terminal syllable from the C. hwpp—the side of a hill, or a slope between hills;—the bright slope or hill side.
- Grassmoor.**—A.S. gærs, græs, gres—grass, and A.S. mor—a moor.
- Gratton.**—(D.D.B. Gratvne.)—A.S. great—large, great, thick, and A.S. tun—a town;—the great town.
- Gresley, Castle.**—A.S. gærs, græs, gres—grass, and A.S. leg, leag, lea, leah, lag, lah—a meadow, land, a field. The adjunct is A.S. castell—a castle. The grass land of the castle.
- Gresley, Church.**—For the derivation of Gresley, see above. The adjunct is A.S. cyrice, cyrece, cyrce, cirice, circe—a Church. The grass land of the Church.
- Grindelford.**—A.S. grindel—a bar, rail, hurdle, and A.S. ford—a ford;—the railed or fenced ford.
- Grindlow.**—The prefix is probably from the A.S. grindan—to grind or bruise. The postfix is from the A.S. hlæw, hlaw, low—a hill, an elevation, a rising tract of ground. The grinding or mill hill.
- Hackenthorp.**—The first element is probably from the N. personal name Haco. The terminal syllable is from the N. thorp, throp, trop, torp (A.S. thorpe, throp)—a village. Haco's village.



**Haddon.**—(D.D.B. Hadun, Hadune.)—The prefix is probably from the personal name Hadda, from A.S. ættox, ætter, næddre, nædre—an adder, a snake, serpent, viper; or perhaps from A.S. hæth—heath or heather;—the final syllable is A.S. dun—a mountain, hill, downs;—Hadda's, or the heather hill or downs. Dun is a word adopted by the Saxons from the Celts, and originally signified a hill-fortress, or stronghold.

**Haddon, Over.**—See Overhaddon.

**Hadfield.**—(D.D.B. Hedfelt.)—For the derivation of the prefix, see Haddon. The final syllable is A.S. feld, fild—a field, pasture, plain;—Hadda's, or the heather field.

**Hallam, Kirk.**—(D.D.B. Halvn, Halen.)—The prefix is from the A.S. alh, ealh, heal, heall—a hall, palace, temple, place of entertainment, inn, house. The postfix is from the A.S. ham—a home, dwelling, village. The adjunct is derived from the N. kyrkia (A.S. cyrice, cyrece, cyrce, cirice, circe), a church, and used as above, indicating church property as distinguished from that of the lord. The hall home belonging to the church.

**Hallam, West.**—For the derivation of Hallam, see above. The adjunct is from the A.S. wes, west—the west. The west hall home.

**Hanley.**—(D.D.B. Henlege.)—Several etymons may be proposed for the initial syllable of this name—A.S. heag, heage, heah, hean, hig, hih—high, lofty, or A.S. hen, henn—a hen, or C. hen—old. The terminal syllable is from the A.S. leg, leag, lea, Leah, lag, lah—a meadow, a field, land. The high, or the hen, or the old meadow or field.

**Hanley in Wingfield.**—(D.D.B. Henleie.)—For Hanley, see above. For the adjunct, see Wingfield, *infra*.

**Harborough (Rocks).**—The initial syllable is A.S. har—hoary, gray, and the postfix A.S. burh, burg, burge, burhg, birig, byrig—a town, city, fort, castle, a fortified hill or place;—the hoary or gray fortified place.

**Hardstoft.**—(D.D.B. Hertestaf.)—The initial syllable is from the A.S. heord, herd, hord—a flock, a herd, custody, store, money, or money's worth, treasure, or—as would seem from the Domesday orthography—from the A.S. heorot, heort—a stag, a hart. The postfix is the N. toft—a croft, a little home field, a homestead, an enclosure. The herd's or the hart's croft or enclosure.

**Hardwick.**—(D.D.B. Hardwicke.)—The initial syllable is from the A.S. heord, herd, hord—a flock, a herd, custody, store, money, or money's worth, treasure. The terminal syllable is from the A.S. wic—a dwelling place, habitation, station, village, castle, or bay. The dwelling place or station of the flock.

**Harthill.**—A.S. heorot, heort—a stag, a hart, and A.S. hill, hyl, hyll—a hill, a mountain;—the hart hill.

- Hartington.**—(D.D.B. Hortedvn.)—A.S. heorot, heort—a stag, a hart, and A.S. dun—a hill, a mountain ;—the hart's hill.
- Hartle.**—(D.D.B. Hortel, Hortil.)—A.S. heorot, heort—a stag, a hart, and A.S. till, til—a station ;—the hart's station.
- Hartshorn.**—(D.D.B. Heorteshorne.)—A.S. heorot, heort—a stag, a hart, and A.S. hyrne, hirne—an angle, a corner ;—the hart's corner.
- Haselberge.**—A.S. hæsel, hæsl—the hazel, and A.S. beorg, beorh—a heap, a heap of stones, a barrow, a place of burial ;—the barrow by the hazel. Beorg and beorh also denote a rampart, citadel, fortification ; and it is frequently impossible to determine whether these suffixes originally indicated a fortification, or a sepulchral mound.
- Haslebach or Haslebadge.**—(D.D.B. Heselebec.)—A.S. hæsel, hæsl—the hazel, and N. becr, bæc (A.S. becc)—a brook ;—the hazel brook. Both the Domesday and present forms of the postfix are derived from the same root.
- Hassop.**—(D.D.B. Hetesope.)—The initial syllable—as would seem from the Domesday orthography—is from the A.S. heorot, heort—a stag, a hart. The postfix is from the C. hwpp—the side of a hill or a slope. The hart's slope or bank.
- Hathersage.**—(D.D.B. Hereseige.)—A.S. hæth—heath or heather, and A.S. ecg, ecge—an edge ;—the edge of the heath.
- Hatton.**—(D.D.B. Hatune, Hatvn.)—The initial syllable is as in Haddon, *q.v.* ;—the suffix is A.S. tun—a town ;—Hadda's, or the heather town.
- Hayfield.**—(D.D.B. Hetfelt.)—A.S. hage, haga—a hedge, or that which is hedged in, an enclosure, and A.S. feld, fild—a field, pasture, plain ;—the enclosed field or plain.
- Hazlewood.**—A.S. hæsel, hæsl—the hazel, and A.S. wudu, wude—a wood, a forest ;—the hazel wood.
- Heage.**—A.S. heag, heage, heah, hean, hig, hih—high, lofty, sublime, chief, noble, excellent. This place-name was probably originally a compound word, the terminal member being now lost.
- Heanor.**—(D.D.B. Hainoure.)—A.S. heag, heage, heah, hean, hig, hih—high, and A.S. ofer—a bank, brink, ridge ;—the high ridge.
- Heathcote.**—(D.D.B. Hedcote.)—A.S. hæth—heath, heather, and A.S. cote, eyte—a cot or cottage ;—the cottage on the heath.
- Heights of Abraham.**—It is stated by Davies in his "Derbyshire," that it is supposed that the hill at Matlock received its name from its resemblance to the Heights of Abraham near Quebec.
- Hertishorn.**—The derivation is the same as Hartshorn, *q.v.*
- Highlow.**—A.S. heag, heage, heah, hean, hig, hih—high, lofty, sublime, chief, noble, excellent, and A.S. hlæw, hlaw, low—a hill, an elevation, a rising tract of ground, also a heap, grave, barrow, tumulus ;—the lofty, chief, or noble hill or barrow.

- High Peak.**—(D.D.B. Hammenstan, Hamelstan.)—High is from the A.S. heag, heage, heah, hean, hig, hih—high, lofty, sublime, chief, noble, excellent. For Peak, see Peak, The, *infra*.
- Hill-Somersall.**—(D.D.B. Summersale.)—Also written Summershall.—A.S. hill, hyl, hyll—a hill, a mountain—A.S. sumer, sumor—summer, and A.S. selu, sele, sel, salu, salo, sal—a hall, palace, seat, dwelling mansion, or perhaps, A.S. alh, ealh, heal, heall, having a similar signification;—the summer dwelling or hall on the hill.
- Hilton.**—(D.D.B. Hiltune, Hiltvnc.)—A.S. hill, hyl, hyll—a hill, a mountain, and A.S. tun—a town;—the town on the hill.
- Hognaston.**—(D.D.B. Ochenauestun.)—The first element in this name may be from the N. personal name Ugga. The postfix is from the A.S. tun—a town. Ugga's town.
- Holbrook.**—(D.D.B. Holebroc.)—A.S. hol, hole—a hole, a hollow, and A.S. broc, brooc—a brook;—the brook in the hollow.
- Hollington.**—(D.D.B. Holintvne, Holintune.)—A.S. holegn, holen—the holly tree, and A.S. tun—a town;—the holly tree town.
- Holm.**—(D.D.B. Holvn.)—N. holme (A.S. holm)—a river island, or an island in a lake, a green plot of land environed with water.
- Holme Hall.**—(D.D.B. Holun.)—For Holme, see above. The adjunct is A.S. alh, ealh, heal, heall—a hall, palace, temple, place of entertainment, inn, house;—the hall of the river island or land surrounded by water.
- Holmesfield.**—(D.D.B. Holmesfelt.)—For the initial syllable, see above. The final syllable is A.S. feld, fild—a field, pasture, plain;—the field or pasture on the river island.
- Hoon, Hown, or Hogan.**—(D.D.B. Hoge, Hougcn.)—A.S. heag, heage—high;—a high place.
- Hope.**—(D.D.B. Hope.)—C. hwpp—a slope, or the side of a hill.
- Hopping.**—From upping, A.S. up, upp—the place where swans were taken to be upped. See "Swanhopping," *Latham's Dictionary of the English Language*.
- Hopton.**—(D.D.B. Opetune.)—C. hwpp—the side of a hill, or a slope between hills, and A.S. tun—a town;—the town on the slope.
- Hopwell.**—(D.D.B. Opeuelle.)—C. hwpp—the side of a hill, or a slope between hills, and A.S. wyl, wil, wyll, well—a well or fountain;—the well, or fountain on the slope.
- Horsley.**—(D.D.B. Horselei.)—The initial syllable is probably from the A.S. personal name Horsa, and the terminal syllable from the A.S. leg, leag, lea, Leah, lag, lah—a meadow, a field, land;—Horsa's field or land.
- Houghton, Stoney.**—(D.D.B. Holtvne.)—The initial syllable is from the A.S. hof—a palace, house, dwelling, also a cave, den. The postfix is from the A.S. tun—a town. The adjunct is from the A.S. stæn, stan—stone. The stony or paved house town.

- Hubbersty.**—From Hubba, the name of a Norse king, and C. ty—a cottage or house;—Hubba's house.
- Hucklow (Great and Little).**—(D.D.B. Hochelai.)—The initial syllable is probably from the A.S. personal name Hucc, and the terminal syllable from the A.S. hlæw, hlaw, low—a hill, an elevation, a rising tract of ground, also a heap, grave, barrow, tumulus;—Hucc's hill or grave.
- Hulland (Ward).**—(D.D.B. Hoilant.)—A.S. hill, hyl, hyl— a hill, a mountain, and A.S. land—ground, land, earth;—the hill land.
- Hungry Bentley.**—See Bentley, Hungry.
- Hurst (Upper and Nether).**—A.S. hyrst—a wood, a clump of trees.
- Ible or Ibol.**—(D.D.B. Ibeholon.)—C. ebol—a colt or foal. This name—as would seem from the Domesday orthography—had a terminal member, but it is difficult, in consequence of the corrupt spelling of the Domesday form of the word, to determine what the postfix may have been.
- Idridgehay.**—A.S. Eadred, a personal name, and A.S. hage, haga—a hedge, or that which is hedged in—an enclosure;—Eadred's enclosure.
- Ilkeston.**—(D.D.B. Tilchestvne.)—A.S. Elcha, a personal name, and A.S. tun—a town;—Elcha's town.
- Ingleby.**—(D.D.B. Englebi.)—A.S. Engle, Angle—the Angles, English, and N. byr, by—a village, an abode;—the English village or abode; or the prefix may be from N. Ingold, Ingeld, Ingul, Ingel, a personal name—Ingold's abode.
- Ireton, Kirk.**—(D.D.B. Hiretune.)—For the derivation of Ireton, see below. The adjunct is from the N. kyrkia (A.S. cyrice, cyrece, cyrce, cirice, circe)—a church. The hereditary town of the church, *i.e.*, the town belonging to the church by inheritance or succession.
- Ireton Wood.**—(D.D.B. Iretvne.)—The initial syllable of the first component of this place-name is from the A.S. yrfe, erfe, ærfe, irfe—inheri- tance, succession, property, substance, goods, cattle. The postfix is from A.S. tun—a town. The adjunct is from A.S. wudu, wude—a wood or forest. The wood of the hereditary town, or the wood of the town property.
- Ivenbrook Grange.**—(D.D.B. Winbroc.)—From the Domesday ortho- graphy it would seem that the initial syllable is either from the A.S. winn, win—contention, labour, war, to conquer, to obtain or acquire by labour or war, a winning, a victory, or from A.S. win, wyn—pleasant, sweet, grateful, or it may possibly be derived from the name of the A.S. god—Woden. The postfix is from the A.S. brooc, broc—a brook. The name indicates a site by a brook remarkable for some victory, or a pleasant spot by a brook, or a site by a brook dedicated to the worship of Woden. “A *grange* in its original signification, meant a farmhouse of a

monastery (from *grana gerendo*), from which it was always at some little distance. One of the monks was usually appointed to inspect the accounts of the farm. He was called the prior of the *grange*—in barbarous Latin, ‘*grangiarus.*’”—*Malone*.

**Kedleston.**—(D.D.B. Chetelestvne.)—C. Cadell, a personal name, and A.S. tun—a town;—Cadell’s town,—or from A.S. Chetel, a personal name, and A.S. tun—a town;—Chetel’s town.

**Kilburn** or **Kilbourne.**—C. kil—a hermit’s cell, and afterwards a church, and A.S. burne—a stream, a brook;—the brook by the cell or church.

**Killamarsh.**—(D.D.B. Chinewolde Maresc, Chinewoldemaresc.)—A.S. Cynwold, a personal name, and A.S. mersc—a fen or marsh;—Cynwold’s marsh.

**Kingsmead.**—A.S. cyning, cyng—a king, ruler, prince, from cyn, cynn—a nation, a people, a race, and ing—a son, a descendant, and A.S. mæd—that which is mown or cut down, a mead, a meadow;—the king’s meadow.

**King’s Newton.**—(D.D.B. Newetvn.)—For the derivation of the first component member, see Kingsmead, *supra*. For the second component see Newton, *infra*.

**Kirk Hallam.**—See Hallam, Kirk.

**Kirk Ireton.**—See Ireton, Kirk.

**Kirk Langley.**—See Langley, Kirk.

**Kniveton.**—(D.D.B. Cheninetun.)—A.S. cyne—kingly, regal, royal, and A.S. tun—a town;—the royal town.

**Knowl.**—A.S. cnoll—a knoll, a hill, top, cop, summit.

**Langley.**—(D.D.B. Langeleie, Langelei.)—A.S. lang, long—long, and A.S. leg, leag, lea, leah, lag, lah—a meadow, a field, land;—the long field.

**Langley, Kirk.**—For the derivation of Langley, see above. The adjunct is derived from the N. kyrkia (A.S. cyrice, cyrece, cyrce, circe. circe,) a Church, and forming an adjunct to a place-name as above, it indicates Church property as distinguished from that held by the lord. The long field belonging to the Church.

**Langwith.**—A.S. lang, long—long, and A.S. withie, withige—a willow;—the long willow, *i.e.* the place of the long willow.

**Lea.**—(D.D.B. Lede.)—A.S. leg, leag, lea, leah, lag, lah—a meadow, a field, land, from licgan, liggan—to lie, originally denoting meadows or land lying fallow after a crop.

**Lees.**—The derivation is the same as in Lea, *q.v.*

**Lees, North.**—For the derivation of Lees, see above. The adjunct is A.S. north—north.

**Lindhay.**—A.S. lind, linde—the linden or lime tree, and A.S. hage, haga—a hedge, or that which is hedged in—an enclosure;—the lime tree hedge or enclosure.

**Linton.**—(D.D.B. Linctvne.)—The initial syllable is either from A.S. hlynnna—a brook (C. llyn—a lake, pool, or flood), or from A.S. lin—flax. The postfix is from the A.S. tun—a town. The brook town, or the flax town.

**Little Chester.**—See Chester, Little.

**Little Eaton.**—A.S. litel, lytel, lytyl—small, little, and A.S. ay, ea, ey—water, and A.S. tun—a town ;—the little water town, or the little town by the water.

**Little Longstone.**—See Longstone, Little.

**Littleover.**—(D.D.B. Parva Vire.)—A.S. litel, lytel, lytyl—small, little, and A.S. ofer—a margin, bank, brink, shore ;—the little bank. Little as a prefix is generally the correlative of the prefix of some neighbouring place, in the present instance of Mickleover—a village in close proximity to Littleover, *q.v.*

**Litton.**—(D.D.B. Leitun.)—The initial syllable is a contraction of little, from A.S. litel, lytel, lytyl—small, little. The terminal syllable is A.S. tun—a town. The little town.

**Locko, Lockho, Lockay, or Lockhay.**—A.S. loc, loca, locu—that which fastens, a place shut in or locked or fastened, and A.S. hage, haga—a hedge, or that which is hedged in—an enclosure ;—the locked enclosure.

**Longendale.**—(D.D.B. Langedenedele.)—The initial syllable is A.S. lang, long—long ;—the medial syllable is a Celto-Saxon root, or a Celtic word adopted by the Saxons, meaning a vale, hollow, or deep wooded valley, and the suffix is A.S. dal—a valley or dale ;—the long hollow of the dale.

**Longford.**—A.S. lang, long—long, and A.S. ford—a ford ;—the long ford.

**Longsdon or Longstone.**—(D.D.B. Langesdune, Longesdvne.)—A.S. lang, long—long, and A.S. dun—a mountain, hill, downs ;—the long hill.

**Longsdon or Longstone, Little.**—For the derivation of Longstone, see above. The adjunct is to indicate the less of two places bearing the same name.

**Longshaw.**—A.S. lang, long—long, and A.S. scua, sced, scadu, sceadu, sceado—a shadow, a shady place ;—the long shady place or grove.

**Long Eaton.**—(D.D.B. Aitone.)—A.S. lang, long—long, and A.S. ay, ea, ey—water, and A.S. tun—a town ;—the long water town, or the long town by the water.

**Lose-Hill.**—An elevation between Hope and Castleton, said by Camden to have received its name from the event of a battle fought between two parties posted here. See Win-Hill, *infra*.

**Ludwell.**—(D.D.B. Lodouelle.)—The initial syllable is from the A.S. leod leode—people, folk. The terminal syllable is A.S. wyl, wil, wyll, well—a well or fountain. The people's well, or public well.

**Ludworth.**—(D.D.B. Lodeuorde.)—The derivation of the initial syllable is as in Ludwell, *q.v.* The terminal syllable is A.S. weorthig, worthig, wurthig, worth—a close, a portion of land, a farm, manor, an estate. The people's estate—probably indicating a spot where the people or folk assembled.

**Lullington.**—(D.D.B. Lvlitvne.)—A.S. Lulla, a personal name, and A.S. ing—children or descendants, and A.S. tun—a town ;—the town of the descendants of Lulla. As a medial syllable of a place-name, ing indicates that the word is a derivative of a patronymic, denoting a filial settlement, in the above—of Lullingas; ingas being the plural of ing.

**Mackworth.**—(D.D.B. Macheuorde.)—Probably from Mack, a personal name, and A.S. weorthig, worthig, wurthig, worth—a close, a portion of land, a farm, manor, an estate ;—Mack's manor or estate.

**Mamerton.**—A.S. madm, mathm—a vessel, ornament, jewel, treasure, and A.S. tun—a town ;—treasure town.

**Mam Tor.**—See Tor, Mam.

**Mapperley.**—(D.D.B. Maperlie.)—A.S. mapel, mapul—the maple, and A.S. leah—a meadow, -field, land ;—the maple field.

**Mappleton.**—(D.D.B. Mapletune.)—A.S. mapel, mapul—the maple, and A.S. tun—a town ;—the maple town.

**Markeaton.**—(D.D.B. Marchetone, Marcheton.)—A.S. merc, mearc—a boundary mark, a limit, border, boundary, and A.S. ay, ea, ey—water, and A.S. tun—a town ;—the boundary water town, or the water town by the boundary mark or border.

**Marston-on-Dove.**—(D.D.B. Merstvn.)—A.S. mersc—a marsh, fen, bog, or A.S. mere—a mere, lake, pool, and A.S. tun—a town ;—the town of the marsh on the Dove. For the etymology of the adjunct, see Dove, river, *supra*.

**Marston Montgomery.**—For the derivation of Marston, see above. Montgomery is a Norman personal name, appended to the Saxon name of the town, when the town became the seat of the Norman lord.

**Matlock.**—(D.D.B. Meslach.)—A.S. mete, mæte—meat, food, and A.S. loc, loca, locu—that which fastens, a place shut in or locked or fastened, an enclosure ;—the meat or food locked place or store.

**Matlock Bridge.**—(D.D.B. Mestesforde.)—Also formerly written Mesterford and Metesford. For the etymology of Matlock, see above.<sup>1</sup> The adjunct is recent.

**Measham.**—(D.D.B. Messeham.)—A.S. mersc—a marsh, fen, bog, or A.S. mere—a mere, lake, pool, and A.S. ham—a home, dwelling, village ;—the marsh home or dwelling.

**Melbourne.**—(D.D.B. Milebvrne, Mileburne.)—A.S. mylen, myln, miln—a mill, and A.S. burne—a stream, a brook ;—the mill brook.

- Mellor.**—A.S. mylen, myln, miln—a mill, and A.S. ofer—a margin, brink, bank, shore;—the mill bank.
- Mercaston.**—(D.D.B. Merchenestvne.)—The initial syllable is from the A.S. merc, mearc—a boundary mark, a limit, border, boundary. The medial syllable is from the A.S. æsc—an ash tree, or perhaps from A.S. ast—a kiln. The final syllable is A.S. tun—or town. The ash or kiln town by the boundary mark.
- Mers.**—The derivation is the same as the initial syllable in Measham, Marston, Morleston, Morley, and Morton, *q.v.*
- Mickleover.**—(D.D.B. Vfre.)—A.S. mycel, micel—great, many, much, and A.S. ofer—a margin, brink, bank, shore;—the great bank. Mickleover—the “great bank,” is in close proximity to, and is the correlative of, Littleover—the “little bank.”—*Cf.* Littleover.
- Middleton.**—(D.D.B. Middeltvne.)—A.S. middel—middle, and A.S. tun—a town;—the middle town.
- Middleton, Stoney or Stony.**—(D.D.B. Middeltvne, Middeltune.)—For Middleton, see above. The adjunct is from the A.S. stæn, stan—stone. The stony or paved middle town.
- Middleton-by-Wirksworth.**—(D.D.B. Middeltune.)—For Middleton, see above. For the adjunct, see Wirksworth, *infra*.
- Middleton-by-Youlgreave.**—(D.D.B. Middeltone.)—For Middleton, see above. For the adjunct, see Youlgreave, *infra*.
- Milford.**—(D.D.B. Muleford.)—The initial syllable is from the A.S. mul—a mule;—the final syllable is A.S. ford—a ford; the mule ford.
- Milton.**—(D.D.B. Middeltune.)—The etymology is the same as in Middleton, *q.v.*
- Morleston (Wapentake).**—(D.D.B. Morelestan.)—The initial syllable is from A.S. mor—waste land, a moor, heath, also waste land on account of water; hence a fen, bog, pool, pond. It is difficult, in consequence of the various mutations of this prefix, to determine its precise meaning. (A.S. mere—signifies a mere, lake, pool, and A.S. mersc—a marsh, fen, bog.) The final syllable may be from the A.S. tun—a town, or the A.S. stæn, stan—a stone;—the town or the stone by the moor, bog, or pond. The adjunct is from the A.S. wæpen-getæc—a wapentake or hundred, a division of a county.—Bosworth states,—“so called, as some think, because the inhabitants within such divisions were taught the use of arms.” (A.S. wæpen, wæpn—a weapon.)
- Morley.**—(D.D.B. Morleia, Morelei.)—A.S. mor—waste land, a moor, heath, and A.S. leg, leag, lea, leah, lag, lah—a meadow, field, land;—the field of the moor.
- Morton.**—(D.D.B. Mortvne.)—A.S. mor—waste land, a moor, heath, and A.S. tun—a town;—the town of the moor.



- Mossborough.** (D.D.B. Moersburg.)—It is difficult to determine whether the present spelling of the initial syllable of this name is identical with that of the pre-conquest period, and the Domesday spelling corrupt, or whether the present is a corruption of the Domesday and also earlier form. If the Domesday orthography is accepted, the etymology would be the same as the initial syllable in Measham, Marston, Morleston, Morley, and Morton. If the present form is taken the derivation would be from A.S. meos—moss, or a place where moss grows in excess—a morass or boggy place, or from N. moss a bog. The postfix is A.S. burh, burg, burge, burhg, birig, byrig—a town, city, fort, castle, a fortified hill or place;—the fortified place on the moor, morass or bog.
- Nether Padley.**—A.S. neothan, neothone, neothe, nyther, nythor, nither, nether—down, downwards, beneath—(neothera, neothra, nythera—lower), and A.S. pada—a toad or frog, and A.S. leg, leag, lea, Leah, lag, lah—a meadow, a field, land;—the lower frog field.
- Netherthorp.**—The derivation of the first component of this name is as in Nether Padley, *q.v.* The postfix is N. thorp, throp, trop, torp (A.S. thorpe, throp)—a village. The lower village.
- Newbold.**—(D.D.B. Nevvebold.)—A.S. niwe, niowe, neowe, niwo—new, late, young, and A.S. bol—the bole or body or trunk of a tree;—the young tree bole or trunk, or the place by the young tree trunk; or perhaps the postfix is from A.S. bold—a dwelling;—the new dwelling.
- Newhaven.**—A.S. niwe, niowe, neowe, niwo—new, and A.S. hæfen—a haven, a port, a refuge, a resting place;—the new refuge or resting place.
- Newton.**—(D.D.B. Nevtvne.)—A.S. niwe, niowe, neowe, niwo—new, late, young, and A.S. tun—a town;—the new town.
- Newton Grange.**—(D.D.B. Nevtvne.)—For the derivation of Newton, see above. For the adjunct *c.f.* Ivenbrook Grange, *supra*.
- Newton Solney.**—For the derivation of Newton, see above. Solney is a personal name appended to the name of the town when it became the seat of the Solneys, an ancient family whose co-heiresses married Sir Nicholas Longford and Sir Thomas Stafford.
- Norbury.**—(D.D.B. Nordberie, Nortberie.)—A.S. north—north, and A.S. burh, burg, burge, burhg, birig, byrig—a city, town, fort, castle, a fortified hill or place;—the north city, fort, or castle.
- Normanton.**—(D.D.B. Normanestune, Normantvne, Normentvne.)—A.S. Northman—a north man, or a Norman (A.S. Normen—Normans), and A.S. tun—a town;—the north man's or the Normans' town.
- Normanton, Temple.**—(D.D.B. Normantune.)—For Normanton, see above. The adjunct is N.F., and both as a prefix and suffix marks the property of the Knights Templars.
- North Lees.**—See Lees, North.

**North Wingfield.**—See Wingfield, North.

**Norton.**—(D.D.B. Nortune, Nortvn.)—A.S. north—north, and A.S. tun—a town ;—the north town.

**Oakerthorp.**—(D.D.B. Scochetorp.)—The derivation is the same as Oakthorp, *infra*.

**Oakthorpe.**—(D.D.B. Achetorp.)—A.S. æc, ac—an oak, and N. thorp, throp, trop, torp (A.S. thorpe, throp)—a village ;—the village by the oak.

**Ockbrook.**—(D.D.B. Ochebroc.)—A.S. æc, ac—an oak, and A.S. broc, brooc—a brook ;—the oak brook.

**Offcote.**—(D.D.B. Ophidecotes.)—The initial syllable is probably from the A.S. personal name Offa—the postfix is the A.S. cote, cyte—a cot or cottage ;—Offa's cottage.

**Offerton.**—(D.D.B. Offretune.)—The derivation of the first component of the name is the same as in Offcote, *q.v.* The postfix is A.S. tun—a town. Offa's town.

**Ogston.**—(D.D.B. Oughedestune, Ougedestvn.)—Probably from A.S. personal name Ugga, and A.S. tun—a town ;—Ugga's town.

**Oldecotes.**—(D.D.B. Caldecotes.)—See Mossborough, *supra*, relative to the discrepancy between the Domesday and present orthography. The present form of the initial syllable may be from A.S. wold or weald—a forest, a wold or wild land, a word frequently contracted into “old” when used as a prefix ; or the derivation may be from A.S. eald, ald—ancient, old. The postfix is from A.S. cote, cyte—a cot, a cottage.—The cottages on the wold, or the old cottages. If the Domesday form of the word is accepted, the etymology is the same as Chilcote, *q.v.*

**Oneash.**—(D.D.B. Aneise.)—A.S. an—alone, only, and A.S. æsc—an ash tree ;—the ash standing alone, the only, single or one ash.

**Osmaston.**—(D.D.B. Osmundestune, Osmundestvne, Osmyndestvne.)—The initial syllable is from the A.S. personal name Osmund, and the postfix A.S. tun—a town ;—Osmund's town.

“In Osmundestvne Osmund had three ox-gangs of land for geld.”  
*Domesday Book.*

**Outseats.**—A.S. ut. ute—out, without, abroad, and A.S. sæta, sæte—settlers, dwellers, inhabitants, colonists ;—the place of the dwellers without.

**Over.**—(D.D.B. Ouere.)—A.S. ofer, ouer—over, higher. This place-name was probably originally a compound word, the terminal member being lost.

**Overhaddon.**—(D.D.B. Haduna.)—The prefix is from the A.S. ofer, ouer, which, when the initial syllable in a compound word, signifies over, above, higher ;—for the derivation of the postfix, see Haddon, *supra*.

**Owlcotes.**—A.S. ule—an owl, and A.S. cote, cyte—a cot, cottage, bed, couch, cave, den ;—the owl caves or dens.

- Oxcroft.**—A.S. oxa—an ox, and A.S. croft—a croft, a small enclosed field.
- Packington.**—A.S. Pacca a personal name, A.S. ing—children or descendants, and A.S. tun—a town;—the town of the children or descendants of Pacca.
- Padfield.**—(D.D.B. Padefeld.)—A.S. pada—a frog or toad, and A.S. feld, fild—a field, pasture, plain;—the frog field.
- Parwich.**—(D.D.B. Pevrewic.)—The initial syllable is from the A.S. peru, pera—a pear, and the terminal syllable from the A.S. wic—a dwelling, station, village, castle, or a bay (according to the situation of the place);—the pear village.
- Peak, The.**—A.S. pic—a point, top, head, the head or top of the hills, stated by Camden to have been called by the Saxons Peac-lond.
- Peak Forest.**—(D.D.B. Pechefers.)—For the derivation of Peak, see above. Forest is from the N.F. The Forest of the Peak.
- Pentrich or Pentridge.**—(D.D.B. Pentric.)—A.S. pund—a pound, fold, and A.S. hric, hrice, hricg, ricg—a back, ridge or roof;—the back of the pound or fold.
- Pilsbury.**—(D.D.B. Pilesberie.)—C. pill—a small tower or stronghold, and A.S. burh, burg, burge, burhg, birig, byrig—a city, town, fort, castle, a fortified hill or place;—the tower city or fort.
- Pilsley.**—(D.D.B. Pinneslei, Pinnesleig.)—C. pill—a small tower or stronghold, and A.S. leah—a field;—the tower field.
- Pinxton.**—The initial syllable is probably from the A.S. Saint Pinnock, and the postfix from A.S. tun—a town;—St. Pinnock's town.
- Pleaseley.**—A.S. plega, plæga—play, sport, pastime, wager, gaming, and A.S. leg, leag, lea, leah, lag, lah—a meadow, field, land;—the play field. Lewis—in his Topographical Dictionary—states that “in the park adjoining the cotton mills is a large enclosure, with a double vallum and entrenchments, two sides of which are secured by natural precipices; it is two hundred and fifty feet in length, by one hundred and ninety-five in breadth, and is evidently a Saxon work.”
- Postern.**—The prefix is the C. or A.S. post—a pillar or post. The final syllable is the A.S. ærn, ern—a place. The place by the pillar or post.
- Priestcliffe.**—(Prestcliffe.)—A.S. preost—a priest, and A.S. clif, clyf, cleof—a cliff, rock, steep descent;—the priest's cliff.
- Quarndon.**—A.S. cwearn, cweorn, cwyrn—a mill, and A.S. dun—a mountain, hill, downs;—mill hill.
- Radbourn.**—(D.D.B. Radbrne.)—A.S. ræd, read, rud—red, and A.S. burne—a stream, a brook;—the red brook.
- Ravensdale Park.**—The first component of Ravensdale is from the N. Rafn—a raven, much in favour as a personal name. The postfix is from the N. dalr (A.S. dal)—a dale. The adjunct is from the A.S. pearroc, parruc—a park, paddock, an enclosure. The park by Raven's dale.

- Ravenstone.**—(D.D.B. Ravenestvn.)—N. Rafn—a raven, and a personal name, and (accepting the D.D.B. orthography) A.S. tun—atown;—the town of Raven.
- Renishaw.**—(D.D.B. Rauenesha.)—The initial syllable is probably the N. personal name Hrani. The terminal syllable is A.S. scua, sced, scadu, sceadu, sceado—a shadow, a shady place; hence a small wood or thicket. Hrani's shady place, or thicket.
- Repton.**—(D.D.B. Rapendvne, Rapendune, Rapendun.)—Saxon, Hrepan-dun, Hreopandune, from A.S. Hreopa—a personal name, and A.S. dun—a mountain, hill, downs;—Hreopa's hill. Dun is a word adopted by the Saxons from the Celts, and originally signified a hill-fortress, or strong-hold. The terminal syllable of the modern name of this place is a corruption.
- Riddings.**—Probably from A.S. thridda, thrydda—a third, referring to a division of the land or district.
- Ridgeway.**—A.S. rig, hric, hricc, hricg, hrycc, hryg, hrycg—a back, a ridge, and A.S. wæg, weg,—a way, passage, road;—the road by the ridge.
- Ripley.**—(D.D.B. Ripelie.)—A.S. rip—harvest, reaping, and A.S. leah—a field, meadow, land;—the harvest land or field.
- Risley.**—(D.D.B. Riseleia, Riselei.)—A.S. risce, rixe—a rush, and A.S. leah—a meadow;—the rush meadow.
- Rodsley.**—(D.D.B. Redesleie, Redeslei.)—The initial syllable is the A.S. hreod—a rede, sedge, and the postfix A.S. leg, leag, lea, leah, lag, lah—a meadow, a field, land;—the reed field or land.
- Roston.**—(D.D.B. Roschintvne.)—The initial syllable may be from C. ross—a prominent rock or headland, or promontory. The postfix is the A.S. tun—a town. The town on the prominent rock.
- Rowland.**—(D.D.B. Ralunt.)—A.S. hreoh, hreog, hreof, hreo, hruh, ruh—rough, rugged, and A.S. land—ground, land, earth;—the rough land.
- Rowsley.**—(D.D.B. Reuslege.)—The derivation of the initial syllable is the same as in Rowland, and of the postfix as in Rodsley, *q.v.* The rough field.
- Rowthorn.**—(D.D.B. Rygetorn.)—A.S. hreoh, hreog, hreof, hreo, hruh, ruh—rough, rugged, and A.S. thorn, thyrn—a thorn;—the rough thorn.
- Sandiacre.**—(D.D.B. Sandiacre.)—A.S. sand, sond—sand, and A.S. æcyr, æcer, acyr, acer—a field, land, an acre;—the sandy field or acre. In addition to the above spelling Camden has it “Saint Diacre.”
- Sapperton.**—(D.D.B. Sapertvne.)—A.S. sap—gum, A.S. ærn, ern—a place, and A.S. tun—a town;—the town by the gum place.
- Saulm.** (D.D.B. Salham.)—The present form of this name is a corruption of the Domesday spelling, the initial syllable of which is derived either from

the A.S. *sealh*, *salh*—a willow, or the A.S. *selu*, *sele*, *sel*, *salu*, *salo*, *sal*—a hall, palace, seat, dwelling, mansion. The postfix is the A.S. *ham*—a home, dwelling, village. The willow, or the hall, home or village.

**Sawley.**—(D.D.B. *Salle*.)—A.S. *salh*, *sealh*—a willow, and *leah*—a meadow ; —the willow meadow.

**Scarcliff.**—(D.D.B. *Scardeclif*.)—The initial syllable is the N. *scar*—the face of a rock or cliff. The postfix is from the A.S. *clif*, *clyf*, *cleof*—a cliff, a rock. This duplication or aggregation of synonymous roots is the result of superaddition by later settlers, and is not unfrequent. The name bestowed upon a dale, a hill, a cliff, or water, by the original settlers signified only a dale, a hill, a cliff, or water, but the successors of the original settlers—speaking a different language—regarded the appellations of the old inhabitants as *proper* names, and added another in their own language having precisely the same signification. Three and four synonymous roots are sometimes found—though generally much mutilated—in the same place-name ; each one added as successive nations or tribes became occupiers or proprietors of the territory.

**Scarsdale.**—(D.D.B. *Scaruesdele*.)—The prefix is as in *Scarcliff*, *q.v.* The final syllable is A.S. *dal*—a dale ;—the dale by the cliff.

**Scarsdale Wapentake.**—(D.D.B. *Scarvedele*.)—For the derivation of *Scarsdale*, see above. For the adjunct see under *Morleston*, *supra*.

**Scropton.**—(D.D.B. *Scrotvn*, *Scrotune*.)—A.S. *scrob*, *scrobb*, *scrybe*—a shrub, and A.S. *tun*—a town ;—the shrub town ; or the initial syllable may be from the A.S. *scua*, *sceado*, N. *skogr*—a wood, shade, or shady place, or from the A.S. or N. personal name *Scroop*.

**Sedsall.**—(D.D.B. *Segessale*.)—The initial syllable is from the A.S. *segg*, *secg*—a reed, sedge, cane. The terminal syllable is from the A.S. *selu*, *sele*, *sel*, *salu*, *salo*, *sal*—a hall, palace, seat, dwelling, mansion, or perhaps from the A.S. *alh*, *ealh*, *heal*, *heall*, having a similar signification. The hall by the reeds or sedge.

**Selston.**—A.S. *sal*, *salu*, *salo*, *selu*, *sele*, *sel*—a hall, palace, seat, dwelling, mansion, and A.S. *tun*—a town ;—the hall town.

**Shardlow.**—(D.D.B. *Serdelau*.)—A.S. *sear*, *searn*—a division, a shearing, that which is cut off,—*sceran* to shear, share, divide, cut off, and A.S. *hlaw*, *hlaw*, *low*—a hill, an elevation, a rising tract of ground, also a heap, grave, barrow, tumulus ;—the divided hill or barrow.

**Shatton.**—(D.D.B. *Scetune*.) The initial syllable is probably derived—as would seem from the Domesday spelling—from A.S. *sceolu*, *scolu*, *sceale*, *sceole*—a shallow or low place. The terminal syllable is the A.S. *tun*—a town. The town by the shallow or low place.

**Sheldon.**—(D.D.B. *Scelhadun*.)—A.S. *sceolu*, *scolu*, *sceale*, *sceole*—a shallow or low place, and A.S. *dun*—a mountain, hill, downs ;—the hill in the shallow or low place.

- Shipleigh.**—(D.D.B. Scipelie.)—A.S. scep, sceap, scæp, sceop, scep—a sheep, and A.S. leah—a meadow;—the sheep's meadow.
- Shirland.**—(D.D.B. Sirelvnt.)—A.S. scyr, scyre, scir, scire—a share, shire, county, province, district, and A.S. land—ground, land, earth;—the land of the shire. The first element of the above name is frequently used to denote a division or boundary—Shirland may therefore be the division or boundary land.
- Shirley.**—(D.D.B. Sireleie.)—The derivation of the initial syllable is as in Shirland, *q.v.*; the final syllable is A.S. leg, leag, læa, leah, lag, lah—a meadow, a field, land;—the field of the shire.
- Shottle.**—(D.D.B. Sothelle.)—Probably from A.S. sætel, setel, setl—a seat or settlement.
- Sinfin.**—(D.D.B. Sedenefeld.)—A.S. Sidingas, a patronymic indicating a filial settlement of the descendants of Sida, and A.S. feld, fild—a pasture, plain, field;—the field of Sida's family or descendants.
- Smalley.**—(D.D.B. Smalei.)—A.S. smala, smale, smæl—small, thin, slender, narrow, and A.S. ay, ea, ey—water, running water, a stream, a river, or A.S. leah—a field;—the small or narrow stream or field.
- Smerrill.**—This place-name may be derived from A.S. smerels, smyrels—ointment, salve, from A.S. smeru, smeoru—fat, grease, butter, and probably indicates the place from which some ointment was procured.
- Smithyhouses.**—(D.D.B. Smitcote.)—A corruption of the Domesday spelling. The initial syllable is the A.S. smith—any one who strikes or smites with a hammer, an artificer, a carpenter, smith, workman. One who worked in iron, was in A.S. called iren-smith—an iron-smith (Bosworth's Anglo-Saxon Dictionary). The terminal syllable is from the A.S. cote, cye—a cot or cottage. The smith's cottage.
- Snelston.**—(D.D.B. Snellestune, Snellestvne.)—A S. Snel—a personal name, and A.S. tun—a town;—Snel's town.
- Snitterton.**—(D.D.B. Smitretone.)—The first element in this name is from the A.S. smithan—to cut or excavate either holes or trenches. The postfix is the A.S. tun—a town. The excavated or entrenched town.
- Sommersall-Herbert.**—(D.D.B. Svmmersale.)—Also written Summershall. The first member of the name is from A.S. sumer, sumor—summer, and A.S. selu, sele, sel, salu, salo, sal—a hall, palace, seat, dwelling, mansion, or perhaps from A.S. alh, ealh, heal, heall, having a similar signification;—the summer dwelling or hall. The adjunct is a personal name appended to the name of the town when it became the seat of the Fitzherberts.
- South Wingfield.**—See Wingfield, South.
- Spondon.**—(D.D.B. Spondune, Spondvne.)—A.S. spon—a chip, a splinter of wood (A.S. spoon—chips or anything easily set on fire, tinder, touch-wood), and A.S. dun—a hill;—the chip hill.

**Stadenlow.**—The initial syllable is from the A.S. *steode*, *stede*, *stæde*, *styde*—a place, station, stead. The medial syllable is a Celto-Saxon root, or a Celtic word adopted by the Saxons, meaning a vale, hollow, or deep wooded valley. The final syllable is from the A.S. *hlæw*, *hlaw*, *low*—a hill, an elevation, a rising tract of ground, also a heap, grave, barrow, tumulus. The grave or barrow in the place or station in the valley.

**Stadon Cowdale.**—The derivation of the initial syllable of Stadon is as above, *don* is from the A.S. *dun*—a mountain, hill, downs. The adjunct is the A.S. *cu*—a cow, and A.S. *dal*—a valley or dale. The dale of the cows by the hill station or stead.

**Stanhope Low or Stoneheap Low.**—The initial syllable is from the A.S. *stæn*, *stan*—stone. The final syllable is the A.S. *heap*—a pile, heap, accumulation. The adjunct is from the A.S. *hlæw*, *hlaw*, *low*—a hill, an elevation, a rising tract of ground, also a heap, grave, barrow, tumulus. The grave or barrow formed of a heap of stone. Stoneheap low is a large barrow in which human bodies have been found.

**Stainsby.**—(D.D.B. Steinesby.)—A.S. *stæn*, *stan*—stone, and N. *byr*, *by*—a village, an abode;—the stone habitation or village, or the village by the stone; see note to Stanton, *infra*.

**Stanley.**—(D.D.B. Stanlei.)—A.S. *stæn*, *stan*—stone, and A.S. *leg*, *leag*, *lea*, *leah*, *lag*, *lah*—a meadow, a field, land. See note to Stanton, *infra*.

**Stanton.**—(D.D.B. Stantvn, Stantvne.)—A.S. *stæn*, *stan*—stone, and A.S. *tun*—a town;—the stone town, or the town by the stone.

NOTE—Frequently a stone was erected as a boundary mark, or as a monument to record the deeds of those who had distinguished themselves in war; and as an element in a place-name, stone often has one or the other signification.

**Stanton-by-Dale.**—(D.D.B. Stantone.)—See Stanton, above.

**Stapenhill.**—(D.D.B. Stapenhille.)—The first component of this name is probably derived from the A.S. *stæp*—a step, *stæpan*, *steppan* to step. The postfix is the A.S. *hill*, *hyl*, *hyll*—a hill, a mountain. The hill approached or ascended by steps.

**Staveley.**—(D.D.B. Stavelie.)—A.S. *stæf*—a staff, stick, pole, support, and A.S. *leg*, *leag*, *lea*, *leah*, *lag*, *lah*—a meadow, field, land;—the staff land or meadow.

**Stenson.**—(D.D.B. Steintvne.)—The present name is probably a corruption of the Domesday spelling, the initial syllable being from the A.S. *stæn*, *stan*—a stone, and the postfix from the A.S. *tun*—a town;—the stone town.

**Stoke.**—(D.D.B. Stoche.)—A.S. *stoc*—a stock, stem, trunk, block, stick, or a place surrounded with stocks—a stockaded place.

**Stoney Houghton.**—See Houghton, Stoney.

**Stoney or Stony Middleton.**—See Middleton, Stoney.

**Streetly, Stetely or Steetley.**—The initial syllable is A.S. *stræt*, *strat*, from L. *stratum*—a street, a way, a course, a public road or place; the suffix is A.S. *leg*, *leag*, *lea*, *leah*, *lag*, *lah*—a meadow, field, land;—the field on the street.

**Stretton.**—(D.D.B. *Streitvn*, *Stratvne*)—The initial syllable is A.S. *stræt*, *strat*, from the L. *stratum*—a street, a way, a course, a public road or place, and is an element frequently found in the names of places on the old Roman roads. The suffix is A.S. *tun*—a town. The town on the street. Stretton is situated on the direct line of the Rykniel-street between Alfreton and Chesterfield. For the course taken by Rykniel-street, see under Derby, *supra*.

**Stretton-en-le-Fields.**—The etymology is as above.

**Strines.**—Probably from A.S. *streone*—a watch tower.

**Stubley.**—A.S. *styb*, *stybb*, *steb*—a stock, trunk or stump of a tree, and A.S. *leah*—a field;—the field by the tree stump.

**Sturston, Upper and Nether.**—The initial syllable is probably a personal name derived from the A.S. *steor*, *styre*—a young bullock, a steer, or from the A.S. *stær*—a starling. The terminal syllable is A.S. *tun*—a town. Stur's town.

**Sudbury.**—(D.D.B. *Sudberie*, *Svdberie*.)—A.S. *suth*—south, and A.S. *burh*, *burg*, *burge*, *burhg*, *birig*, *byrig*,—a city, town, fort, castle, a fortified hill or place;—the south city, fort or castle.

**Sutton-en-le-Dale.**—(D.D.B. *Svdtvne*.)—A.S. *suth*—south, and A.S. *tun*—a town;—the south town in the dale.

**Sutton-on-the-Hill.**—(D.D.B. *Sudtun*, *Svdtvne*.)—The south town on the hill. For derivation, see above.

**Swadlincote.**—(Sivardingscotes)—A.S. *swæthe*, *swarth*, *swarhn*—a vestige, a trace, footstep, way, path, track, and A.S. *læn*, *len*—a loan, a land loan or leased land, and A.S. *cote*, *cyte*—a cot or cottage;—the cottage by the path on the leased land.

**Swanwick.**—The initial syllable is probably derived from the A.S. *swan*, *swann*—a swan, or it may be from the A.S. or N. personal name *Svein*, *Sweyn*. The terminal syllable is from the A.S. *wic* (N. *vik*), a dwelling-place, habitation, station, village, castle, or bay. The swan station or bay, or Sweyn's castle, habitation or village.

**Swarkeston.**—(D.D.B. *Suerchestune*, *Sorchestvn*.)—The initial syllable is probably a personal name. The postfix is the A.S. *tun*—a town. Swarke's town.

**Taddington.**—(D.D.B. *Tadintune*.)—The first component of this place-name is probably from *tod*—a fox, and adopted as a personal name—the



medial syllable indicating that the word is a derivative of the patronymic Taddingas, denoting a filial settlement of the Taddings. The postfix is from the A.S. tun—a town. The town of the Taddings.

- Tansley.**—(D.D.B. Teneslege, Taneslege.)—A.S. tan—a twig, sprout, shoot, or that which is made of twigs—a basket, and A.S. leah—a field, meadow, land;—the basket field, or the field in which baskets were made, or the twigs grown of which the baskets were made.
- Tapton.**—(D.D.B. Tapetune, Tapetvne.)—A.S. top—the top of anything, or a hill, and A.S. tun—a town;—the top or high town or the town on the hill.
- Temple Normanton.**—See Normanton, Temple.
- Thornhill.**—A.S. thorn, thyrn—a thorn, and A.S. hill, hyl, hyll—a hill a mountain;—the thorn hill.
- Thornsett.**—(D.D.B. Tormesete.)—A.S. thorn, thyrn—a thorn, and A.S. sæta, sæte—settlers, dwellers, inhabitants, colonists;—the dwellers by the thorn.
- Thorp.**—(D.D.B. Torp.)—N. thorp, throp, trop, torp (A.S. thorpe, throp)—a village.
- Thorp Cloud.**—For the derivation of Thorp, see above. The adjunct is the A.S. clud—a rock, stone hillock. The rock or hill by the village.
- Thurlston.**—(D.D.B. Tvruluestun, Torulfestune.)—A.S. thirl, thirel, thyrl, thyrel—a hole, an aperture, pierced, perforated—thirlian, thyrian—to make a hole, to drill, pierce, bore, and A.S. tun—a town;—the driller's or turner's town.
- Tibshelf.**—(D.D.B. Tibecel.)—A.S. tiber, tifer—a place of offering or sacrifice, and A.S. scylfe—a shelf, the shelf of a hill;—the place of sacrifice on the shelf of the hill.
- Ticknall.**—(D.D.B. Tichenhalle.)—A.S. thecen, thæc—a roof, a covering, thatch, and A.S. alh, ealh, heal, heall—a hall, palace, temple, place of entertainment, inn, house;—the roofed or thatched hall.
- Tideswell.**—(D.D.B. Tidesuelle.)—A.S. tid, tiid—tide, and A.S. wyl, wil, wyll, well—a well;—the tidal or ebbing and flowing well. The well from which Tideswell received its name has ceased to ebb and flow about two centuries.
- Tintwisle.**—The initial syllable is probably derived from C. din—a hill fort, a fortress, a camp. The terminal syllable is from A.S. twislung—a receiving or store house. The receiving or storehouse camp or fortress.
- Tor, Durwood.**—Tor is the C. tor—a projecting or tower-like rock. For the derivation of Durwood, *vide ut supra*.
- Tor, Mam.**—For Tor, see above. Mam is C. mother, dam. The mother rock.

- Tor, Row.**—For Tor, see above. The adjunct is A.S. hreoh, hreog, hreof, hreo, hruh, ruh—rough, rugged;—the rugged tor. Davies, in his "Derbyshire," gives the following from the *Archæologia*, Vol. VI, p. 110. "This appellation (Rowtor) appears to have been derived from the "various rocking-stones near the summit; as it is a common expression "in the provincial dialect, that a thing *roos* backward and forward." The above may be the derivation of the word—we have Welsh rheu—to move, and A.S. hreosan—to shake, to waver.
- Totley.**—(D.D.B. Totingelei.)—Probably from A.S. teotha, tetha—the tenth. and A.S. leah—a field, meadow, land;—the tithe land.
- Trangesby.**—(D.D.B. Trangesbi, Trangesby.)—The initial syllable is probably from C. draen—a prickle, a thorn. The postfix is from the N. byr, by—a habitation, an abode, a village. The abode or village by the thorn.
- Trent, River.**—Saxon, Treonta; Latin, Triginta. The etymology of this river-name is very doubtful. Some have suggested that it is derived from the French Trente, and so named in consequence of having thirty tributaries, others because thirty different species of fish are to be found in its waters, while some suggest that the Latin name implies that the river is the third in magnitude in England.
- Trowey.**—A.S. treo, treu, treow—a tree, wood, and A.S. ay, ea, ey—water;—the tree or wood by the water.
- Tunstall.**—(D.D.B. Tunestalle, Tunestal.)—A.S. tun—a town, and A.S. stæl, stæll, steal, steall—a place, stall, stead, seat, room;—the town place, stall or stead.
- Tupton.**—(D.D.B. Toptune, Topetune, Topetvne.)—The derivation is the same as Taptun, *q.v.*
- Turnditch.**—This name probably indicates a spot on which the Sheriff's Court was held, from N.F. tourn—a Sheriff's Court.
- Twyford.**—(D.D.B. Tviforde.)—The prefix is from the A.S. twegen, twa, twy—two, twain, double, and the postfix from A.S. ford—a ford;—the double ford.
- Ufton.**—(D.D.B. Uftune.)—A.S. Uffa a personal name, and A.S. tun—a town;—Uffa's town.
- Ufton, in South Wingfield.**—(D.D.B. Uffentvne.)—The derivation is as above; but from the Domesday spelling of the name, it is probable that the prefix is a corruption of Uffing, from A.S. Uffingas, a patronymic, indicating a filial settlement of the family or descendants of Uffa. The kings of East Anglia were distinguished by the patronymic of Uffingas—the sons or descendants of King Uffa.
- Underwood.**—A.S. under—under, below, lower, and A.S. wudu, wude—a wood, forest;—the lower wood.

- Unston.**—(D.D.B. Honestune, Onestvne.)—The prefix is an A.S. personal name from Hun, Hon. The postfix is from A.S. tun—a town. Un's town.
- Unthank.**—The prefix is as in Unston, *q.v.* The postfix is from the A.S. thwang, thwong—a thong, a leather string, a band, and denotes a piece of land measured out with a thong or string. Un's thong or measured land or estate.
- Upton.**—(D.D.B. Uptun.)—A.S. up, upp—exalted, lofty, high, and A.S. tun—a town;—the high town.
- Via Gellia.**—This is a road through a valley in the neighbourhood of Matlock, constructed by Mr. Gell, from whom it takes the name.
- Wadshelf** or **Wadshelf.**—(D.D.B. Wadescel.)—The prefix is from the A.S. personal name Waddy, and the postfix from the A.S. scylfe—a shelf, the shelf of a hill;—Waddy's shelf on the hill.
- Walecross (Wapentake).**—(D.D.B. Walecros.)—For the derivation of the prefix, see Walton, *infra*. The postfix is from the A.S. cruc, cryce, crød—a crutch, a cross or that which crosses, as two intersecting roads. For the derivation of Wapentake, see under Morleston, *supra*.
- Walton.**—(D.D.B. Waletvne.)—Several etymons may be proposed for the vocable forming the prefix of this place-name. Walton is situated three miles S.W. by W. from Chesterfield, and is within about three miles of the line of the old Roman road—Ryknield-street. The prefix Wal frequently indicates a site near a Roman fortification or wall, which may have existed on the Ryknield-street, in the neighbourhood of Walton. The derivation of wal may be, however, from the A.S. weall—a wall or rampart, or from the A.S. wyl, wil, wyll, well—a well or fountain, or from the A.S. personal name Wæl, Weal or Wal. The Domesday spelling of the word seems however to indicate another etymology. Wale may be derived from the A.S. wala, walch, wealh (plural wealhas, wealas, weallas)—a stranger, foreigner, not of Saxon origin, one from another country—which appellations were given by the Saxons on their arrival in England, to the Celts, Gaels, and the British inhabitants generally—hence the name Wales—the country of the strangers. Walton may, therefore, mark a spot where the original inhabitants—the Celts—maintained themselves against the Saxon invaders. The terminal syllable is the A.S. tun—a town. Thus, Walton may be the town by the Roman wall or fortification, the walled town, the town by the well, Wæl's town, or the town of the Welsh, *i.e.* strangers.
- Walton-on-Trent.**—(D.D.B. Waletvne.)—For the derivation of Walton, see above; for the adjunct, see Trent, river, *supra*. Walton-on-Trent is situated four miles S.W. from Burton-on-Trent, and is in close proximity to the line of the Ryknield-street.

- Walston.**—(D.D.B. Walestone.)—The etymology is the same as in Walton *q.v.* Walston is near Duffield, and about three miles from the line of the Rykniel-street.
- Wardlow.**—A.S. weard—a warden, ward, keeper, guardian, watchman, guardianship, watch, vigilance, and A.S. hlæw, hlaw, low—a hill, an elevation, a rising tract of ground, also a heap, grave, barrow, tumulus;—the guard or watch hill.
- Welldune.**—(D.D.B. Welledene.)—A.S. wyl, wil, wyll, well—a well or fountain, and den, a Celto-Saxon root, or a Celtic word adopted by the Saxons, meaning a vale, hollow, or deep wooded valley;—the vale or hollow of the well.
- Waterfield.**—(D.D.B. Watrefeld.)—A.S. wæter—water, and A.S. feld, fild—a field, pasture, plain;—the pasture or field by the water.
- Wensley or Wendesley.**—(D.D.B. Wodnesleie.)—The prefix is from the name of the A.S. god, Woden, and the postfix the A.S. leah—a field, meadow, land;—Woden's field or land—indicating a site dedicated to the worship of Woden.
- Wessington.**—(D.D.B. Wistanestune, Wistanesotve.)—A.S. wæs—water (wæsc, wesc—a washing), denoting a wet or moist place, and A.S. tun—a town;—the wet town, or town of the moist place.
- Weston.**—(D.D.B. Westvne.)—A.S. wes, west—the west, and A.S. tun—a town;—the west town.
- Weston-upon-Trent.**—(D.D.B. Westone, Westvne.)—For the derivation of Weston, see above. The etymology of Trent is doubtful, but see Trent, river, *supra*.
- Weston Underwood.**—For derivation of Weston, see above. The adjunct is from the A.S. under—among, under (opposed to ofer, ouer—over, and bufan—above) and A.S. wudu, wude—a wood, a forest;—the west town among or in the wood.
- West Hallam.**—See Hallam, West.
- Wet Withens.**—The first component of this name is the A.S. wæt, wet—moist, wet. The initial syllable of the second member is from the A.S. withie, withige, withthe—a willow, and the terminal syllable is from the A.S. ærn, ern—a place. The wet willow place.
- Whatstandwell Bridge.**—It is impossible to determine the etymology of this place-name; many have been proposed, more or less plausible. Mr. J. Charles Cox, in his "Guide to Derbyshire," gives the following: "From a charter of the year 1391, relative to the building a bridge "over the Derwent, we find that one *Walter Stonewell* had a mansion "here, which he held of the Abbot of Darley."
- Wheston.**—The derivation is the same as Weston, *q.v.*

- Whitfield.**—(D.D.B. Witfeld.)—The initial syllable is probably derived from the A.S. hwit, hwite—white, bright, or the A.S. hwæte—wheat, or perhaps from the A.S. personal name Hwitta. The terminal syllable is A.S. feld, fild—a field, pasture, plain.
- Whittington.**—(D.D.B. Witintune.)—The prefix is from the A.S. Whittingas, a patronymic, indicating the site of an Anglo-Saxon filial settlement of the Whittings. The final syllable is A.S. tun—a town. The town of the Whittings.
- Whitwell.**—(D.D.B. Witeuuelle.)—The prefix is the same as in Whitfield, *q.v.* The postfix is the A.S. wyl, wil, wyll, well—a well or fountain. The white or bright well.
- Willersley.**—(D.D.B. Wivleslei.)—A.S. wileg, wilig, welig—a willow, and A.S. leg, leag, lea, leah, lag, lah—meadow, land, a field;—the willow field.
- Williamsthorp.**—(D.D.B. Wilemestorp.)—The first element in this name is the personal appellation William. The postfix is from the N. thorp, throp, trop, torp (A.S. thorpe, throp)—a village. William's village.
- Willington.**—(D.D.B. Willetvne.)—The first component of this name is a derivative of the A.S. patronymic Willingas, indicating a settlement of the descendants of one of the Wilsætæ.
- Wilsley.**—(D.D.B. Winlesleie.)—The initial syllable is probably from the A.S. personal name Wilgis. The final syllable is the A.S. leg, leag, lea, leah, lag, lah—a meadow, field, land;—the field of Wilgis.
- Windley.**—A.S. wind—wind, and A.S. leah—a field, meadow, land;—the windy land.
- Wingerworth.**—(D.D.B. Wingreurde.)—The prefix is from the A.S. wang, wong—a plain, an indefinite tract of land, a field or land not enclosed. The postfix is from the A.S. weorthig, worthig, wurthig, worth—a close, a portion of land, a farm, a manor, an estate. The open or unenclosed manor or estate.
- Wingfield, North.**—(D.D.B. Winnefelt.)—A.S. wang, wong—a plain, an indefinite tract of land, and A.S. feld, fild—a field, a pasture;—the field or pasture on the plain. The adjunct is the A.S. north—north.
- Wingfield, South.**—(D.D.B. Winefeld.)—For the derivation of Wingfield, see above. The adjunct is the A.S. suth—south.
- Winhill.**—A pointed knob, almost circular, near Hope, said by Camden to have received its name from the event of a battle fought between two parties posted here. Near Win-hill is an elevation called Lose-hill, *q.v.*, said by Camden to have derived its name from the same event.
- Winnats or Wingates.**—The prefix is the A.S. wind—wind. The terminal syllable is from the A.S. geat, gat—a gate, door, an opening, a gap—N. gata—a road, street, or passage. The wind opening or passage. The Winnats is a mountain pass near Castleton.

- Winshill.**—(D.D.B. Wineshale.)—The prefix may be from the A.S. *winn*, *win*—contention, labour, war, to conquer, to obtain or acquire by labour or war, a winning, a victory, or from the A.S. *win*, *wyn*—pleasant, sweet, grateful, or with greater probability from the name of the A.S. god *Woden*. The postfix is either from the A.S. *hill*, *hyl*, *hyll*—a hill or mountain, or as the Domesday spelling seems to indicate, from the A.S. *alh*, *ealh*, *heal*, *heall*—a hall, palace, temple. The name indicates either a hill or a hall or a temple, remarkable as the site of some victory, or the pleasant hill or hall, or a hill or temple dedicated to the worship of *Woden*.
- Winster.**—(D.D.B. *Winsterne*.)—The derivation of the prefix is as in *Winshill*, *q.v.* The postfix is probably from the A.S. *treo*, *treu*, *treow*—a tree, a wood. The name indicates a site by a tree, remarkable for some victory, or a pleasant spot by a tree, or a site by a tree dedicated to the worship of *Woden*.
- Wirksworth.**—(D.D.B. *Werchesvorde*, *Werchesuorde*.)—A.S. *weorc*, *werc*, *worc*, *wærc*—work, from *wyrcan*, *wyrcean*, *wircan*, *wircean*, *weorcian*—to labour, to work, and A.S. *weorthig*, *worthig*, *wurthig*, *worth*—a close, a portion of land, a farm, a manor, an estate;—the work or labour estate, stated by *Camden* to have received this name on account of the neighbouring lead works.
- Wolf's Cote-Hill.**—The prefix is derived from the A.S. *wulf*—a wolf, The medial element of the name is from the A.S. *cote*, *cyte*—a cot, cottage, bed, couch, cave, den. The terminal element is the A.S. *hill*, *hyl*, *hyll*—a hill, a mountain. The hill of the wolf's den.
- Woodland Eyam.**—The first element of this compound place-name is A.S. *wudu*, *wude*—a wood or forest, and A.S. *land*—ground, land, earth. The adjunct is a corruption of *Eyham* from A.S. *ay*, *ea*, *ey*—water, and A.S. *ham*—a home, dwelling, village. The village or home by the water on the forest-land.
- Woodland Hope.**—For the first component of this place-name, see above. The adjunct is from the C. *hwpp*—the side of a hill or a slope;—the slope on the wood land.
- Woodsetts.**—A.S. *wudu*, *wude*—a wood, forest, and A.S. *sæta*, *sæte*—settlers, dwellers, inhabitants, colonists;—the wood dwellers or settlers in the wood.
- Woodthorpe.**—A.S. *wudu*, *wude*—a wood or forest, and N. *thorp*, *throp*, *throp*, *torp* (A.S. *thorpe*, *throp*)—a village;—the village of the wood.
- Wormhill.**—(D.D.B. *Wruenele*.)—A.S. *wyrm*, *worm*, *wurm*—a worm, serpent, snake, reptile, and A.S. *hill*, *hyl*, *hyll*—a hill, a mountain;—the snake hill.

**Wye (River)**—C. gwy, wy—fluid, liquid, water.

**Wye Dale.**—For the first element of this name, see Wye, river, *supra*.

Dale is from the N. dalr, A S. dal—a valley or dale. The dale of the water or river.

**Yeldersley.**—(D.D.B. Geldeslei.)—The first element in the name is from the A.S. yeldo—cranes. The postfix is the A.S. leah—a field, meadow, land. The meadow or land of the cranes.

**Youlgreave.**—(D.D.B. Giolgrave.)—A.S. giolu, geolo—yellow, and also used as a personal name, and A.S. græf—a grave, sepulchre, cave;—the yellow cave or Youl's sepulchre.

## Notes on an Ancient Censer.

DRAWN BY F. J. ROBINSON.

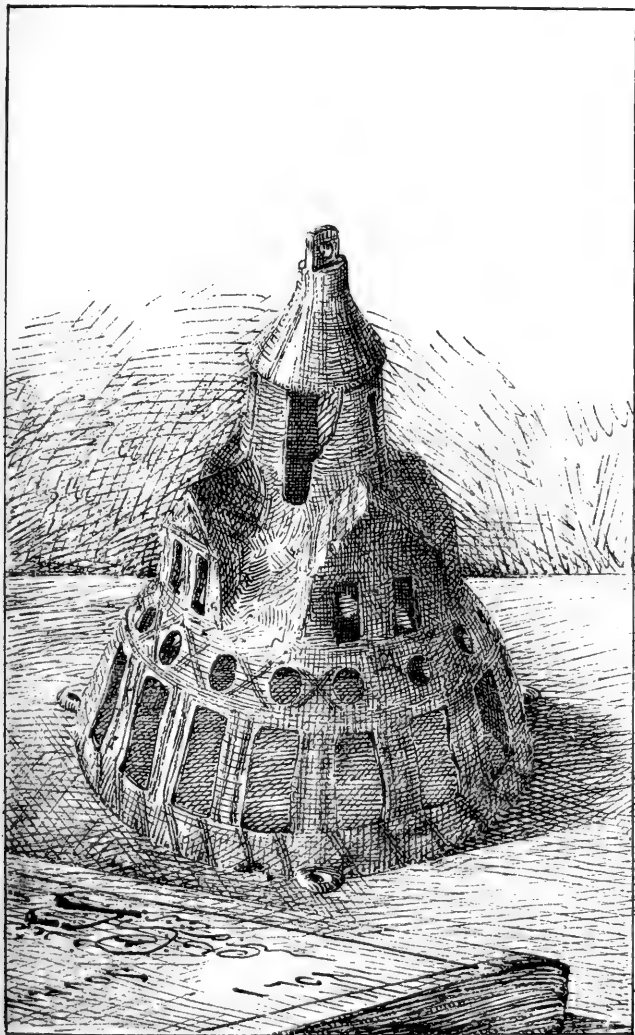


THE upper part of the ancient censer, figured on the opposite page, was found embedded in the east wall of the chancel of the old Church of Upper Langwith, or Langwith Bassett, in the Hundred of Scarsdale. It was dislodged by the masons engaged in taking down part of the walls, in December, 1877, from a kind of rude recess to the south side of the place where the altar had stood. The remainder, unfortunately, crumbled to pieces on being removed. Probably the censer had been here concealed in order to escape the vigilance of the greedy Commissioners of Edward VI. The Inventories of Church Goods of that reign, preserved at the Public Record Office, are very full for the greater part of Derbyshire, but the roll pertaining to the Hundred of Scarsdale is unfortunately missing.

Censers were an invariable part of the furniture of the old Church of England. They are frequently enumerated in the Derbyshire inventories, and were usually in pairs:—*e.g.* “j payre of censors of laten,” Kirk Hallam—“j payre of sensors of brasse,” Gresley—“ij censars of sylv’,” Derby, All Saints’—“a per of scensures,” Ilkeston. Sometimes single ones are mentioned, as j “senser of Maslen,” Findern—“j senser of brasse,” Ravenstone. Maslen was a metal, the chief compound in which was tin; latten was a metal composed chiefly of copper and tin, the former predominating, and did not much differ from brass. The Langwith censer is of latten. The height of this upper portion is  $4\frac{3}{4}$  inches, and the diameter  $3\frac{3}{4}$  inches.

Up to the close of the fourteenth century, censers were usually





ANCIENT CENSER COVER. LANGWICH CHURCH, DERBYSHIRE.



of a globular shape ; but about that time they began to assume a pyramidal form, usually of architectural design. The Langwith censer is of fifteenth century date, probably about 1450.

Incense has been used in the pure worship of God from the earliest time, chiefly as an emblem of the ascent of prayer. The Psalmist says :—" Let my prayer be set forth before Thee as the incense." It formed an important part of the ritual of the temple ; and the Apocalypse speaks of it as used before the Throne of God.

It is a popular mistake to suppose that incense became illegal at the time of the Reformation. It has never been condemned or abolished by the Church of England. Censers and ships (*i.e.* vessels of a boat shape), for incense, occur in inventories of Elizabeth's reign. Bishop Andrewes, Archbishop Laud, and George Herbert used incense, which was a common article of purchase in Churchwardens' accounts of the period. Bishop Cosen also used it when Master of Peterhouse. Less than one hundred years ago, incense was burnt before the altar at Ely Cathedral. Its use in the Church of England is now generally spreading.

This censer is now in the possession of the Rev. A. T. Blythe, rector of Langwith, who obligingly lent it for illustration in this journal.

## The Diary of Edward Bagshaw, Vicar of Castleton, 1723-1769.

BY J. CHARLES COX.



THE Bagshaws, of Derbyshire, are a family of great antiquity. From the times of Stephen we constantly meet with their name as landowners of importance. From an early period they had estates at Abney, in the parish of Hope, and at the Ridge, in Chapel-en-le-Frith. Subsequently we find them at Wormhill, Litton, and Hucklow, in Tideswell parish, at Ford, in Chapel-en-le-Frith, and at the Oaks, in the parish of Norton.

The family has produced several members of repute, the best known being William Bagshaw, of Ford, eldest son of William Bagshaw, of Wormhill, Hucklow, Litton, and Abney, who was a celebrated Nonconformist minister. He was born at Litton, in 1628, and died at Chapel-en-le-Frith, in 1702. His energy, both as a preacher and a writer, procured for him the name of "The Apostle of the Peak." His next brother, John, resided at Great Hucklow; he was High Sheriff of the county in 1696, and died in 1704. His younger brother, Adam, inherited the Wormhill estates, and was ancestor of the Bagshaws of that place. Edward Bagshaw, Vicar of Castleton, was one of the Northamptonshire Bagshaws, a branch of the Derbyshire family. We find him speaking of the Bagshaws, of Wormhill, and of the Oaks, Norton, as cousins.

From the Episcopal Registers at Lichfield, we find that Edward Bagshaw, A.M., was instituted to the Vicarage of Castleton, on

August 9th, 1723, on the presentation of the Bishop of Chester. This, and the date of his death, etc., as recorded on an inscription in the church at Castleton, would have been all that we should have known of this vicar, had it not been for the existence of a folio ledger, which Edward Bagshaw used, partly as an account book, and partly as a diary, from the year 1715 to 1750. Noticing this book when visiting the valuable library of Mr. Bateman, of Middleton-by-Youlgreave, the owner was so kind as to allow us the loan of the volume, upon which the present paper is based.

The entries are often very fragmentary, and a large number of pages had been unfortunately torn out before it came into the late Mr. Bateman's hands, but enough remains to make it, in our opinion, worth studying. We can gain from it a considerable insight into the life of a country parson of the last century, in so retired and bleak a valley as that of Castleton; a varied experience of the cost of the necessaries of life as compared with those that now prevail; and an interesting, nay, almost a pathetic, picture of a clergyman, of family and fortune, in greatly reduced circumstances, manfully fighting his way through half a century of quiet work for God, struggling to bring up his family in decency and comfort, and meeting with many a kindly action from his humble parishioners and neighbours, as well as considerable assistance from those in a position to give it.

The first page of the ledger is dated 1715, that is to say, eight years before he became Vicar of Castleton, and when he was twenty-five years of age. From it we find that young Edward Bagshaw was a clergyman of considerable private fortune, considering the relative value of money in those days.

“An account of w<sup>t</sup> Stock Mr. Nicholls has in his hands of mine in London this August 20; 1715:

Eight hundred pounds in y<sup>e</sup> Southsea

Three hundred pounds in y<sup>e</sup> classes

Two hundred pounds in y<sup>e</sup> ten pounds Lottēryes

Remaining now in his hands ..... £178 os. 4d.

The whole sum in all amounts to ..... £1478 0 4

An account of my concerns in y<sup>e</sup> North in Mr. James Dales hands August 20 ; 1715 :

	£	s.	d.
My estate at Fishburn (Co. Durham) let to Martin Dun for	30	0	0
My estate at Moresley let to William Hall for .....	11	10	0
There is in Mr. Middleton's hands .....	200	0	0
In George White's hands.....	550	0	0
<hr/>			
The yearly income of my Land comes to ....	41	10	0
The yearly interest of my money w <sup>ch</sup> lies there comes to	37	0	0
	<hr/>		
In all .....	£79	0	0

I have an Annuity for ninety-nine years of £50 per annum, No. 1144, Cecill Warburton, Esq., Contributor.

I have an Annuity of £30 per annum for ninety-nine years, No. 740, S<sup>r</sup> Joseph Jekyll K<sup>nt</sup> Contributor."

It would thus appear that Mr. Bagshaw had a private income, of about £230 a year, but which would at times be considerably exceeded, owing to the interest paid, and the South Sea Stock. In August, 1716, we find him increasing his stock in the South Sea Company by £1,000. There is no further entry until 1720, and in that year he seems to have been persuaded to sell both his estates and his annuities in order to make further investments in that fatal bubble.

"January : A.D. 17 <sup>18</sup> / <sub>20</sub> : I sold my 2 estates in the North, Fishbourn and Mooresly—My estate at Fisburn in y <sup>e</sup> Conty of Durham for .....	£955
My estate at Moorsley at y <sup>e</sup> Price of .....	£345
	<hr/>
In all .....	£1300

May 12 <sup>th</sup> 1720 : I sold an Annuity of fifty pounds a year at 29 years purchase at .....	£1450
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May 13 <sup>th</sup> : I sold another annuity of thirty pounds a year at 29 years purchase at .....	£870
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£2330

May 19 : I lent Mr. Mulcaster of St. James, Gent. three thousand pounds for half a year, for which he has advanced me half a year's interest, seventy-five pounds. I have his Bond for y<sup>e</sup> payment of it on y<sup>e</sup> 28 of November ; and three thousand pound Southsea Stock as security."

Mr. Mulcaster seems to have been the evil genius of this young clergyman. He was prompt to advance him interest on his money before it was due, and in the next year occurs the following entry:—

“September 14 : 1721 : Mr. Mulcaster has bought me five tickets in the State lottery. The numbers are as follow :—

10 Mo24 B.

10 Mo26 Came up a £20 prize.

10 Mo27 B.

10 Mo28 B.

10 Mo29 B.

They cost ten pounds five shillings each, in all £51 5 0.”

So this little bit of gambling cost Edward Bagshaw £31 5s. od. The next records his further advances to Mulcaster.

“February 28 : 172½ I lent Mr. Mulcaster five hundred pounds at five per cent interest, he has deposited six army debentures in Mr. Midford's hands as security.”

For a short time, but only for a very short time, did Mr. Bagshaw receive interest from Mulcaster for the capital he had so foolishly advanced him. From April to October, 1722, he received £125; but in April, 1723, is this significant entry—

“Received of Mr. Midford the sum of fifteen pounds in part of half years interest due to me from Mr. Mulcaster on three thousand pounds, from the 28 of August 1722 to the 28 of February 172½.”

From that time downwards there was no further interest from Mr. Mulcaster, or anyone else, and it is clear that Mr. Bagshaw lost, not only the interest, but the whole of his private fortune.

The South Sea Bubble, in which Edward Bagshaw had directly invested much of his money, and indirectly the remainder, by lending it to Mulcaster on the security of that stock, was established, to do exclusive trade in the south seas, in 1710. It was at first unwisely, but soon afterwards most dishonestly, managed. It exploded in 1720, carrying complete ruin into thousands of families. In 1721, the directors' estates, to the value of over £2,000,000, were seized by special Act of Parliament, but this was a mere nothing to the losses incurred. The most astounding artifices were used to inflate the shares, which from being

originally £100, were actually dealt in for a day or two at £1,000. Rumours, as to further monopolies secured from Spain, etc., etc., exercised the most startling changes in the value of the stock, leaping, on one occasion, within a few hours, from £820 to £860, and then down to £600. Aislabe, the Chancellor of the Exchequer, and several prominent Members of Parliament, were found to have been bribed to secure Government support, and were expelled the House, and even royalty itself was tarnished with more than a suspicion of complicity with these wholesale plunderers. Every class of society, from Dukes to petty tradesmen, and from Bishops down to parish beadles were carried away by this delusion of a short road to fortune. We know of no other excuse to give for Edward Bagshaw's squandering of his capital, than this general foolishness of the times; and the same excuse must be made for his participation in the State Lotteries, which were, from 1693 to 1826, a regular source of income to the government.

In August, 1723, as has been already stated, Mr. Bagshaw was instituted to the vicarage of Castleton. The rectory of Castleton, and the advowson of the vicarage, used to be in the hands of the Abbey of Vale Royal, co. Chester. After the dissolution of the monasteries, the impropriate tithes and the vicarage were transferred by Henry VIII. to the Bishopric of Chester. By recent legislation the advowson has been transferred to the Bishop of Lichfield, and the rectorial rights are in the hands of the Ecclesiastical Commissioners. The Parliamentary Survey of livings, taken in 1650, valued the vicarage at £40. But its value greatly fluctuated according to the success or otherwise of the lead mining within the limits of the parish. The tithes of lead were not only very variable from the fluctuating success of the mines, but they also differed in almost every parish in the county. They differed in Wirksworth, Eyam, Matlock, Bonsall, and Castleton, each parish being regulated both in the amount of tithe and the person to whom it was due, according to old established custom. The tithing of lead in Derbyshire led to innumerable costly law-suits, and repeated, but futile, efforts were made in the 16th, 17th, and



18th centuries to reduce the matter to one general practice. At Eyam the rector's tithes of lead were upwards of £1,500 per annum for several years early in the last century, but upon a rector succeeding, who had bought the next presentation, they suddenly dropped to some two or three hundred, and he tried, but in vain, to back out of the bargain. One cannot help being pleased at this trafficker in Spiritualities being thus paid out, but he revenged himself on the parish by never residing. At Wirksworth the vicar is entitled to every tenth dish of ore, and within recent times the income therefrom is said to have varied from £1,000 one year to £100 the next. At Castleton, the tithe was not estimated on terms nearly so favourable to the church. The accustomed tithe was only every twentieth dish of ore, but only every sixtieth really for the vicar, as the vicarage was endowed with merely one third of the lead tithes, the remainder going to the Bishop of Chester, or whoever farmed the rectory under him.

During the first six months that Edward Bagshaw held this vicarage, he received £36 5s. 8d., as his share of the tithes on lead, all proceeding from the Odin mine, the only one then at work. Nine Dish of Ore made one load, and we find that the average price for a load of lead ore was then about 25s. In 1725, his total receipts from the same mine were £37 10s. 2d.; in 1726, £39 14s. 6d.; but in 1729 it dropped to £12 15s. 2½d. In 1731, his receipts from the Odin mine had dropped to £8 19s. 8d.; but mining had commenced in other parts of the parish, viz., at Pindall Bottom, at Nab, at New Rake, and on the land of one Ellis Dakyn. This ore varied in value; that from Pindall Bottom fetching 3s. 6d. per dish; that at Nab, 3s. 1d.; and that at New Rake, only 2s. 8d. But the total receipts for that year, notwithstanding these several new workings, only reached £14 12s. 0d. From 1733 to 1740 there was apparently no lead mining whatever. In 1741, "the tyth Oar taken up at Durtloe, Pindall, and other mines in the Liberty of Castleton," for the vicar, amounted to £20 16s. 8d. There is a gap in the journal until 1747, when the vicar received £29 16s. 6d., and in 1750, £35 7s. 6½d. These rapid fluctuations must have con-

siderably added to the difficulties of housekeeping on a very small income.

The endowments of the vicarage of Castleton also included, contrary to the general custom, one-third of the tithes on grain, usually called the great tithes, and appropriated *in toto* to the rectory. The amount of grain grown in a wild district like Castleton would always be very small; still every year the vicar got a trifling sum as his tithe of oats, and usually also some barley. Tithes were at that time always collected in kind. We find that not only was there a "Tythe Barne" mentioned several times in these pages, where the grain for the Bishop of Chester would be stored, but also a "Vicarage Barne," where Mr. Bagshaw's third share was carried.

We give the following entry as a specimen of several relative to oats:—

"November 19<sup>th</sup>: 1741: I made a Kiln full of Oats, viz. Seven Quarter at y<sup>e</sup> Mill, which was four load, six Pecks and a half of Meal. I sold two Load of Meal:  
 One Load to Ellis Hall of Gooshill for 16s.  
 One Load to Benjamin Ashton for 16s.  
 P<sup>d</sup> Mr. Needham twelve Pecks of Meal w<sup>ch</sup> I borrowed of him.  
 P<sup>d</sup> Duster, Miller and Millwoman three Pecks.  
 P<sup>d</sup> John Martin my Thresher eight Pecks.  
 Given Dorothy Slade one Peck.  
 Meal Sieves Ten Pecks.  
 Dust twelve Pecks.  
 The whole Thrashing was ninety six Thrave of Straw:  
 My 3<sup>d</sup> Part is Thirty two Thrave.  
 My 3<sup>d</sup> Part of Light (white) Oats is four Strike."

From other similar entries, we find that the wages of a thresher was then 8d. per day.

The following extracts pertain to tithes on other country produce:—

1742 "The whole wool to be divided was 13 stone 7 pound. My 3<sup>d</sup> part was 4 stone 7 pound.  
 October 12<sup>th</sup> My Clark went into Edall to gather Tyth Geese, but brought none, they having fayled this year.  
 October 13<sup>th</sup> my Clark brought me one Tyth Goose from Thomas Hall, of Tricket Bridge.  
 Nov. 11<sup>th</sup> received for Tyth Calves out of Edall 9s.

- 1743 June 11<sup>th</sup> my clark went into Edall to Tyth Lambs, and brought me for my 3<sup>d</sup> part four : w<sup>ch</sup> I sold to Abraham Dakyn.  
June 22<sup>d</sup> I had a swarm of Bees for Tyth from Mr. Needham."

There was also a small amount of glebe land attached to the vicarage, but it only realised between 1737 and 1741 £3 9s. od. per annum. Under the last year occurs the entry—"Five years Easter Dues, 12s. 6d."

It may be well to here give consecutively, though taken from different parts of the book, some of the prices of articles of general consumption, and other current expenses :—

1742	"P J <sup>n</sup> Hall for 3 Letters from London .....	1	4
	P <sup>d</sup> the carrier for bringing them .....		2
	P <sup>d</sup> Enoch Vernon's man for three load of Coal .....	2	6
	P <sup>d</sup> John Hall for a Letter that came from Peggy by way of Sheffield .....		2
	P <sup>d</sup> for a Hindquarter of Veal .....	2	0
	P <sup>d</sup> my Sister to layout at Hope Fair.....	2	6
	P <sup>d</sup> for two pound of Fish.....		8
	P <sup>d</sup> for 3 pound of Butter (5 <sup>d</sup> lb) .....	1	3
	P <sup>d</sup> Joshua Knowles for shoes making and mending to this Day, and for shaving to Lady day last past .....	3	10 0
	P <sup>d</sup> for 12 pound of Beef (3 <sup>d</sup> lb).....	3	0
	P <sup>d</sup> for Cranberries at 2 <sup>d</sup> per quart .....		6
	P <sup>d</sup> for a pound of Sugar .....		6
	P <sup>d</sup> for four sheets of Paper .....		2
	P <sup>d</sup> J <sup>n</sup> Hall for 3 Pecks of Potatoes .....	1	0
1743	A cheese 8 <sup>lb</sup> 2 <sup>oz</sup> at 2½ per lb .....	1	8
	P <sup>d</sup> for a Codshead from Sheffield.....	1	6
	P <sup>d</sup> for y <sup>e</sup> carriage of it .....		2
	P <sup>d</sup> for a pound of Hops .....		10
	Hindquarter of Mutton at 3½ per lb.....	2	4
	P <sup>d</sup> Nat : Greaves for seven pound and a half of Sugar to make Currant Wine .....	2	6
1747	P <sup>d</sup> for a letter from Hal (Manchester) .....		8
	P <sup>d</sup> Sam Slater for 2 pecks of Cowslips .....	1	0
1748	P <sup>d</sup> John Hatfield for half a dozen pounds of Belvidore Raisons .....	2	6
	A quarter of a pound of Bohea.....	2	0
	P <sup>d</sup> Ralph Low for four pounds of black cherries .....		6
	P <sup>d</sup> Daniel Roysse for a new Almanack .....		4
	P <sup>d</sup> for eight chickens .....	2	0
1749	P <sup>d</sup> Jos : Bridoak for whitening 8 pond of yarn .....	1	4
	P <sup>d</sup> for a peck and 3 quarters of Peas.....		7
	P <sup>d</sup> for a pond of Candles.....		6
	P <sup>d</sup> for an ounce of Tobacco .....		1
	P <sup>d</sup> Jno Whittin for weaving 21 yards of plain Linnen.....		8
	A forequarter of Lamb .....	1	6
	A shoulder of Mutton .....	1	3
	A peice of Beef of 4 lbs and a half.....		9

Barter, in preference to the exchange of money, was evidently then very usually resorted to in country places. The following are instances :—

1742 “Ellis Hall brought me from George Bridoup of Thornhill Car 13 Pecks of Malt in exchange for 16 Pecks of Barley w<sup>ch</sup> I sent him.”

“Received of Ellis Hall 2 Load of Coals for which he is to have the Dust and Meal Sieves (refuse of Oat grinding).”

The entries, however, which possess the most interest are those that partake of the Journal or Diary character. We give a selection of these in chronological order :—

1742. “*March 26.* I went to Chappell in the Frith, and there had a commission to enquire into y<sup>e</sup> value of an estate in y<sup>t</sup> parish, purchased by Mr. Needham of one Mr. Mosely, of Selby in Yorkshire. He is to pay for it £470. I sent a Letter to Mr. Montague, Secretary to y<sup>e</sup> Governors of Tiddeswall post, and an answer to y<sup>e</sup> Queryes duly attested by y<sup>e</sup> Commissioners. The Commissioners names were these—Rev. Mr. Markland, Vicar of Tiddeswall, Rev. Mr. Hatfield, Vicar of Hathersage, Rev. Mr. Wormald, Vicar of Hope.\* We dined at J<sup>n</sup> Halls, a Publick House in Chappell.”

*May 20.* “This day Peggy set out for Dr. Poching at Burton near Loughborough in Leicestershire. G : my Daughter when she went away £1. Ellis Hall of Gooshill went along with her : Borrowed of Mr. Needham† twenty shillings.”

*May 23<sup>rd</sup>.* “Ellis Hall of Gooshill returned from Burton to Castleton, where he left my daughter on ye 21<sup>st</sup> instant safe and in good health. D : G. ‡  
“I preached at Eyam for Mr. Seward,§ Rector, and staid there ye whole day. Mr. Wormald supplying my place at Castleton in the afternoon.”

*August 11<sup>th</sup>.* “I received from Mrs. Crosland half a pound of Green and half a pound of Bohea.”

\* Edward Markland was Vicar of Tideswell from 1735 to 1776—Charles Hadfield was Vicar of Hathersage from 1739 to 1788—Thomas Wormald was vicar of Hope from 1732 to 1764. See *Churches of Derbyshire*, vol. iv., pp. 505-7.

† From other entries we find that his friend Mr. Needham was of Chapel-le-Frith. He frequently had loans from him, usually of 2s. 6d.

‡ “D: G.,” that is, the abbreviated form of the pious sentiment, “Deo Gratias,”—Thanks be to God—is of frequent occurrence throughout the diary.

§ Thomas Seward was rector of Eyam from 1739 to 1790. He was an author and a man of some literary repute in his day, but was perhaps better known as the father of Anne Seward, the poet and biographer of Dr. Darwin. She was born at Eyam on Christmas Eve of the year (1742) in which Mr. Bagshaw took the duty as here recorded.

- Sept. 13th.* "I received from Mrs. Crosland two ounces of Green Tea."
- Sept. 18th.* "Mr. Waterhouse sent me a letter with a present of a wig to myself and a handsome suit of clothes for my eldest son."
- Oct. 22nd.* "This day being the Court-leet I dined at Isaac Hall's with Mr. William Bagshaw's Steward."
- Oct. 7th.* "Mr. Wormald sent my wife a present of a pot of butter."
- Oct. 12th.* "Mr. Bradley came to Castleton to teach writing and casting accounts."
- Oct. 27th.* "It began to snow and hail in a violent manner. The Club met at Benj: Ashton's."
- Nov. 3rd.* "My daughter came to Church to return God thanks for her recovery from a dangerous fit of sickness, w<sup>ch</sup> she began to have at Burton in Leicestershire about six weeks agoe."
- Nov. 4th.* "Mr. Wormald and his Wife and Father drank Tea with us."  
"I sent my Watch to Manchester to have a new Regulator put to it."
- Nov. 7th.* "I and my Wife and 2 daughters drank Tea at John Halls."
- Nov. 13th.* "I went to Hope and dined with Mr. Waterhouse and Mr. Wormald at John Greaves at the Cross Daggers: Mr. Waterhouse kept a Copyhold Court."
- Nov. 15th.* "We brewed a load of Malt."
- Nov. 19th.* "I and Mr. Bradley went to Hope to see Mr. Wormald and brought a Hare along with us w<sup>ch</sup> he made me a present of."
- Nov. 18th.* Mr. Needham brought me an ounce of Jesuits Bark\* from Sheffield for Peggy to take.
- Nov. 25th.* "I baptized a child at Hope Church for Mr. Wormald and dined with Mrs. Wormald."
- Dec. 12th.* "I sent a Letter by Mr. Waterhouse to Serjeant Skinner lately made an English Judge who was my old school-fellow and Student of Xt. Church in Oxford."
- Dec. 23rd.* "I received a Letter from Mr. Serjeant Skinner in answer to mine."
- Dec. 11th.* "Mr. Waterhouse made me a present of ten shillings."
- Dec. 29th.* P<sup>d</sup> for an Electuary from Sheffield . . . . . I
1743. *Jan. 6th.* "Mr. Needham sent a Turkey for a present."
- Jan. 8th.* "The children went to Michael Halls merry-night."
- Jan. 13th.* "Molly Hall made us a present of a pound of Butter and some milk."
- Jan. 14th.* "This day Mr. Richard Bagshaw, of Wormhill, sent me a noble present of Beef Chine and Hog-puddings."

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\* Jesuit's Bark was the bark of the chinchona tree. Its use as an antidote to fever was discovered by a Jesuit in Peru about 1550. It was sold at one time for its weight in silver. It was first introduced into England by Sir Hans Sloane in 1700. Quinine is the modern preparation of this bark.

- Feb. 1st.* "Molly Hall brought us from Mr. Richard Bagshaw, of Wormhill, y<sup>e</sup> night before a fine peice of Brawn. Mr. Bagshaws Family came to Castleton."
- Feb. 12th.* "Gave Ellis Needham 2<sup>d</sup> when he brought me a Present of Spare Rib, Chine, and Hog-puddings from his Uncle."
- March 13th.* "I read a Brief in y<sup>e</sup> Church."
- March 24.* "I received half-a-pound of Chocolate from Mr. Wormald by way of Sheffield."
- April 5th.* "Rec<sup>d</sup> of Nat: Greaves, for washing the Surplice, 10s."
- April 12th.* "Mrs. Bagshaw (of Wormhill) and her eldest daughter drank Tea with us."
- May 15th.* "I read a Brief for Cheam Church in the Co. of Surrey."
- May 29.* "After evening Prayer I and Neddy went down to Hope and drank Tea with Mr. Wormald."
- May 30th.* "Being Edall Wakes I went to Crowdenlee Booth and dined with Mr. Fox, of the Yate, and drank Tea with Thomas Creswell, of the same booth: Neddy and Isaac Hall went along with me."
- June 3rd.* "Mr. Waterhouse gave me a Guinea, out of w<sup>ch</sup> he desired me to give Hal five shillings. Mr. Wormald gave me half a Crown to give Hal."
- June 4th.* "This day Hal set out for Manchester, in the John Mills, to learn to write of one Mr. Saxton, Writing Master: He is to account and learn ye art of Book-keeping. My very good friend, Mr. Waterhouse, Attorney at Law, of Sheffield, was so kind as to send him thither at his own expence, and pay for his teaching and board. Lord, let me never forget thy great Goodness towards me, in raising such a genero<sup>s</sup> benefactor w<sup>a</sup> my fortunes were low."
- June 27th.* "My family dined at Mr. Wormalds, at Hope, it being their Wakes. The Vicar of Hathersage dined there, and some other compan y."
- June 29th.* "Mr<sup>s</sup> Holt went from us to Heafield, by whom I sent a Letter to Lady Betty Warren, at Stockport, in Cheshire."
- June 30th.* "I went to Tiddeswall and dined w<sup>th</sup> Mr. Markland, it being yr wakes; Little Neddy and James Booth went with me."
- July 11th.* "I sent 2 Letters, one to my Cosin Rudings, at Westcotes, in Leicestershire, and one to my Cosin Bagshaw, Chaplain to Bromley College in Kent."
- July 12th.* "I received from Mr. Waterhouse, of Sheffield, a Basket of Garden Stuff for a present; paid the Carrier 3s. for bringing it."
- July 13th.* "I and Polly went to Tiddeswell, and dined at Mr. Marklands. I there drew a note on my Cosin, the Rev. Mr. Thomas Bagshaw, of Bromley, in Kent, for a Legacy of twenty pounds left me by my Cosin Acton, who died in April last. He left me a broad peice of gold, and a Locket of my Fathers and Sisters Hair; I writ a Letter to my Cosin Bagshaw."

- July 29th.* "I and my eldest Daughter went to Tiddeswell, and dined with Mr. Markland. I received a Legacy of Twenty pounds, w<sup>ch</sup> was left me by my Cosin Acton, lately deceased. The money was returned by Mr. Lawrence Crosland, of Tiddeswell: She left me, likewise, a Broadpeice w<sup>ch</sup> was given her by my father when he entred on y<sup>e</sup> 77th year of his age. It was sold for two and twenty shillings and twopence: I drank Tea in y<sup>e</sup> afternoon w<sup>h</sup> Joseph Hatfield, Woolen draper, of whom I bought a new Coat."
- August 1st.* "I went into Peak Forest and dined w<sup>th</sup> Mr. Rose,\* it being y<sup>e</sup> Wakes. Ned went along with me. My daughter and sister went there the day before."
- September 7th.* "A new Fair was opened at Tiddeswall, w<sup>ch</sup> proved a very good one."
- August 14th.* "This day y<sup>e</sup> Rev. Mr. Prescott, my old acquaintance at Xt. Church Colledge, in Oxford, came from Buxton to dine with me. He is Prebendary of Chester, and Rector of Waverton, about four miles from Chester: by whom I sent a Letter to my Cosin Lancaster, at Chester."
- August 18th.* "I set out from Castleton for Manchester."
- August 19th.* "I set out from Manchester to Chester, and took my son along with me. I got safe to my Cosin Lancasters, in Pepper Street."
- August 25th.* "I set out from Chester and got to Manchester."
- August 26th.* "My son and I set out from Manchester and got to Castleton y<sup>e</sup> night: D: G:"
- August 31st.* "My son and I dined at Oaks."†
- September 14th.* "I went to Oaks, near Norton, in Derbyshire, and took my eldest son along with me."
- Sept. 25th.* "I preached at Norton Church, morning and afternoon."
- Sept. 27th.* "I and my son returned to Castleton. D: G:"
- Oct. 6th.* "This day Hal set out for Manchester to go to M<sup>r</sup> Saxton's y<sup>e</sup> writing-marter. Given Hal when he went away 4s. 6d."
- Oct. 8th.* "Pd John Lommas for his horse, which I hired for my son to go to Manchester, who got safe thither the 6<sup>th</sup> inst., 2s."  
"I received a very kind letter from the Rev. Mr. Haddon, Rector of Warrington, in Lancashire, in answer to one I sent him, when I sollicited him for a place in his family for one of my daughters."
- Oct. 18th.* "My wife made nine Gallons of Elder Wine."
- This last entry is immediately succeeded by the following

\* Jonathan Rose held the Peculiar of Peak Forest Chapel from 1728 to about the middle of the century. See *Churches of Derbyshire*, vol. ii., pp 280-1.

† The Oaks, in Norton parish, came into the Bagshaw family in 1715, by the marriage of one of the younger Bagshaws, of Hucklow, with the heiress of Henry Gill.

curious account of a Manchester procession in honour of the victory at Dettingen. It was probably sent home to his father by the young Hal Bagshaw, and thought of sufficient importance to be copied into his diary:—

“An account of the Grand Procession of Manchester Guild which was performed in commemoration of His Majesty’s singular services to this nation in y<sup>e</sup> late glorious battle of Dettingen : October 11 : 1743 :

First—The Champion of England on Horseback in Armour—

Adam and Eve clothed with Ivy Leaves on Horseback eating an apple :

Children of Westminster and of the King’s Choir of Westminster all in their proper Habits as usual at Coronations :

The King in his Royal Robes of Gold—wearing the Collar of y<sup>e</sup> Order of y<sup>e</sup> Garter and on his head a rich Crown. His Train to be born up by his Pages :

Next followeth their Royal Highnesses the Prince and Princess of Wales with y<sup>r</sup> Trains supported, then y<sup>e</sup> Ladies of Honour all coronated :

Five different parties of 12 Pipe-men each disposed of in their proper order or places :

Likewise a large number of Dancers with Drums Trumpets, etc :

After which proceed the Merry Andrew men in large hats 2 yards high, several men in armour on Horseback, Trumpeters and Kettle-drummers, several Companies of Pipe-men :

Twenty four Grenadiers with his Majesties Standard in y<sup>e</sup> center :

Several sorts of musick near 30 hands, such as the Hautboy, Trumpets, Violins, Base Viols, French Horns etc etc playing warlike Tunes :

An officer leading a company of Pikemen between a black man and woman playing with castanets.

A Garland of artificial flowers vastly beautiful supported by the Ladies of Honour all coronated :

Company of Dancers :

A Garland six yards high carried by six men fixed on a stage and covered with carpet and Palisadoed round ; before the Garland is seated a Boy and a Girl representing his Majesty King George and Queen of Hungary, the Queen hath a tottering Crown on her Head, his Majesty having his sword drawn and pointing to it as supporting it, which is exceeding pretty ; as was also everything else relating to the Guild set of with y<sup>e</sup> greatest variety.”

After a few more unimportant entries, there is an unfortunate hiatus in the book, twenty-two pages having been torn out. The diary recommences in April, 1747.



1747. Dec. 20<sup>th</sup> "Mr. Bagshaw (Wormhill) made me a present of a fine light coloured Wig."
1748. June 3<sup>d</sup> "I sent Hal half a dozen shirts and stocks to London by the Sheffield Carrier."
- June 8<sup>th</sup> "I gave the Rev<sup>d</sup> Mr. Markland a note empowering him to sell the plate w<sup>ch</sup> I put into his hands in consideration of fourteen pounds w<sup>ch</sup> I borrowed of him."
- July 8<sup>th</sup> "My dear wife had like to have been killed by a stone accidentally falling as she was at the Brook with a kit for water, but through God's good Providence she received no hurt."
- June 20<sup>th</sup> "This day Mr. Wormald and Ned set out for Yorkshire to his sisters. Ned is to go to Clifton to learn to write and cast accounts of one Mr. George Ramsden. Mr. Tho. Waterhouse is so kind as to send him thither."
- Oct. 26<sup>th</sup> "I set to J<sup>n</sup> Eyre Junior a room in the Vicarage House at 6<sup>d</sup> a week. He is to teach children to dance 3 tymes a week, we began on y<sup>e</sup> 24<sup>th</sup>."
- Nov. 18<sup>th</sup>. "I preached at Wormhill Chappell morning and afternoon. I went to Wormhill Hall the day before."
- Nov. 20<sup>th</sup>. "I returned from Wormhill to Castleton safe and well: D: G: Mr. Richard Bagshaw, at my leaving him, made me a kind present of a handsome black Coat, and a pair of black Breeches."  
"G: Mr. Bagshaw's servants when I came away, 3s."
1749. "August 7<sup>th</sup>. Miss Bagshaw made my Wife a visit in y<sup>e</sup> afternoon, and brought a handsome peice of Irish cloth from her Father for to make Ned some Shirts."
- August 14<sup>th</sup>. "This day Ned set out from Hope with M<sup>rs</sup> Wormald and her younger son for Yorkshire. Mr. John Wormald y<sup>e</sup> eldest son of my very good friend Mr. Wormald was so kind as to recommend him to be book-keeper to Messieurs Eamerson and Fountain Mercers in Leeds."
- Nov. 28<sup>th</sup>. "My wife sent Hal 3 pr of Stockings by y<sup>e</sup> Sheffield Carrier."
- Nov. 6<sup>th</sup>. "Given Mr. Waterhouse man 1s. when he brought his Masters Galloway for me to go to Sheffield, but I was hindred from going by a great snow falling y<sup>e</sup> night before."
- Dec. 23<sup>rd</sup>. "Given to the Church Singers, 1s."
- Dec. 29<sup>th</sup>. "My daughter Polly came from Manchester to see us. She was brought by Daniel Royse. She had a very pleasant journey considering the time of the year. D: G: "
1750. Jan. 9<sup>th</sup>. "I received from Hal at London, a parcel of Holland to be made into a dozen shirts for him :

	£	s.	d.
23 y <sup>ds</sup> . of Holland at 3s. 7d .. ..	3	14	7
17 y <sup>ds</sup> . Irish at 22d ... ..	2	1	2
	<hr/>		
	£5	15	9

*Jan. 19th.* "Sent a Box to Hal with a dozen shirts in it to go by y<sup>e</sup> Baker to Sheffield. My wife sent Hals master 4 Tongues and 4 Pots of Potted Beef as a small present. P<sup>d</sup> y<sup>e</sup> Baker for carrying y<sup>e</sup> Box to Sheffield 3<sup>d</sup>."

*Jan. 20th.* "I received a Parcel from Ned, at Leeds, with a letter in it, it was a blue China Cotton Gown for his Mamma."

The pages of this book end with a few early entries of the year 1750, and though the Revd. Edward Bagshaw continued his services as Vicar of Castleton for nearly twenty years longer, we know nothing further of his life, except what can be learnt from the inscription still extant to his memory within the church of Castleton :—

"The Reverend Edward Bagshaw, A.M., the worthy vicar of this place 46 years, died 12th April, 1769, aged 79. A man whose chief delight was in the service of his Master ; a sound scholar, a tender and affectionate husband, a kind and indulgent parent, a lover of peace and quietness, who is gone to that place where he now enjoys the due reward of all his labours. Near him lies Margaret, his wife, and several of his children."

The expression of this epitaph, "sound scholar," reminds us that in his Journal are numerous entries (especially on the fly leaves) of books lent from his private library to parishioners and other friends. Amongst them are specified :—Grotii Opera, Reading's Life of Christ (2 vols), Nelson on the Sacrament, Parson's Christian Directory, Ainsworth on y<sup>e</sup> Pentateuch, Wilkins' Natural Religion, The Whole Duty of Man, British Magazine, and Scott's Christian Life (5 vols).

The extremity of poverty, which caused him in 1748 to sell his plate at Manchester for £20 15s. 6d. to discharge a pressing debt, also compelled Edward Bagshaw to part with some of his library ; and we are therefore able to appreciate all the more the generosity with which he placed the remainder at the service of others.

The perusal of these disjointed extracts, pertaining to the accounts and the daily life of the family of Edward Bagshaw, will probably suggest to not a few minds the similarity of the position of the fortuneless Vicar of Castleton and the Vicar of Wakefield immortalised by Oliver Goldsmith. Some striking parallels between the Vicar of real life and the Vicar of fiction might be

drawn. In skilful hands this diary would afford abundant material for a pastoral tale. The Vicar, of family and fortune, deluded by an unworthy London friend into foolish investments until all his patrimony has vanished—his struggles with poverty—his readiness to join in a meal with any of his neighbours—his contracting to be shaved by the village cobbler—the little presents of tea, milk, butter, and hogs' puddings from his parishioners and neighbours—the kindly benefactor who puts his lads into business—the half-crowns he is not too proud to borrow—the eldest son settling down in a draper's shop in the city—the lad's shirts sent home from London to be made—the return of the shirts, with a present to the lad's master, of four tongues and four pots of butter—the daughters sent out as governesses or companions—their illness—the public thanksgiving in the Church—the Vicar's pious thankfulness for his wife's life being preserved when fetching water from the brook—his indulgence in three-halfpence worth of snuff and two-penny worth of tobacco when the lead tithes suddenly increased his income—his enjoyment of the wakes and the children's "merrynights"—his patronising the talents of the village caster of accounts—his letting a room in the vicarage as a dancing academy—his humble thankfulness for small gifts from his wealthy relatives—these and a score more of familiar incidents, but all telling a certain tale of pathetic struggle, coupled with Christian courage and cheerfulness, make Edward Bagshaw a very real and a very charming character.

*Requiescat in pace.*

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N.B.—Since the above was in type, we find that Edward Bagshaw was only son of Henry Bagshaw, D.D., Prebend of Southwell, Rector of St. Botolph, Bishopsgate, and of Houghton-le-Spring, and also Prebend of Durham. He died Dec. 30, 1709, aged 77. Henry Bagshaw was second son of Edward Bagshaw, of Morton Putney, co. Northants, M.P. for Southwark. Edward Bagshaw, M.P., was son of one of the Bagshaws of Abney, co. Derby. He died in 1662.

## Incised Slabs in Croxall Church.

DRAWN BY MARY USSHER.

### I.



**A** HIS incised alabaster slab lies immediately in front of the Holy Table, and is to the memory of John and Mary Curzon, children of Thomas and Margaret Curzon.

The inscription is as follows:—

*Hic jacent corpora Johis Curzon et Marie  
Curzon liberorū Thome Curzon armigeri domini de  
Croxhall qui in innocētia eorū ab  
huc luce migraverunt Quorū uiab' ꝑꝑicietur deus Amen.*

On a scroll above the boy's head are the words—*EGO A INNOCENCIA MEA IGRESSUS SUM*; over the girl's—*REDIME ME* ✚ *MISERERE MEI*; between the two—*DNS MISERERE MI*. The boy is represented in a civilian's dress, turned back at the collar, with loose sleeves and round tipped shoes. The girl in a close-fitting gown, with flowing skirt. Her hair is long and let down over her back and shoulders, confined by a fillet round the forehead, thus signifying she died young and unmarried. She seems to have a necklet round her neck. Their heads rest on embroidered cushions. No dates are given, but I believe I am correct in stating that they are the children of Thomas and Margaret Curzon, *nee* Hartington, the former of whom died in 1485, whose monuments will be described in a succeeding number. In addi-

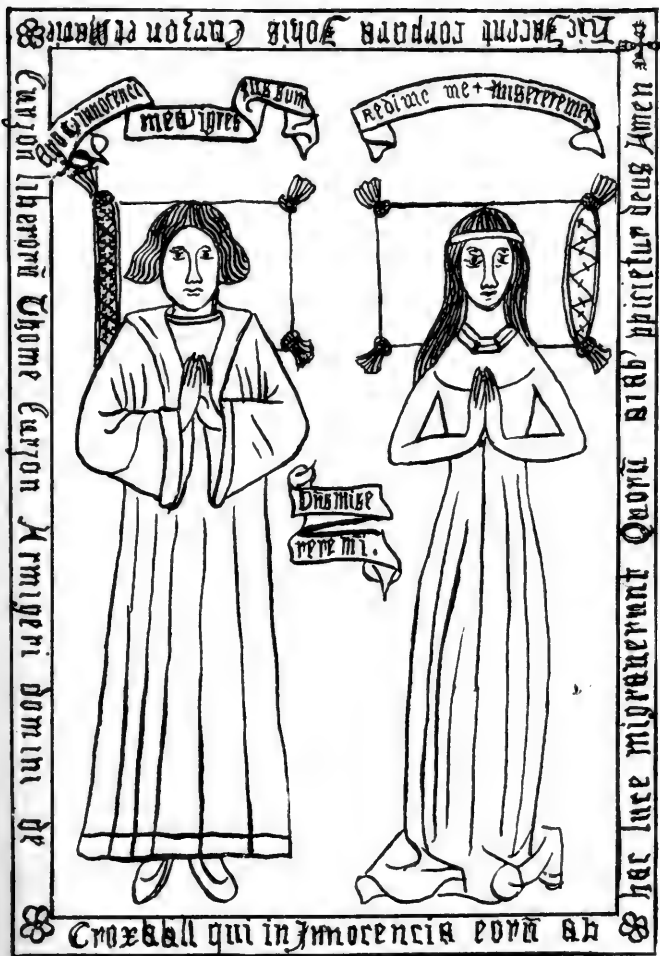


ILLUSTRATION FROM THE MANUSCRIPT









tion to this son John, Thomas had another son John, his heir, who married Anne, daughter of William Ashby; he must have been born after this boy's death to admit of his name having been also John. The slab measures 3 ft. 7 in. by 2 ft. 4 in.

## II.

This incised slab now lies north and south in the north-east angle of the tower; formerly it lay under the Horton pew in the south-east angle of the nave.

It represents a child in a chrysom. On a shield above the head, between the words Edward Myner, are the arms of Myner impaling Horton, on a fesse, between three plates, a mullet, in chief a label, Myner; a stag's head, caboshed, *argent*, attired *or*, Horton.

The Mynors of Co. Stafford now bear *gules*, a fesse *argent*, between three plates.

There is no family of this name now resident in the parish or neighbourhood, nor is there any mention of the name in the registers.

A Myner must have married a Horton, but the reason why the eldest son was buried here is not easy to say. The slab measures 2 ft. 4 in. by 15 in.

## An Account of the Clock and Chimes of the Parish Church of All Saints, Derby.

BY W. H. ST. JOHN HOPE.



THE notices of the clock and chimes of All Saints' Church, are by no means so full as those relating to the bells; but as they contain many interesting facts, and as the sources from which they are obtained are inaccessible to most people, no apology is necessary for laying them before the members of our Society.

We are quite as much in the dark as to when the clock first existed, as we are about the bells, the first entry being one simply for "mendinge the clocke" about 1575; and those that follow, for the next hundred years, are chiefly charges for oil, wire, etc., for keeping the machinery in order. This earliest mentioned clock differed from the present in one external particular, that whereas we now see two clock faces, the old one boasted but one, and, in addition, conveyed the time to the people in the Church by an interior dial. It is also doubtful whether our ancient friend, in its early days, struck the hours, as an entry in 1631 runs—

Itm a litle rope for the clocke plumme.....— 0 — 2 — 4  
and one clock weight could only drive the going part; still a charge "ffor wier for ye clocke" in 1639, and succeeding years, and an item in 1670, in Josiah Wheeldon's bill,\*

ffor makinge y<sup>e</sup> Clocke hammer..... 00=04=00  
shows that this was not always the case; but the absence of any decisive entry leaves the question an open one.

\* Journal of the Derbyshire Archæological Society, vol. i., p. 59.

The following are from the Churchwardens' Accounts—

1623	Itm Payed for Francis Renolds winding clock . . . . .	0—	2—	0
1625	Itm for a rope for the Clocke, & for an 100 nayles . . . . .	0—	3—	3
1633	p <sup>d</sup> Blaggrave for raysing & makeing a new clockhouse *	02	00	0
	p <sup>d</sup> Blaggrave for making two wheels for clocke . . . . .	02	00	0
	p <sup>d</sup> Robt. Bagely for painting y <sup>e</sup> dial in y <sup>e</sup> Church . . . . .	00	01	4
1637	Paide G. Blaggrave for y <sup>e</sup> Diall . . . . .	3	6	8
1639	ffor wiew for y <sup>e</sup> clocke . . . . .	0	2	0
1640	ffor wire for clock and chime By y <sup>e</sup> yeere . . . . .	0	2	0
	ffor a Levy (? lever) for y <sup>e</sup> Church Clocke . . . . .	0	0	8
1657	ffor the clock-dyall in the Church to Ralph Risper-ton for his worke . . . . .	02	16	04
	To Naylor for boards of Each side dyall . . . . .	00	10	00
	To John Vickers for Carpentring worke for the clock house and the dyall, and shifting the stairs, all stuff and workmanship by Bill . . . . .	81	16	00
	p <sup>d</sup> Ed Robinson by Bill in ffeb <sup>r</sup> for Repairing the chimes and wheele and spindles to the Dyall to the Street and lock mending . . . . .	01	05	06
	p <sup>d</sup> for 4lb of Clock wire . . . . .	00	05	00
1666	for clocke wire and beesoms . . . . .	00	4	0

From the Book of Orders :—

March 31. 1673.

“Order'd that y<sup>e</sup> p<sup>r</sup>sent churchwardens make y<sup>t</sup> place up w<sup>th</sup> boards y is over y<sup>e</sup> Dyall.”

From the Accounts.

1673. Pd Barker for whitening y<sup>e</sup> boards above y<sup>e</sup> Dyall . . . . . 00—04— 06

These two last entries of course refer to the inside dial.

The year 1679 brings us to an important addition to the clock,—the machinery for striking the quarters—but, unfortunately, the only entry on the subject is the following minute in the Book of Orders, passed at a Parish meeting on May 12.

“It is further ordered y<sup>e</sup> same day, that Jno. Ragg, the p<sup>r</sup>sent Sexton,

“shall have fourty shillings paid to him by the p<sup>r</sup>sent Churchwardens for

“his charge and paines in setting up y<sup>e</sup> quart Clock.”

Fifty-three years later we reach the next phase in the history of the clock, to wit, the removal of the old one, and erection of a successor. At a parish meeting held August 29, it was

“Order'd that the Present Churchwardens shall Treat with proper

“Persons about a New Clock for the Church. It is Likewise Order'd

“that the present Church Wardens Do imploy proper Workmen to take

“Down the Clock Loft, and seat the under part of the Loft over it as

“they shall think proper.”

\* The wooden case which encloses the clock.

And at a meeting on February 19, 173 $\frac{2}{3}$  it was

“Order’d that George Ashmore shall be paid the sum of Eight Pounds  
“and Eight Shillings, by the present ChurchWardens, for the new Clock,  
“which he lately put up in All Saints Steeple, which is hereby approved  
“by the Parish, and also after the said George Ashmore hath made some  
“Little Amendment in the Quarter Clock, and made an Alteration in the  
“Clock according to Mr. Parkers Directions, shall be consider’d farther  
“as the Parish shall think Reasonable.”

From these two minutes we gather two facts, first, that one George Ashmore was engaged by the Churchwardens to put up a new clock, which he did at a cost of eight guineas, and secondly, that the old clock did not occupy the position of its successors.

It has been previously pointed out in the paper on the bells \* that the ringing loft was once under the tower, on a level with the sill of the west window, and it would appear that the “Clockhouse” stood on this loft,† with the “Dyall to the Street,” over the west door, at the base of the window, the “dial *in* y<sup>e</sup> Church,” being on the eastern side of it. With the old clock, the clockhouse was removed, and a new one erected on the floor higher up in the tower, where the present clock is, to contain Ashmore’s. The space in the gallery‡ which had been occupied, was then seated.

In spite of its approval by the Parish, the new clock does not appear to have been a good one, having been superseded or greatly altered by Whitehurst, in 1745. Here again, the Parish books do not yield a morsel of information, a circumstance which is most unaccountable, and it is the present clock which tells its own tale—“J. WHITEHURST- DERBY 1745.” being engraved on the stop wheel.

This clock No. 3—which is the one now in the tower—is a four-day one, with a three-wheel train, and the dead-beat pin-wheel escapement which was invented by Whitehurst. The pendulum is about 15 feet long. and beats once every two seconds. The barrels on which the weight-ropes are wound are

\* Journal, vol. i., p. 64.

† This loft was apparently only partially removed in 1665-6.

‡ The gallery here mentioned is not now in existence.

of great size, hempen ropes being in use at the period when the clock was constructed—the weights are now suspended by wire ones. The going-weight weighs  $2\frac{1}{2}$  cwt., the striking-weight 11 cwt., and the quarter-weight 9 cwt. The hammer which strikes the hours on the great bell, is about 50 lbs. in weight. The quarters are struck upon the third and sixth bells. There are two dials, each measuring 9 feet 6 inches in diameter, one on the south, the other on the western face of the tower. Like their brother on the eastern side of S. Peter's, they are decidedly more useful than ornamental, and similarly disfigure the tower of the Church.

The accounts and Books of Orders give the following additional particulars:—

1747. Oct. 20.

“Ordered that Mr. Whitehurst shall have the sum £2 10s. od. for  
“one year, to commence from Michael's last, for his taking Care of the  
“Clock, and keeping it in good order.”

1750. Jany. 22.

“It is ordered that the Sexton of this Parish shall hereafter, together  
“with the other parts of his Duty, constantly clean the Ch: Yard, when,  
“and at such times as it wants; and that if he is not capable to take care  
“of the Clock, then, in such case, the Church Wardens shall have power  
“to pay a Proper Person for such service out of the sallery that is usually  
“paid to the Sexton.”

1751. Sept. 10.

“Ordered that the present Church Wardens do pay Mr. Bassano his  
“Bill for painting and Gilding the Dial Plates fixt upon the steeple, which  
“is Nine Pounds and nine shillings.”

1754. June 13.

“It is Ordered that Mr. Whitehurst shall receive from the Church  
“Wardens of this Parish the sume of three Pounds and three shillings a  
“year for winding up the Clock and keeping it in repair, the Parish to be  
“at the charge of Ropes when necessary, and likewise for the keeping  
“the Chimes in all repairs and cleaning. Mr. Frost to wind up the  
“Chimes, and to allow out of his usuall sallery, to be paid by the Church-  
“wardens to Mr. Whitehurst, of the sume of one Pound, eleven shillings,  
“and six Pence, being half of the sallery now settled upon Mr. White-  
“hurst for his trouble.”

1778. March 5th.

"That the Churchwardens shall, with all convenient speed, repair and beautify the Church Dial belonging to this parish."

1810. Dec. 10.

Two guineas per annum was added to Whitehurst's salary for taking care of the clock.

1816. June 27.

"Mr. Dobson for scaffolding to gild the Clock face . . . . . 5 5 0."

There is also a payment of £47 16s. 6d. in 1816, to Whitehurst and Son, but the entry does not record what for. Perhaps they relate to the chimes.

There is yet a notice of another means of telling the time of day. In 1655 occurs—

"Itm to Thomas Harrison for worke done at Sun Dyall 00 : 10 : 10"

This antiquated timepiece we believe to have been affixed to the south porch of the old Church, but after the demolition of the latter, it found its way to the southern side of the tower, whence it was in all probability finally removed at the restoration of 1845.

The entries relating to the chimes are more numerous than those respecting the clock, but I do not see why we are to assume that the term "chimes" always denotes the machinery for playing tunes on the bells, it is more probable that the quarters of the clock are meant in most cases, though as the entries are not kept distinct we cannot say which is actually referred to.

The earliest notice occurs 2 Hen. VIII. (1510-11), in the account of John Newton and John Clifton, Churchwardens.

"Itm payed for on C (one cwt.) iron to make the chime . . . . . vs."

An interval of about 60 years brings us to the next—

1570-80 pd. to the chimemaker for mackinge the chime and mendinge the clocke . . . . . iiij<sup>l</sup> x ij

What sort of a machine this was, it would be difficult to learn.

The 1620 Book of Accounts is prolific in entries of repairs, etc., the chief points being the setting of the chyme in 1629, and extensive repairs in the years 1640, 1646, 1648, and 1669.

1623	Itm for the rope for the chime.....	0	5	6
	Itm wire for the Chyme and for mending a seatedoor	0	1	4
	Itm for mending a seate door and for worke about the chime .....	0	1	7
	Itm for a rope to wynd upp the Chyme.....	0	3	0
1624	Itm for wyre for the Clocke and Chyme .....	0	2	0
1625	Itm for wyre, to the Clocke, and Chyme .....	0	2	0
1626	Itm paid for yron for Clocke and Chyme .....	0	2	0
1627	Itm paid Robert Wood for a Chyme rope .....	0	8	0
1628	Itm paid for grease .....	0	0	4
1629	Itm laied out for the setting upp of the Chyme .....	13	11	0
1631	Itm for wire for the clocke and chime p ann.....	0	2	0
	Itm for irons and other worke about the chime pulley.	0	1	8
1632	It pd John Shaw for a Chyme rope .....	0	19	6
1633	pd G. Blgrave for wire for clocke and chimes p an ..	00	02	0
1635	To Blgrave for Chime-wires .....	0	2	0
	Paid Clem: Spicer for a great chime rope, A little chime rope, and 1 Bell rope.....	1	12	0
1636	To Blgrave for wires for y <sup>e</sup> chimes.....	0	2	0
1640	ffor mending y <sup>e</sup> chymes .....	1	0	8
1641	Blgrave for wire for y <sup>e</sup> chimes .....	0	2	0

A yearly allowance was made for wire for repairing the Clock and Chimes.

1646	It paid for reparering the Chymes .....	6	13	6
1647	It to Edward Daft for mending a clapper and a chyme hāmer .....	0	4	6
	It for neales, cottars, and other things about the chimes	0	2	3
1648	It for mending Clock and Chymes .....	0	17	0
1655	Itm to Jno Robinson for mending chimes .....	00	07	0
1657	Mending the chymes and Dressing the Clock at beginning of the yeere .....	00	09	00
	Pd for a long Chyme rope had the last yeer .....	00	09	06
	To Smalley Carpenter, and the Smith for worke at the fflore to Lower and fasten where the Chyme wires Run and Daft for mending A bell Clap all is..	00	16	07
1663	It Hugh Burne pviding chime rope .....	00	04	09
1667	It Robert Bourne for a chime rope,....& klok....	00	04	02
1669	paid to Nath. Cokciu for mending the chime .....	2	2	8
1670-1	Nathaniel Cockayne for mending chyme and bells	0	11	0
	To Nathaniel Cockayne for chimes & other things .	0	13	4
1679-80	Payd William Litchford a bill for bell ropes & for Chime roapes .....	2	9	0
1683-4	for wire for the Chimes and shooting the Ropes..	00	03	06
1684-5	paide John Ragg for Bell work & Chimes .....	0	5	0

From the Book of Orders:—

August 1. 1688.

“Ordered that the Chymes shall be put in order by the psent  
“Churchwardens of this Pische, and when they are put in order the  
“Pische will take care to pay the charges thereof soo as the same  
“exceed not the Sume of ffive pounds.”

June 12. 1704.

"It is also ordered that Henry Goulding shall pay John Ragg  
"sexton fferty shillings for six years sallary oweing last Easter for  
"finding oile and wire for the Chimes and other necessarys."

1735.

"It is Ordered that Mr. Thomas Wragg in consideration of a pro-  
"posal which he now makes to give directions for Repairing and  
"setting in order the Chimes, shall receive the sum of five guineas for  
"his trouble when the same is compleated; and the Church Wardens  
"do Employ proper workmen to perform the same."

1743. May 2.

"It is Order'd that the Church Wardens shall employ Mr. White-  
"house Mr. Thomas Sheppard Mr. John Mannings and Mr. Charles  
"Finney to view the work done at the Chimes by Wm. Holden and  
"Wm. Moore, and give the value of it, and that the Church Wardens  
"do pay them for their trouble."

1743. July 26.

"It is ordered that Mr. Storer and Mr. Melland our late Church  
"Wardens do pay Mr. Holden and Mr. Moore their Bills for Work  
"done at the Chimes and for other Work done for the Parish."

The existing chimes are traditionally asserted to have been made by Whitehurst, at the same time as the clock, but in the absence of any corroborative evidence in the Parish books, the question must be an open one. It has been suggested that Whitehurst presented the Parish with both clock and chimes, and hence the silence of the records—though one would have expected to find even then a vote of thanks—but at the time under notice (1745) his business could not have been a sufficiently prosperous one to have enabled him to have afforded so handsome a gift.

The machinery resembles, in principle, a monster musical box. At the hours of 12, 4, 6, and 9, day and night, the clock releases a catch, which sets a heavy leaden weight of 13 cwt. in motion; this in turn drives a huge wooden cylinder 4 feet in diameter, the circumference of which is set with projecting pins. In front of the barrel is a row of twenty pivoted levers, two for each bell. As the machine revolves, one end of a lever is raised by a pin on the barrel, while the depression of the other extremity pulls a wire which lifts a hammer,



as the barrel continues to revolve the lever is set free, and the hammer falling on the bell produces sound. The apparatus has to be wound up twice daily, and by a movement of the barrel is made to play a fresh tune on each day of the week. The following is the programme :—

Sunday .....“ *Old 104th (Hanover).*”  
 Monday .....“ *The Lass of Pattie's Mill.*”  
 Tuesday .....“ *The Highland Laddie.*”  
 Wednesday...“ *The Shady Bowers.*”  
 Thursday ...“ *The National Anthem.*”  
 Friday.....“ *Handel's March in Scipio.*”  
 Saturday.. ..“ *The Silken Garter.*”

Not a very ecclesiastical selection !

Two of these tunes were added in 1762, and the National Anthem in 1794.

The following are the only entries I can find :—

1762	For setting Two Tunes on the Chimes .....	1 . 1 . 0
	One year Salary for Clock & Chimes .....	3 . 3 . 0
1781	William Whitehurst for Repairing the Chimes .....	9 . 19 . 6
1790	Mr. Whitehurst for Ropes for Clock and Chimes, etc. . .	7 . 0 . 0
1794	Paid. Mr. Whitehurst's bill for setting a tune on the Chimes—God save the King .....	5 . 5 . 0

The machinery was overhauled and put right a few years ago, but appears to have again relapsed into its evil ways, dropping a note here and there, and performing other little eccentricities. When they are again put in order—which we hope will be soon—it would be most desirable to alter the clock at the same time, so that the celebrated “Cambridge Quarters” might take the place of the present “ding-dong” arrangement. A ring of ten or twelve bells is requisite to get the proper interval, and as the only question here is one of expense, that little difficulty might easily be got over.\*

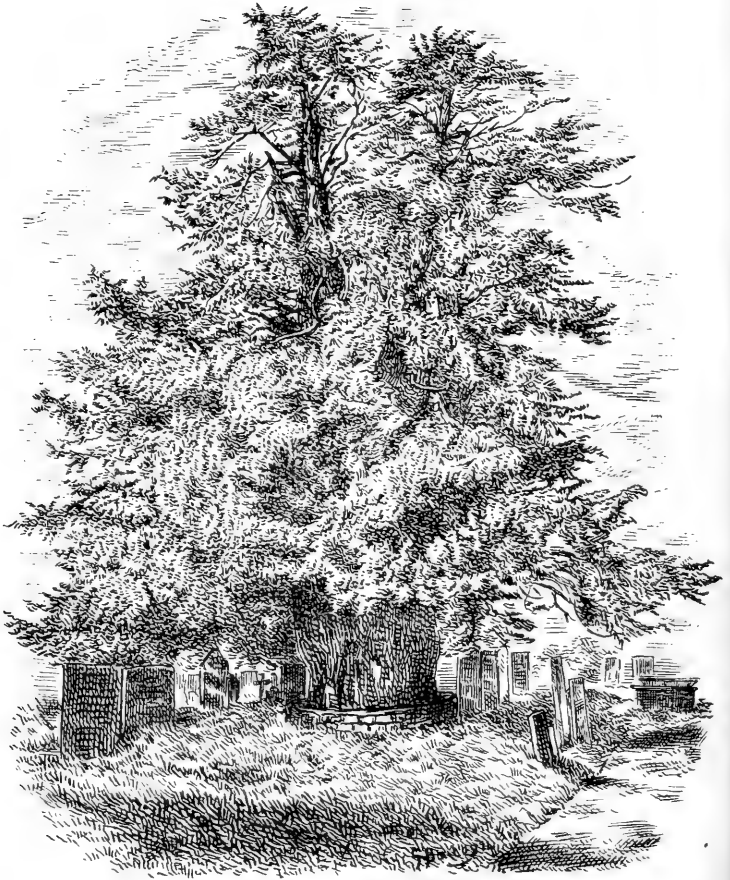
In the account of the bells in the last paper, I overlooked one curious custom, viz. : the ringing on Sundays and Holy Days, of one bell, at 7 a.m., and two bells at 8 a.m. This, like the

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\* The Cambridge Quarters are in use at St. Luke's, Derby, but the effect is completely spoiled owing to a ring of eight bells not supplying the requisite interval for the hour-bell.

old 5 o'clock bell, was of pre-Reformation derivation, and a relic probably of the bells for one or other of the various Masses. It is a matter of great regret that this remnant of the past was discontinued under the late regime, which was so disastrous to the old customs and time-honoured arrangements of this ancient Church.





THE DARLEY YEW-TREE.

## The Darley Yew.

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BY C. S. GREAVES, ESQ., Q.C.

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**T**HE question of the age of very large trees is one which cannot fail to interest those who are admirers of them, and no tree is more likely to excite interest than the yew of our Churchyards, especially when it is remarkable alike for its size and age, and amongst those yews none is more worthy of admiration and interest than the Darley Yew. It is many years since my attention was first called to this magnificent tree, and I have long wished to be able to discover some means by which its age might be at least approximately ascertained, and at last I think that I have succeeded in so doing.

When staying at Clysthydon, Devonshire, in the spring of 1869, I learned that a remarkable custom has existed there for more than one hundred and fifty years. Whenever a parish clerk has died, a yew tree has been planted upon his grave, and three yews were growing in 1869 upon the graves of three successive clerks ; and it occurred to me that, as the Register would show the time when each clerk was buried, the age of each yew might be ascertained, and the amount of increase in circumference since it was planted found out, and that that might afford a very fair means for calculating the probable age of the Darley yew, especially as the circumstances in both cases appear to be extremely similar. Both churchyards are in a sheltered position, and the vigorous growth of the trees and hedges around them shows that the soil of both is equally well adapted for the growth of timber.

In order, therefore, to test the matter, I measured the boles of the yews at four feet from the ground, and ascertained by the Register the time when the clerks were buried, and then proceeded to compare the growth of these yews with that of the Darley yew.

Various statements have been made as to the girth of this noble tree, but they are all in excess of the reality; the bole of this tree bulges out at a short distance above the ground, and is certainly less in girth nearer to the ground than four feet above it, at which height I measured it, and found it to be 31 feet in girth; and Mr. Cox,\* at the same height, which is the widest part, failed to make it 32 feet by a few inches, and 30 feet will be an ample allowance for it nearer to the ground; and, as the Clythydon yews rise regularly from the ground, that is the proper measure to compare them with.

I would gladly have avoided any calculations by figures; but that is impossible. I will, however, confine my statements to giving the correct results from the calculations, which have been carefully made, except in one case, which I give as an example of the manner in which I calculate the probable age of the Darley yew. I have taken Owens' yew as having increased nine inches in diameter in thirty-five years, and ten feet or 120 inches as the diameter of the Darley yew. Here we have three points, which enable us to work by the Rule of Three. Thus the diameter of Owens' yew is to the number of years in which it has been grown, as the diameter of the Darley yew is to the number of years in which it has grown. Thus—

Inches.	Years.	Inches.
9 :	35 ::	120
		35
		<hr style="width: 50%; margin: 0 auto;"/> 600
		360
		<hr style="width: 50%; margin: 0 auto;"/>
		9)4200
		<hr style="width: 50%; margin: 0 auto;"/>
		466 $\frac{2}{3}$

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\* *Derbyshire Churches*, vol. ii., p. 170.

Thus we obtain the probable age of the Darley yew in this case, and similar calculations will give it in others.

T. Owens, the last clerk, was buried July 20, 1834, and his yew was thirty-nine inches in girth, or thirteen inches in diameter, in the spring of 1869; but, as he died at the age of 84, and the yew had been growing in his garden for some years before his death, with a view to its being planted on his grave, it must have been larger than trees usually are when they are transplanted. I therefore allowed four inches for its possible diameter when it was planted on his grave, and this left an increase of nine inches in diameter in the thirty-five years since his death; and if the yew continued to increase at the same rate, its diameter would be ten feet in 466 years.

T. Petherick, the next clerk, was buried July 30, 1797, and his yew was fifty-two inches in girth, or full seventeen inches in diameter, and as there is nothing to show that the yew was larger than usual when it was planted, I allowed one inch for its possible diameter at that time, and that left an increase of sixteen inches in diameter in the seventy-two years since his death; and if the yew continued to increase at the same rate, its diameter would be ten feet in 540 years.

E. Critchet, the third clerk, was buried April 21, 1748, and his yew was ninety-three inches in girth, or 31 inches in diameter, and in this case also I allowed one inch for its diameter when it was planted, and that leaves an increase of 30 inches in diameter in 120 years; and at the same rate it would reach ten feet in diameter in 480 years.

The ignorance of the exact size of the yews when they were planted necessarily left some doubt as to the precise accuracy of these calculations, and in order to obtain greater certainty, and to ascertain at what rate the yews continued to increase, they were again measured in the spring of 1876, and in October, 1878, and the following table exhibits the different measurements and the increase in inches, to which are added the last measurements in October, 1879.

No.	When planted.	Girth Spring, 1869.	Girth Spring, 1876.	In-crease.	Girth October 1878.	In-crease.	Girth October 1879.	In-crease.	Total in-crease from 1869.
1	1834	39	44	5	46	2	47	1	8
2	1797	52	56	4	58	2	59	1	7
3	1748	93	98	5	99	1	101	2	8

The oldest and youngest trees, therefore, had increased five inches in girth in the first seven years, and the other four inches; and, if the former continued to increase at the same rate, they would reach the girth of 360 inches, or 30 feet, in 504 years; and the other in like manner would reach the girth of 30 feet in 630 years. But it ought to be mentioned that this tree is much less vigorous and luxuriant in appearance than the others.

In the first ten years, the youngest tree had increased seven inches in girth, and at the same rate it would reach the girth of 360 inches, or 30 feet, in  $514\frac{2}{7}$  years; and the two other trees had gained six inches each in that time, or at the rate of a foot in 20 years, and 30 feet in 600 years.

It will be observed that in the last period of three years No. 2 had increased more rapidly than previously, and No. 3 more slowly; but there is nothing unusual in such a change. A growing tree every year makes an addition round its bole, which is commonly called a ring, and these rings vary occasionally in their breadth; sometimes the change is considerable, and sometimes there has been a regular series of broad rings for some years, and then a succession of narrow rings, followed by a series of broad rings again of various sizes. [The head of a crutch of Baltic fir, which was exhibited, was a very remarkable instance of all these things. Although none of the rings in it were broad, there were many variations in size. In one part there was a continuous series of rings so small as to be hardly visible, and altogether about an inch wide, and broader rings suddenly on both sides. It is often difficult, if not impossible, to discover the cause of such variations; but in this case the fir may have grown in a forest, and been all but smothered by surrounding trees during the time of the formation of the small rings, and these trees may have been



cut down, and then the top of this tree may have spread out, and larger rings may have been formed.] Variations also may be caused by the growth of a tree being accelerated or retarded by the difference in the seasons, as will be shown hereafter. The changes in the growth of the Clysthydon yews are very trifling, and hardly worth notice ; for it is clear that the increase of one or two years may completely make up for any deficiency in size in any other. And it must be borne in mind that the question we are discussing is in what time a yew tree *might* attain the size of the Darley yew, and a single tree may afford a means of forming a reasonable judgment upon that question ; and we have nothing to do with any average of any number of yews, for in all probability any average would give a less result than the fastest growing tree amongst them. It is, however, very well deserving of notice that in the same churchyard there are three yews, each of whose growth so nearly corresponds with that of the others, and that they are of such different ages, as these facts strongly tend to render any conclusion drawn from them very much more trustworthy than if it were drawn from a single tree ; and they also lead to the supposition that such a growth is not extraordinary where yews are planted in churchyards. Indeed, it may be questioned whether the richness of the soil caused by the dead bodies may not produce a much more luxuriant growth in yews than may have been supposed. In an urn, which I found five feet below the surface of a barrow at Bradley, the roots of grass growing on the barrow were amongst the decaying human ashes in the urn—a remarkable proof of the distance to which the roots of plants will penetrate in search of nourishment, and of the great length of time during which the remains of man may supply it.

It may very reasonably be inferred from the preceding facts and considerations that the Darley yew *may* well have attained its present size within 600 years.

But there are other matters that deserve notice.

There is a manifest difference between the trees. There is nothing remarkable in the shape or growth of the Clysthydon yews. Their boughs are of moderate size, and leave the bole

nearly at right angles, and shoot out horizontally, as yews usually do.\* But the Darley yew, in height, in the size and upward direction and spread of its limbs—indeed, in its whole figure—is very much more like a gigantic oak or ash than a yew. The appearance altogether indicates not only a very rapid growth, but also that it has a distinct character—indeed, I have never seen any other yew, with the exception noticed hereafter, which bore any near resemblance to this tree.

Every one who has devoted any attention to the matter, must have observed that amongst trees that were planted at the same time, some will from the first take the lead of others, and leave them far behind. This is sometimes due to the difference in the soil in which they are planted; but there is no doubt a natural superiority in some cases in one plant over another. Some years ago all the seeds of a Newtown Pippin were sown in a flower pot. One plant sprang up in the first year to the remarkable height of a yard, and grew another yard in the second year. The other seeds produced very puny plants. Of course, if such a superior plant happens to be placed in soil that thoroughly suits it, its increase will naturally be very great; and such, I should infer, has been the case with the Darley yew.

The Darley yew stands in the place where the soil in that churchyard is the richest, and most frequently refreshed; for the proximity to the south porch has always been preferred for burials in Derbyshire, and in that county the practice is but too common to bury members of the same family in the same grave, one after another. The burials are in all parts of the churchyard at Clysthydon.

At Darley, also, the yew is protected from the north by the church; not so the other yews: the largest stands on the north of the church, and the others on the east.

When I drove past Darley Hall, I was so very much struck with the lofty boles and timber-like appearance of some yews there, which seemed so like the yew in the churchyard, that I had them measured, and the largest of them is six feet three inches round,

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\* See I. Evelyn's *Silva*, by Dr. Hunter, 264 note, 5th Ed.

and it is supposed that they are about 200 years old. They, therefore, might reach 30 feet in girth in 1,000 years. They have had many of their boughs cut off, and that has, no doubt, very much retarded their growth in circumference; they stand on a high and exposed situation, and I doubt whether the soil there is naturally as good as that of the churchyard; and it can have had no additional richness imparted to it. The great similarity of these trees leads me to suspect that it must have arisen either from some natural superiority in the trees, or from some other peculiar cause. It appears to be very probable that the yews near the Hall were grown from seeds of the yew in the churchyard. This would not only account for their similarity, but would also tend to show that there was some natural peculiarity in the latter.

In the copy of the Register of Carsington, in Mr. Cox's excellent work on the Derbyshire Churches,\* it is stated that a yew was planted in that churchyard in 1638; and I had it measured in 1877, 239 years after it was planted, and it was ten feet in girth at four feet from the ground; and, if it continued to grow at the same rate, it would be thirty feet in girth in 717 years. Most, however, of its large branches have been cut off, and its girth is consequently much less than it otherwise would have been.

In Woodbury Churchyard, Devonshire, "a yew or palm tree was planted" in November, 1775, as appears by the Register,† and by the kindness of my venerable friend, the Revd. H. T. Ellacombe, I ascertained that this tree was fifty-five inches in girth last May. It has, therefore, grown much slower than the oldest Clythydon yew.

At Sir H. Dryden's, in Northamptonshire, there are some remarkable yews in the Green Court, but their girth cannot be ascertained, and two yews in the front garden, which probably were also planted in 1710, are about nineteen inches in diameter at four feet from the ground. These yews also have grown much more slowly.

Having learned much about a great yew in Crowhurst Church-

\* Vol. ii., 460.

† *Notes and Queries*, 3rd Ser. Vol. vii., 364.

yard, some five miles from Hastings and two from Battle Abbey, I visited the place on October 4, 1879. The tree is a very remarkable one. It is completely hollow in the bole, which has a large opening into it on the west, and a still larger one on the south. The branches have separated at about eight feet from the ground, and probably wet may have got into a crack, and caused the decay of the inside, for a large limb on the south-east side of the opening on the south has plainly separated from the other part of the bole, and the part of the bole from which it issues protrudes beyond the space it originally occupied. Although the statements of its girth, which vary from 27 to 40 feet, are all in excess, the girth is exactly twenty-six feet and seven inches at four feet from the ground on the north side; but this is something in excess of the true girth, on account of the protrusion above mentioned, and the great irregularity in the exterior of the bole, which, as I approached the tree, led me to suppose the bole consisted of several trunks united. My measure was made by a string passed round the tree twice in order to secure accuracy. The head of the tree exhibits great signs of age. There is much dead wood in it, and it obviously extends much less in height and in every direction than it formerly did. It is quite out of the question to form any opinion as to the age of the tree from itself, and no mention of it is known to exist in any ancient document.

The position in which it stands is very remarkable. The entrance to the churchyard ascends rapidly from the south-east corner to the level on which the church stands, and just at the top of this ascent, and close to the left of the path, and immediately opposite the present chancel door, the yew stands. It is exactly in the spot at which the bearers of a coffin would rest when they had reached the top of the ascent. Again, the ground slopes very fast towards the south where the tree stands, and there is at least a foot and a half difference between the north and south sides of the tree, and as the sub-soil is sand rock, the soil cannot have fallen or slidden away since the yew was planted. It, therefore, must have been planted on the slope, and there must have been some reason for that course.

The body and chancel of the church were re-built within the last 30 years, and it occurred to me that funerals might have been taken in through the old chancel; but upon enquiry, Mr. Papillon, the present proprietor of Crowhurst Park, has been good enough to inform me that the present chancel was built on the old foundations of the former chancel, and that, if there was a door into the old chancel, he feels sure a corpse was never taken into the church through it.

There are three other yews in the churchyard—one at the west end, another at the north-west corner, and the third at the north-east corner. The last is a very vigorous tree, with a very bushy head, and has not reached its best. The others are past their best, but their boles are still sound. The one at the north-west corner is thirteen feet five inches in girth.

No other yews have been discovered with which any fair comparison could be made; but the Darley Hall and Carsington yews, when due allowance has been made for the matters that have been pointed out, fully confirm the conclusion drawn from the Clythydon yews.

As every tree naturally increases more or less in every year, there is a means of testing the age of a tree which, although it may never afford more than a proximate result, will exclude extreme estimates. It has been said that the Darley yew is 2,000 years old, or even more. As it is ten feet in diameter, on that supposition it could only have grown one foot in diameter in 200 years, or one inch in sixteen years, and its annual ring would have been less than the thirty-second part of an inch in breadth, which would scarcely be visible. It is out of the question for any vigorous tree to have increased so slowly; and the fact that the oldest Clythydon yew has increased four times as fast (2 ft. 6 in. in 120 years), is ample proof that that conclusion is right. Even if the Darley yew were supposed to be 1,000 years old, its yearly ring would be less than the sixteenth part of an inch in thickness, which is much too little for so vigorously growing a tree.

But, on the other hand, if we suppose the age to be 600 years, a more reasonable state of things will be found. In that case the

increase would have been a foot in diameter in 60 years, and an inch in five years ; and the annual increase would have been a tenth of an inch. It may be that the yew took 600 years to attain a diameter of 10 feet ; but I entertain considerable doubt whether it was so long, and the more so, as the oldest Clysthydon yew has increased at least two feet in 100 years, which strongly tends to show that this yew might have attained 10 feet in diameter in 500 years.

Generally, very large trees have grown as much more rapidly than others of the same species, as they exceed them in size. It is only necessary to look at any wood or plantation where all the trees were planted at the same time, to be convinced of this fact ; for there the largest trees *must* have grown the fastest. And, although it is quite true that the longer a tree may continue growing, the larger it will become, still it may well be doubted whether such remarkable trees as the Darley yew could ever have grown slowly in their earlier years.

The increase of a tree in girth is caused by the sap, which annually ascends to feed the leaves, and the quantity of sap that ascends is greater or less in proportion to the quantity of foliage on the tree, and the foliage is the greatest wherever the tree stands in the open, so that it can spread its branches in every direction uninterruptedly, and hence it is that the increase in girth is greatest where the tree stands in the open, which is the case both with the Darley and Clysthydon yews. Generally, a tree increases regularly until it reaches a point which may be called its best, and the head of the tree then generally continues for some time nearly stationary, and then gradually dies away. As long as the tree continues stationary, the same quantity of sap ascends, and the same increase in girth occurs. But as the foliage diminishes, so does the sap and the increase in the girth. The Clysthydon yews have none of them reached their best ; but the Darley yew seems to have done so. It still, however, bears a very large quantity of foliage, and that shows that its girth continues to increase, and this is put beyond a doubt by Mr.

Cox's measurement before 1877,\* which exceeds mine, in September, 1867, by several inches, and, after making allowance for any trifling inaccuracy in either measurement, tends to show that the Darley yew is increasing in girth even now about as fast as the Clythydon yews. As, however, it is possible that for some time past the Darley yew may have increased at a less rate than when it was at its best, some allowance may be made on that account; for my calculations were made upon the supposition that a regular increase had taken place up to the time when my measurement was made. It would seem, however, that 100 years would be amply sufficient for that purpose; and it is not worth while considering whether this would make any deduction necessary from the number of years ascertained by my previous calculations.

Being very anxious to give the fullest information down to the latest period, I had the Clythydon yews all measured in October, 1879, which was so late in the year, that it may well be taken that the measurements include the whole of this year's increase, and the results are very important.

It will be seen by the table that I have given, that the two younger yews at Clythydon have each increased an inch in girth within the year, and the oldest two inches, and this increase is greater than has occurred in any previous year, as far as it can be ascertained, and the extraordinary quantity of rain in this year has no doubt caused it. The greater increase of the older tree has probably arisen from the much more abundant foliage in its large head, and it is well deserving of notice, as it fully makes up for the previous deficiency at the last measurement, and proves that it arose from some temporary cause, and that the tree is still increasing at least as fast as ever, and that age has not retarded its growth.

The Darley yew has this year put out fresh wood all over, especially on the south side, and has borne a great many berries of a very large size, some of which are lying beside me whilst I write. The luxuriant growth of this tree is, no doubt, also due to the excess of rain this year.

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\* The preface to Vol. ii., *Derbyshire Churches*, which contains the account of the yew, is dated 1876.

Mrs. Fearn, the widow of the late Clerk, had the Darley yew measured for me in 1879, and reported that it was thirty-three feet in girth at four feet from the ground, as close to the bole as the little twigs would allow it to be measured. Not satisfied with this account, I sent string sufficiently long to encircle the bole, and desired that it might be passed round the bole under the twigs, and cut off at the exact girth; and this having been done, and the string returned to me, I found the girth to be exactly thirty-one feet and eight inches; and as the tree was only thirty-one feet in girth, in September, 1867, when I, myself, measured it, it has increased eight inches in twelve years.

This is a very important addition to my knowledge, and affords a very remarkable confirmation of my previous observations.

It proves that this yew continues increasing in girth in its present state.

It shows that even now it goes on increasing at a very similar rate to the Clysthydon yews. Two of them have increased eight inches in girth in eleven years, and the third seven inches, and the Darley yew has increased eight inches in girth in twelve years.

Supposing the Darley yew to have grown at the same rate as during the last twelve years, we have

$$\begin{array}{r} 8 : 12 :: 360 \\ \quad \quad \quad 12 \\ \hline 8)4430 \\ \hline 540 \end{array}$$

according to which the yew is 540 years old. But when the great number of large boughs that have died and been broken or cut off, are taken into consideration, there can be no doubt that in its most flourishing time the increase in girth must have been more rapid than in later years.

We are now able to prove that the opinion, which we have always held and expressed, that this yew was of a peculiar kind and of extraordinary growth, is correct. Mr. Derbyshire, of Darley Hillside Nursery, who has plants of some 20 different kinds of yews, informs me, that seedlings from it have grown 4 feet in height in 8 years, though grown in a high and exposed situation, and trans-



planted three times, and have made shoots 10 and 12 inches long this year, and that no other yew is so free growing.

On the whole, everything being fully considered, I am unable to assign more than 700 years to the age of the yew.

The following facts may, perhaps, fortify this view. A custom seems to have prevailed, from very early times, of planting a yew opposite to the south porch of a Church. An extremely old yew is so placed at Beeley; another is at Mayfield; and a very large and old one at Mugginton, and formerly there was one at Chel-morton, and, if I rightly understand the picture of St. John's at Belper, in Mr. Cox's work,\* there is another there, and I have since heard of many similar instances in other counties. This naturally leads to the inference that there was some reason for planting yews in such a position, and the probability is, that it had some connection with some religious ceremony. At first it occurred to me that a funeral was the cause. The reason why the yew was "so universally planted in our Churchyards was, doubtless, from its being thought a symbol of immortality, the tree being so lasting and always green."† Evelyn also tells us that "garlands of *taxus* were usually worn at funerals; as Statius implies.

*Fugere meos Parnassia crines*

*Vellera, funestamque hederis irrepere taxum*

*Extimui, trepidamque (nefas) arescere laurum."*‡

A yew planted opposite the porch, through which a corpse was carried, would be in the place best adapted for mourners to obtain a branch.

Dr. Hunter, however, says that "the best reason why the yew was planted in Churchyards is, that branches of it were carried in procession on Palm Sunday instead of the palm;" and he cites from Caxton's Direction for keeping feasts, the following relating to Palm Sunday: "Wherefore Holy Church this day makyth solemn processyon, in mind of the processyon that Cryst made

\* Vol., iii., 142.

† I. Evelyn's *Silva*, 267, 5th Ed.

‡ Statius lib. v. 3, line 7. Expicedion in patrem.

this day. But for encheson\* that we have none olyve that bereth grene leaf, algate † therefore we take ewe instede of palm and olyve, and beren about in processyon, and so is thys day called Palm Sunday.” And Dr. Hunter adds “the yew trees in the Churchyards of East Kent are at this day called palms.” ‡ One of the great ceremonies of the Roman Catholic Church is the blessing and distribution of “Palms” on “Palm Sunday”—the last Sunday in Lent. In Ireland, the branches of the yew, which is called Palm by the peasantry, are always used for this purpose. § The same practice prevailed in England in Catholic times, and still remains in Catholic Churches and Chapels, and yew trees were often planted for this purpose near the porches of our old Churches. || Enough has been said to show that yews were planted opposite to the porches of Churches for some reason, and the natural inference is, that such yews are not older than the porches, but probably near the same age. Now Mr. Cox, in his extremely clear account of Darley Church,\*\* says that it appears to have undergone a thorough renovation about the end of the twelfth century, and he attributes the porch to that period, which would make it about 700 years old, and that would agree with the supposition that the yew may be of that age.

Mr. Cox says that Mr. Bowman’s theory, that the Darley yew is 2,500 years old was “based on actual sections taken from the trunks of different trees,” †† and I suppose this means from the rings in them. Nothing could be more likely to lead to error. The rings in a tree can only show the rate of growth of that particular tree, and all they can tend to prove as to any other tree is that it *may* perhaps have grown at a similar rate. But they have no tendency whatever to show that it did not increase faster. The rings in the head of the crutch that was exhibited, were so small in some parts that it was very difficult, if not impossible, to count them; and if the age of another fir were calculated by them, probably it would be made three times more than it really was. There is many a yew springing out of the rocks in the Peak, which doubtless would

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\* Cause. † However. ‡ Evelyn, ubi supra, note.  
 § *Notes and Queries*, 2nd Ser., Vol. v., 391. || *Ibid*, 147. \*\* Vol. ii., 154.  
 †† *Ibid* 171.

have rings hardly distinguishable one from another, but to compare them with the Darley yew would be absurd.

When I was at Darley, I was exceedingly indignant at seeing that a large piece, in the shape of a wedge, had been sawn out of a projecting root. I should have thought that no one possessed even of the most moderate knowledge of trees, could have been so ignorant as not to know that no trustworthy information could be obtained from such a root. The root is at least four feet from the centre of the tree, and must be very many, though it is impossible to say how many, years younger than the tree, and if all the rings in it could have been counted, they would not have shown the age of the tree. As the roots of a tree never increase in size equally with the bole of the tree, the annual rings in them always will be thinner than those in the bole, and any calculation founded upon their breadth would make the tree older than it is; and nothing would surprise me less than to find that a tree was made four or five times older than it was by such a calculation.

It cannot be doubted that the act was done "wilfully," that is, "intentionally;" and, I think, also "maliciously," that is, "intentionally and without any lawful justification or excuse." Now by *The Malicious Injuries Act*, 24 and 25 Vict. c. 97, s. 52, any person committing such an injury either "wilfully or maliciously," is liable to imprisonment, with or without hard labour, for any term not exceeding two months, or to a fine not exceeding five pounds, together with a reasonable compensation for the injury done, and it is to be hoped that, if any similar act should be committed, it may be adequately punished under this clause.

It is difficult appropriately to characterize such an act; even Pagan Romans would have held such an act sacrilegious: for they venerated magnificent and aged trees.

Qualis frugifero quercus sublimis in agro,  
 Exuvias veteres populi, sacrataque gestans  
 Dona ducum; nec jam validis radicibus hærens,  
 Pondere fixa suo est: nudosque per aera ramos  
 Effundens, trunco, non frondibus, efficit umbram.  
 At quamvis primo nutat casura sub Euro,  
 Sola tamen colitur.—*Lucan Ph. Lib. I.* 136.

Heartily did I rejoice to hear that a guard has been placed around the venerable yew. It is a very laudable act.

It must not be supposed that I put forward the Clysthydon yews as an example of the finest or fastest growing yews that exist. It is to be hoped that other yews may be discovered that may serve at least equally well for comparison. But it must be borne in mind that none that have grown less rapidly than the Clysthydon Yews can be of any use. In Guilsford Churchyard, Montgomeryshire, the age of a yew is known, which has grown four feet in girth in 100 years.\* If the growth of this yew were used as a test of the age of the oldest Clysthydon yew, it would make it about double the age it really is.

My knowledge of trees commenced at least 70 years ago. For my own amusement, and with my own hands, I have planted, pruned, cut, and fallen trees in all sorts of ways, as well as watched others doing so; and I have made use of the knowledge so obtained in marking the trees which were fittest to be cut down in thinning plantations, or for sale. My knowledge, therefore, is practical. I have always been a great admirer of trees, and the Darley yew has long excited an interest in my mind, not only by reason of its transcendant qualities, but otherwise, and nothing would induce me to depreciate it. But to my mind the excellence of a tree consists much more in its rapid and luxuriant growth than in its age, and therefore the faster a large tree is shown to have grown, the more magnificent it is as a tree. But I naturally feel that additional interest may be created by an appearance of age, which is hidden in the mists of antiquity.

It should be borne in mind that my calculations are based entirely upon the actual measurement of the girths and the known ages of the Clysthydon yews. These are the only grounds upon which any safe conclusion can be founded. Although I have adverted to other considerations, which may seem to show that the growth of the Clysthydon yews may not have been so rapid as that of the Darley yew, I have done so in order to prevent its being supposed that I think that the Clysthydon yews show that

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\* *Notes and Queries*, 5 Series, Vol. v., 376.

the Darley yew could not have grown faster than they have ; and in order to intimate that it may very possibly be that it has grown faster than they have.

I have many apologies to offer for the details in this paper, which I fear may be uninteresting to a great extent. My only object has been to present the matter, as far as I could, in a correct view ; and it seemed to be impossible to do so in any other manner than in that which I have adopted. I shall be very pleased if further information should be produced and greater light thrown upon the subject. I have thought it better to introduce the matter I have discovered since this paper was read in the manner I have done than to recast the whole. This renders the article not a little incongruous ; but in numerous instances it proves that the views, which were originally presented, have been fortified by facts which have subsequently come to light.

A description of the most remarkable oak I have ever known may be added as a note to this paper. In July, 1804, I began to reside at Ingleby Hill, and in the Grass Hill, which is a field on the right hand of the road to Knowl Hills, and nearest to the house, there was an oak of unknown age. It was not remarkable for its girth, which may have been five or six yards ; but it was completely hollow from the ground to the top of the bole, with a wide opening towards the west. There was a tradition that before the field was inclosed, now more than 100 years ago, a man had been chased by a bull, and had saved himself by getting into the hollow of this tree. In my earliest years I and other children used to get into the hollow. It is a property of the oak and some other trees for the bark gradually to extend itself round the edges of a hollow, or a place denuded of bark, and thus the breadth of any opening into the trunk is decreased ; and before I left the place in March, 1824, I had observed that this process had begun in this oak. In 1872, 48 years afterwards, when I revisited the place, I went to the tree to ascertain what had occurred in the interval, and found that the right hand side had increased very much in the line of the exterior of the bole, but the left side had turned inwards, and nearly reached the back

of the hollow. If it had followed a similar course to the other side, the opening would have been completely closed ; but, as it was, there was just room enough left to put an arm through the opening. During all the time I had lived at the place, the head of the oak had exhibited marks of great age ; and when I last saw it, no change was observable, excepting that a large bough had recently been broken off ; and a gentleman, who was born in 1748, informed me that he had never noticed any change in the tree. This instance shows that an oak tree may continue alive for an indefinite time after it has long passed its best, and may still go on making new wood in the bole. \*

A peculiarity of the oak is its tap root, which is large, and penetrates very deeply into the earth. It must strike any considerate mind that some essential benefit must accrue to the oak from such a root, which is not common to other trees ; but I am not aware that it has ever been considered whether the existence of this root may not be essential to the strength of its timber. About the year 1820 a part of Gostilee Wood, opposite Ingleby, was fallen ; on the first day six oaks were fallen, and four of them were shaken or cracked in the fall, which plainly showed that the wood was not so strong or tough as usual in oaks ; and the conclusion which the fallers and myself came to was that the defect was owing to the absence of tap roots, which had been caused by the trees having been transplanted. One of the four was some five yards in girth, and all of them apparently flourishing trees. The last time I was at Ingleby, a very large oak had been blown down in the orchard, and it had had no tap root. It was uprooted exactly in the same way as is so commonly the case with the Warwickshire elms. I never knew an oak with a tap root blown down, and Virgil evidently thought it impossible, even by the most violent storm.

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\* In the *Times* of Nov. 1, 1879, Mr. R. S. Baker, of Hargrave Rectory, North Hants., writes that from Queen Elizabeth's time downwards, a stone with the date of the planting oaks in the plantations at Althorpe has been continued, and that the 300 years' oaks are fine tall growing trees, with no appearance of age or decay about them.

Ac veluti annoso validam cum robore quercum  
 Alpini Boreæ, nunc hinc, nunc flatibus illinc  
 Eruere inter se certant; it stridor, et alitè  
 Consternunt terram concusso stipite frondes;  
 Ipsa hæret scopulis; et quantum vertice ad auras  
 Ætherias, tantum radice in tartara tendit.\*

Long experience has taught me to think that a tree will always flourish best if it grows from a seed sown where it is intended to stand. And if trees are transplanted, the younger they are at the time, the better they will grow in the long run. The Romans were clearly of this opinion, for some of them thought that a tree ought not to be less than two, nor more than three years old when transplanted, but others a full year old.† No doubt was entertained by them that the greatest care was to be taken not to injure the roots in removing them, and that as much of the soil in which they grew as adhered to the roots should be removed with them.‡ Above all the trees must be removed into similar or better soil, and not from warm and early situations into cold or late ones, or *vice versa*.§ And the south side of the plant was to be marked before removal, so that it might be set in the same position with reference to the points of the compass, and so the north side might not be split by being opposite to the south, or the south side starved by the north. ||

The extreme care taken by the Romans to place the plant in every respect in a similar position to that from which it had been removed, plainly shows that they considered that trees flourished

\* Virg. *Æn.* iv. 441., *Georg.* ii. 291. Pliny *Nat. Hist.*, L : xvi. c. 56. *Robora suas (radices) in profundum agunt. Si Virgilio, quidem, credimus esculus, quantum corpore eminent, tantum radice descendit.* So he doubted the depth to which the top root descended, but not the fact.

† *Arborem nec minorem bimâ, nec majorem trimâ transferri quidam præcipiunt: alii, quum annum impleat.* Plin. *Hist. Nat.* xvii. 16.

‡ *Radicum ejus magnam adhibendam curam, ut exemptas appareat, non evulsas, quis dubitet?—Ad hæc proderit quamplurimum terræ, in quâ vixerint, radicibus cohærerere.* *Ibid.*

§ *Ante omnia iu similem transferri terram, aut meliorem oportet, nec ex tepidis aut præcocius in frigidis aut serotinos situs, ut neque ex his in illos.* *Ibid.* Virg. *Georg.* II. 265.

|| *Non omisisset (Cato), si attineret, meridianum cæli partem signare in cortice, ut translata in iisdem et assuetis statueretur oris: ne Aquiloniæ meridianis oppositæ solibus finderentur, et algerent meridianæ Aquilonibus.* *Ibid.* Virg. *Geor.* II. 269.

best when they grew in the place where the seeds, from which they sprang, had been sown.

The monks of the olden time held the same opinion. In the Chartulary of an Abbey (in Berkshire, I think), I well remember reading an entry, which described the dibbling in of acorns in a wood of the Abbey.

I have recently heard of an instance where the seeds out of a cone of the *Wellingtonia Gigantea* were sown, and some of the plants given away, and these grew much less rapidly than the plants that were left to grow where the seeds had been sown.

A very intelligent gentleman last autumn exhibited at St. Leonard's a piece of the bark of one of those trees. It was twenty inches thick, and solid at the outside, but appeared to be fibrous within. He informed me that the annual rings were about an inch thick, and, if that were so, the diameter of the tree would increase about a foot in six years, which very much invalidates the statements as to the great age of these trees, which have frequently been made.



## Addenda to Mr. Greaves' Paper on Darley Yew.

BY RICHARD USSHER.

**I**N connection with the above valuable paper, it may be interesting to place on record, by means of this journal, the present dimensions of some other exceptionally fine yew trees in Derbyshire, chief among which is the one in Doveridge churchyard, mentioned by Mr. J. C. Cox in his Notes on that church. Its measurements, taken by Lord Waterpark in the year 1872, and published in the *Field*, were :

Height, 36 feet.

Circumference of branches, 212 feet

Greatest spread of branches from N. to S., 63 feet 4 inches.

Do. do. E. to W., 72 feet.

Girth of stem at the ground, 23 feet 6 inches.

Do. at 7 feet from the ground, 24 feet.

Smallest girth of stem, 20 feet.

Length of stem, 7 feet.

This yew tree is quite hollow all the way up, and about one-third of the stem completely gone, which will account for its girth appearing small. It is perfectly healthy, and has grown in the circumference of its branches, in the last 30 years, from 167 to 212 feet. Mr. Cox writes of this tree thus : " Overshadowing the churchyard cross is a most exceptionally fine yew tree of grand dimensions. The girth of the trunk is about 22 feet, and the spread of the branches measured outside the tips no less than 212 feet. The celebrated yew tree of Darley Dale churchyard is eleven feet wider in actual girth, and is doubtless far older, but in

the present reach of its branches and general gracefulness of its foliage, it cannot be compared with that of Doveridge." It is situated to the south of the chancel. Its branches are supported by props of timber, to permit of pedestrians passing beneath it.

In Mugginton churchyard, south of the porch, there is a very fine yew tree ; at four feet from the ground its stem measures 24 feet 6 inches. It, too, is quite hollow from the ground to some distance up, and does not appear to be in a flourishing state of health ; it has evidently seen its best days. There is another smaller yew in this churchyard, planted in 1726 ; the circumference of its branches is now 150 feet, and is rapidly increasing. In South Wingfield churchyard, and some distance from the church, in its north-east corner, stands a somewhat low but remarkable fine yew ; at four feet from the ground its stem measures 23 feet, but as it is situated on an abrupt declivity, it is somewhat difficult to measure its various other dimensions ; it is rather stunted in its growth, and has not a wide spread of foliage. South-east of the church, in Ashborne churchyard, is a good sized yew, fifteen feet in circumference at four feet from the ground ; it seems in good health, and is growing well. A correspondent, writing to the *Derby Mercury*, says of it, " It is perfectly hollow, and running up on one side there is a narrow opening, the widest part of which, near the ground, measures only ten inches. The branches and foliage present an unbroken and regular outline of good proportions, and the general appearance of the tree is luxuriant and flourishing. The opening in the trunk is too narrow to admit a full grown person into the spacious cavity within, but the interior of this venerable churchyard yew was formerly the frequent haunt of children until it was protected by the iron railing which now encircles it." A much larger, and older tree in appearance, than the present one, formerly existed at the west end of the church, but has now disappeared.

There is a large yew in Etwall churchyard ; at five feet from the ground, its stem diameter is 10 feet, and its branch 60 feet.

The yew tree in Sudbury churchyard measures, at the butt, 16 feet.

Four feet from ground, 13 feet 4 inches.

Five do. do. 11 feet 10 inches.

Circumference of branches, 213 feet 4 inches.

Height, 44 feet 6 inches.

There is a yew tree in Lord Vernon's grounds, Sudbury, whose measurements are:—

Butt at ground, 14 feet 5 inches.

Four feet from ground, 13 feet 3 inches.

Five do. do. 12 feet 3 inches.

Circumference of branches, 221 feet.

Height, 58 feet.

There are two finely grown yew trees in Osmaston-by-Derby churchyard. The one in the middle measures at four feet from the ground 8 feet round, with a branch diameter of 42 feet; the other, further west, measures 7 feet at the same height from the ground, with a branch diameter of 45 feet. Both of these trees are flourishing most luxuriantly. Tradition says they were planted in 1650.

Various reasons have been given for the existence of yew trees in churchyards, but the question has not yet been answered satisfactorily. It seems to me that the most natural and likely one is, that from its being always green, it was considered a fitting tree to plant where bodies were buried, as a symbol of the immortality of the soul. Evergreen trees from the very earliest ages were utilized as emblems of this thought. The Egyptians had an idea that the palm tree was immortal, and they represented the soul by a palm branch. In the infernal judgment of Serapis, taken from the copy of an Egyptian manuscript on papyrus, there is Anubis holding the scales, in one of which is a palm branch, and in the other something which is equivalent to the soul balanced against it.\* In the Poems of Ossian, translated by Macpherson, the Bard says—"Here rests their dust Cuthullin! these lonely yews sprung from their tombs, and shade them from the storm," thus showing that even among the Celts the yew was an accompaniment of burial grounds. The Greeks and Romans

\* See Pritchard's Egypt. Mythology, page 204, plate I.

always used cypress and yew signals to denote a house in mourning. Euripides, Suetonius, Virgil, and Ovid all mention this. What more likely than that the Romans carried this idea with them into England, and taught it to the Britons. As time went on, churches were built, and bodies were buried in close proximity to them. Yew trees, as representing the soul's immortality, would consequently be planted near them. Palm branches would be wanted to carry in procession on Palm Sunday, but there being none, the yew tree was close to the church, would answer the purpose very well, and was used as such. The reason assigned for yew trees appearing in churchyards, "that they provided archers with bows," is, I think, quite erroneous. English yew was the worst of all yew for this purpose. A statute of Elizabeth says a foreign yew bow was to cost 6s. 8d.; second sort, 3s. 4d.; coarser sort, 2s.; English yews, 2s. There is no statute or proclamation known in which it is ordered to plant yew trees in churchyards; and if this was required to be done, there certainly would be. Why churchyards, instead of plantations, should have been used for yew cultivation is not easy to understand—probability all points the other way. Giraldus Cambrensis, who visited Ireland in 1184, found yew trees growing there in churchyards. To this day yew is used there instead of palms on Palm Sunday, and called palm. Yew trees in East Kent are also still called palms. The cypress represents in Asia what the yew does in Europe. All Mahommedan cemeteries are covered with the former. The ancient idea of the soul's immortality being represented by an evergreen tree is symbolized still in Asia by the cypress, and in Europe by the yew.

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## I.—PEGGE OF SHIRLEY.

JOHN PEGGE, of Shirley, 1508: Will dated 1 Aug., 1533, proved at = Isabel . . . .  
Lichfield (1540). Buried in the chancel at Shirley.

<p>1   Ralph Pegge, of Shirley, Yeoman, s. r. d. e. in the chancel. Will dated 18 June, 1528, proved 31 May, 1529. [Consists of Lichfield.]</p>	<p>2   Thomas Pegge, of = Ellen . . . . s. r. d. e. n. Died 1558. (See No. V.)</p>	<p>3   Richard of Shirley = Will proved 14 Dec., 1530. (See No. IV.)</p>	<p>4   Nicholas Pegge, = of Swadlowate, Died 1570. (See No. V.)</p>
			<p>5   Edward Pegge, of = Mauds Shirley. Will dated 6 Mar., 18 Oct., 1584, proved 8 Apr., 1589. Bur. at Shirley.</p>

<p>1   Christopher Pegge, gent., of Yaldersley, living in 1616.</p>	<p>2   Edward Pegge, of Shirley, Yeoman. Will dated 29 Mar., 1604, proved 25 Sep., 1606.</p>	<p>3   Humphry Pegge, of Osmaston = 1606. A (See No. II.)</p>	<p>1   Robert. 6 s. r. n. had a dau. mar. to (German) Buxton.</p>
			<p>2   Christopher. had a dau. mar. to (John) Bentley.</p>

<p>1   Ralph Pegge, of = Blanche Barton Ulloxeter, Co. mar. at Ashburne, 2 Aug., 1605. sold the Rectory, Church, and tythes, &amp;c., of Shirley to his brother Humphry, in 1647.</p>	<p>2   Humphry Pegge, of Shirley = Margery . . . . Yeoman, settles land, &amp;c., on his son Edward, in 1648.</p>	<p>3   Thomas. Bur at Shirley, 7 Nov., 1670.</p>	<p>1   Robert. 7 Nicholas. 8 Edmond.</p>
			<p>4   Francis. Elizabeth.</p>

Edward Pegge, of Shirley, gent. Bur. there 5 Apr., 1686. = Lettice.  
Will dated 1 Apr., and proved at Lichfield, 19 Apr., 1686. Bur. at Shirley, 16 July, 1687.

<p>1   Humphry Pegge, of Shirley, gent. = Prudence, dan. of Nathaniel Bate, of Little Chester, Esq. Bap. at Died intestate, bur. there 1 June, 1721. St. Alkmund's, Derby, 26 Feb., 1659; bur. at Shirley, 3 Oct., 1739. Will dated 19 Aug., 1730. (See Miscellaneous Gen. et Her., vol. II., New Series, 490, for pedigree of Bate.)</p>	<p>2   Hannah, bap. at Shirley, 16 Nov.; bur. there 19 Nov., 1665.</p>
	<p>3   Anne, bap. at Shirley, 25 Aug., 1669; bur. 20 Aug., 1671.</p>

<p>1   Edward Pegge, bap. at Shirley, 6 June, 1686, bur. there 2 June, 1687.</p>	<p>2   Humphry Pegge, of Hollington, aged = Elizabeth dan. of . . . . about 14 in 1710; bur. at Shirley, 2 March, 1726. Will dated 29 Feb., proved 17 March, 1726.</p>	<p>3   Rev. Nathaniel Pegge, M.A., Fellow of Catharine Hall, Cambridge, and 52 yrs. vicar of P. Langton, co. Leic. died 23 Nov., 1782, aged 85 years. Bur. at P.</p>
	<p>1   Lettice, bap. 3 Feb., 1681; mar. to Christopher Pegge, of P. chief, Esq. =</p>	<p>2   Prudence, bap. at Shirley, 2 Apr., 1684; mar. to Wm. Storer, jun. =</p>

Edward Pegge, bap. at Shirley, 1 Jan., 1721. Died without issue.

Scethat branch.

1st wife Christopher. Margaret, mar. to George Buxton, of Bradbourn.

r. at Osmaston, Richard Squire.

- |   |                       |  |   |  |
|---|-----------------------|--|---|--|
| 1. George, bap. 28 Dec., Bur. 5 Feb., 1634.     | Hur of year ther 1635 | 1 Dorothy, bap. 2 June. 1633. Bur. 18 Apr. 1680. | 2 Jane, bap. 2 Aug., 1640. Mar. 28 Mar., 1657, to Thos. Knipton, of O., gent. His 2nd wife. | 3 Elizabeth. Bap. Sep., 1645. Mar. 25 Dec., 1667, to Robert Wharton, of co. Staff. |
| 4. Edward, bap. Nov., 1624. Bur. 29 Apr., 1660. | 7 Se Will A           |  |   |  |

..... a dau. & O., to Wm. Brown Nether Th ton. Edward Pegge. Bap. at O., 24 Feb., 1696.

1 Charles Mary, bap. at O., co. Derby 16 Mar., 1698. Living 1714.

- |  |   |   |   |  |
|--|---|---|---|--|
| Humphry Pegge, = Mary of Osmaston. heir Bur. there, 4 Aug., 1673. Died Intestate, and was bur. there, 7 Aug., 1711. S.P. | Mary Bap. Dec. Bur. Eliz. 12 of .. Hash O., 8 | 4 Millicent. Bap. at O., 8 Nov., 1668. Bur. there, 10 June, 1691. | 5 Mary. Bap. 3 Jan., 1670. Mar. at O., 13 Ap., 1703, to Edward Buxton, of Wirksworth. | 6 Sarah. Bap. 8 Aug. Bur. 11 Aug., 1675. |
|--|---|---|---|--|

Lydia, married to William Ward, of Killamarsh, and died 1765.

1. Martha, 4th dau. of He. Died of Spital, near Ches in 1736. Chesterfield, 12 Feb., 1767. Bur. at Ka.

Anna-Katherine, born 1735. Mar. 18 Dec., 1769, to the Rev. John Bourne, M.A., Rector of Sutton, and Vicar of South Wingfield, co. Derby. (Who died 13 June, 1806, aged 76.) She died 3 Jan., 1816, aged 80.

Sir Chris Regius B Born in Knighted Ag

## II.—PEGGE, OF OSMASTON.

**HUMPHRY PEGGE, of Osmaston, = MARGERY, dau. of ..... Hard,**  
 living Sept. 1606. (3rd son of Ralph.) of Osmaston.

1st wife. Anne-George Pegge, of Osmaston, yeoman. = Dorothy .....  
 Bur there, 14 Jan. 1625. Will dated  
 19 Dec. 1625, prov'd at Lichfield, 2nd wife survived  
 15 April 1613. her husband.

Edward Pegge, of Ashburne, gent., et. 77, 11 Aug. 1662.  
 (Ancestor of Pegge of Beauchief, whom see.)

Christopher. Margaret, mar. to George Baxton, of Bradbourne.

(No. III.) A

George Pegge, bur. at Osmaston, 5 Sep., 1697. Humphry Pegge, of Osmaston. = Katherine, dau. of ..... Riddiard,  
 Bur. there, 29 June, 1659. Bur. at Osmaston, 17 Sep., 1687. Elizabeth, mar. at Osmaston, 9 Jan., 1632, to Richard Squire.

George, bap. 28 Dec. 1641	Humphry Pegge, = Millicent, dan. of Ralph Bur- ton, of Osmaston. Bap. 18 Dec. 1625. Bur. there, 7 Sep., 1678. Will dated 16 Aug., 1683.	John Hard, 2nd husband. Mar. at O., Feb. 1637. Bur. there, 6 July, 1662.	3 Samuel Pegge, = Sarah, dan. of of Duffield cher, of Plot. Bur. 22 Aug. 1674. Will proved 27 Mar., 1718.	1. Mary, dan. = George Pegge, of York-shire. Bur. at O., 12 Oct., 1694.	2. Elizabeth, dan. of York-shire. Bur. at O., 23 Jan. 1655.	1 Dorothy, bap. 28 Dec. 1641. Bur. S. Apr. 1681.	2 Jane, bap. 28 Dec. 1641. Bur. at O., post. His 2nd wife.	3 Elizabeth, bap. 28 Dec. 1641. Bur. at O., post. His 2nd wife.
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a dan. Mar. Win. Brooks, of Nether Thurlvas-ton.	1 Edward Pegge, bap. at Osmaston, 13 Aug. 1663. Bur. there, 29 Oct., 1698.	2 George Pegge, bap. at = Elizabeth Canney. Osmaston, 16 Oct. 1673. Living 1714.	4 John, bap. at O., 12 Aug. 1679. Living 1714.	3 Samuel, bap. at O., 24 Jan. 1676. Bur. there, 26 Apr. 1678.	Edward Pegge, Bap. at O., 24 Feb., 1696.
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1 Charles Pegge, of West Hallam, = Anne Wetton, of Heanor, co. Derby. Bap. at O., 16 Apr., 1696. Mar. at Ashburne, 29 Aug., 1716.	2 George Pegge, bap. at O., 20 July, 1700.	3 Edward Pegge, bap. at O., 10 May, 1707.	Mary, bap. at O., 16 Mar. 1698. Living 1714.
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Humphry Pegge, = Mary, dan. and co. of George Bur- ton, of Derby. Bap. at O., 16 Apr., 1696. Bur. at O., 31 July, 1712. S.P.	Samuel. Bap. 6 Aug., and bur 11 Mar., 1676.	1. Gertrude, dan. of Francis-Stevenson, of Unston, by his wife, Gertrude, dau. of Edw. Pegge, Esq. Died 1709.	= 2. Elizabeth, dan. of Thomas Mil- ling, of Chester- field. Bur. at Osmaston, 15 Dec. 1677. Died 1715. Bur. at Chester- field.	1 Elizabeth. Bap. at O., 11 Dec., 1696. Mar. to Joseph Jackson. Died 1730.	2 Katherine. Bap. at O., 26 June, 1696. Mar. to Joseph Jackson. Died 1722.	3 Anne, Bap. 10 Oct., 1696. Mar. to Joseph Jackson. Died 1698.	4 Millicent, Bap. at O., 8 Nov. 1698. Mar. to Joseph Jackson. Died 1691.	5 Mary. Bap. 3 Feb., 1679. Mar. at O., 15 Apr. 1705. Bur. at Osmaston, 11 May, 1706.	6 Sarah. Bap. 8 Aug., 1680. Mar. at O., 11 Aug., 1706.
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Christopher Pegge. Born in 1703. Died the same year.	The Rev. Samuel Pegge, LL.D., Rector of = Anne, dan., and at length heiress of Benjamin Whittington, co. Derby, etc. Born 5 Nov., 1704. Died 14 Feb. 1796. Aged 91 years. Bur. at Whittington.	Lydia, married to William Ward, of Killmarsh, and died 1765.
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1 Martha, 4th d.n. of Henry Bourne, M.D. of Sp. H. near Chesham. Mar. at Chesham, 12 Feb., 1759. Died 129 June, 1767. Bur. at Wotton.	Samuel Pegge, Esq., F.S.A., Barrister-at-Law, of the Inner Temple, and one of the Esquires of the Household. Born 21 Feb., 1733. Died 22 May, 1800. Aged 67. Bur. at Kensington.	2 Goodeth, dau. of Robert Bell, of Bossall, York. Esq., and grand daughter of Robert Bell, Esq. Goodeth Pegge, of Bossall. Mar. 1 May, 1773. Died 23 Oct., 1847. Aged 82.	Christopher, died in 1751 or 1752. Bur. at Godsham.	Anne Katharine, born 1755. Mar. 18 Dec. 1759. Died 1800. Mar. to Sarah W. died at Derby. (Who died 13 June, 1806, aged 76.) She died 3 Jan., 1816, aged 80.
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Sir Christopher Pegge, Knt., M.D., F.R.S., Regius Professor of Physic, at Oxford. Born in Cary Street, 16 Sep., 1764. Knighted 29 June, 1799. Died 3 Aug., 1822. Aged 57. Bur. at Ewelme.	Amey, eldest dau. of Kenton Couse, of Whitehall, Westminster, Esq. Mar. 29 March, 1791. Died at Bath, 18 Apr., 1836. Aged 82.	Charlotte-Anne. Born 27 Dec., 1761. Died unmarried, 17 March, 1793.
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Mary Pegge, dau. and heir. = The Rev. Richard Moore Boulton, Rector of Barnwell, co. Northampton. Born 1794. Second son of Joseph Boulton, of Springfield, co. Warwick, Esq.  
 Born 26 Dec., 1791. Mar. in 1816.







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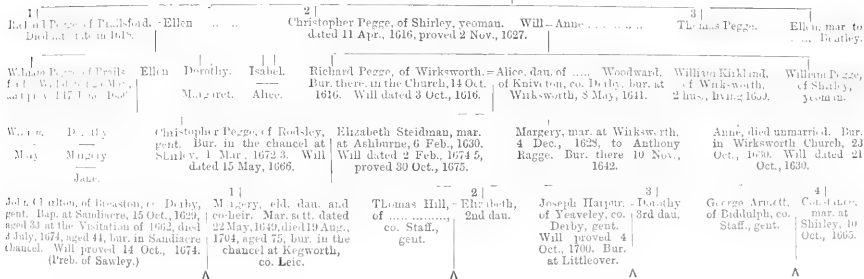
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IV.—PEGGE, OF SHIRLEY, BRAILSFORD, WIRKSWORTH, AND RODSLEY.

RICHARD PEGGE, of Shirley. Will dated 14 May, = Isabel .....  
 31 Eliz., proved 14 Dec. 1596. [Consistory Court Will proved 28 June, 1592.  
 of Lichfield.] Bur. in Shirley Church.





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V.—PEGGE, OF BARROW, YEAVELEY, SWADLINCOTE, ETC.

Thomas Pegge, of Synfen, in the parish of Barrow-upon-Trent. Will dated 29 Oct., proved 2 Dec., 1558. Bur. in Barrow church. = Joan ..... (1st husband). Will proved 2 Oct., 1559.

Randle Pegge, of Barrow, died 1615, bur. there in the church. Will proved 6 Nov., 1615. = Isabel.

Margery. = Nicholas Pegge, of Yeaveley, in the parish of Shirley, yeoman. Will dated 1 Mar. 9 June, 1590. 1589, proved 15 Dec., 1587. Bur. at Shirley.

James Pegge, of Mackworth. Died 1631. Edward. Thomas.

1 | John Pegge, of Parwich, co. Derby. = Thomasine, dau. of Will dated 29 Jan., 1616, proved 10 Nov., 1617. William Rudge, of Parwich.

2 | Edward.  
3 | Nicholas.

Margaret, mar. to John Smythe, of the Hall end, co. Warwick.

Joyce, mar. to Richard Sheppard, of Bagthorpe, co. Notts.

Arnet, mar. to ..... Wright.

Enume, mar. to ..... Morley.

John Pegge, of Shirley, Will = ..... dated 24 Dec., 1626, proved 24 May, 1641.

1 | Susan.

2 | Isabel.

3 | Maude.

A dau. mar. to William Farworth.

A dau. mar. to John Wallis.

John Pegge.

Ellen, mar. to Ralph Smith.

NICHOLAS PEGGE, of Swadlincote, in the parish of Gresley. = Margaret. Died Aug., 1570. Will proved 27 April, 1571.

Thomas Pegge, of Swadlincote. = ..... Will proved 20 Apr., 1602.

Robert Pegge, of Gresley. = Elizabeth. Will dated 12 May, 1603, proved 11 Feb., 1606. Will proved 6 Apr., 1609.

John Pegge, of Gresley. = Elizabeth. Will proved 4 July, 1602.

Richard Pegge.\*

Anne. = Elizabeth. Mary.

John Pegge.

Thomas Pegge.

Margery.

George Pegge.

Peter Pegge.

Frauncs.

\* Samuel Barkeston, of Nottingham (who died circa 1666), married Ellen, dau. of Richard Pegge, of Swadlincote

## Some Account of the Family of Pegge, of Shirley, Osmaston, Ashburne and Beauchief Abbey, in the County of Derby.

BY THOMAS W. CHARLTON.



THE family of Pegge appears to have been settled at Shirley as early as the reign of Henry VII. The name of John Pegge occurs as a witness to the Will of one William Pope, of that place, dated 7th October, 1508. Some branches existed in the immediate neighbourhood, in the middle of the sixteenth century, which cannot

be precisely connected. Sir Robert Pegge, vicar of Cosby, in Leicestershire, by his Will, dated 10th April, 1530, gives "to o<sup>r</sup> lady of heveley (Yeaveley) in darbyshire xx<sup>s</sup>." He also mentions his "kinsman S<sup>r</sup> Thomas Peg, his kinsman Nicholas Peg, and Isabel Peg, and appoints S<sup>r</sup> Robert Peg, priest, his executor." Dugdale's Visitation of Derbyshire in 1662, begins the pedigree with Ralph Pegge, of Shirley, whose three sons were—1, Christopher, of Yeldersley; 2, Edward, of Shirley; 3, Humphry, of Osmaston, ancestors of different branches. The descendants of the two former are not recorded in the Visitation, but only those of Edward Pegge, of Ashburne, second son of Humphry, of Osmaston. Edward Pegge, son of the last named Edward, having married the heiress of William Strelley, of Beauchief Abbey, Esq., acquired the same in right of his wife, and served the office of High Sheriff in

1664. Ralph Pegge states in his Will, dated 1598, that he has already conveyed his lands and tenements in Shirley to his son, Edward, and bequeaths the same to him and his heirs. His descendant, the Rev. Nathaniel Pegge, died in 1782, leaving his Shirley estate to his relative, Peter Pegge, of Beauchief, Esq., his next heir, who assumed the name of Burnell, in 1784, on being declared one of the heirs of D'Arcy Burnell, of Winkburn, in Nottinghamshire, Esq., and, dying without issue in 1836, left his estates to his nephew, Broughton Benjamin Steade, Esq., who then assumed, by royal license, the surnames and arms of Pegge-Burnell.

The Yeldersley line, descended from Christopher Pegge, eldest son of Ralph, continued till the death of William Pegge in 1768, whose monument in the chancel, at Shirley, states that he was the last of that branch of the family.\*

From Humphry Pegge, youngest son of Ralph, derived the Pegges of Osmaston, near Ashburne, whose last male representative, Sir Christopher Pegge, Knt., M.D., died in 1822, leaving an only daughter. He was grandson of the Rev. Samuel Pegge, rector of Whittington, the well-known antiquary, an account of whom may be found in the *Gentleman's Magazine* for the year 1796, written by his son, Samuel Pegge, Esq., F.S.A., also an author of considerable repute.

The arms borne by the different branches of this family are *argent*, a chevron between three piles *sable*. They appear upon the seal of Edward Pegge, of Beauchief, in 1666, quarterly with paly of six (*argent* and *azure*) for Strelley. Also upon seals appended to the Wills of Edward Pegge, of Shirley, in 1686, and Elizabeth, widow of Christopher Pegge, of Rodsley, in 1674; upon monuments, etc., at Beauchief Abbey, and upon the Almshouses founded by Christopher Pegge at Ashburne. The Chalice in the Church of Shirley also bears a shield with this coat, and the following inscription underneath it:—"Ex dono Margeriæ Pegge in usum Ecclesiæ de Shireley Anno Dom 1670." At the Herald's Visitations these arms were not proved, but they were afterwards

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\* A pedigree of this branch will be given in a future volume.



registered at the College of Arms, with the following crest:—the sun rising in splendour, the rays alternately, *or*, *argent*, and *sable*. Over the monument to the Rev. Samuel Pegge, in Whittington Church, were the arms of Pegge, quarterly with *gules*, on a bend *argent*, three leopard's faces *vert*, for Stevenson of Unstone; impaling *azure*, three escallops in pale *or*, between two flaunches *ermine*, for Clarke.

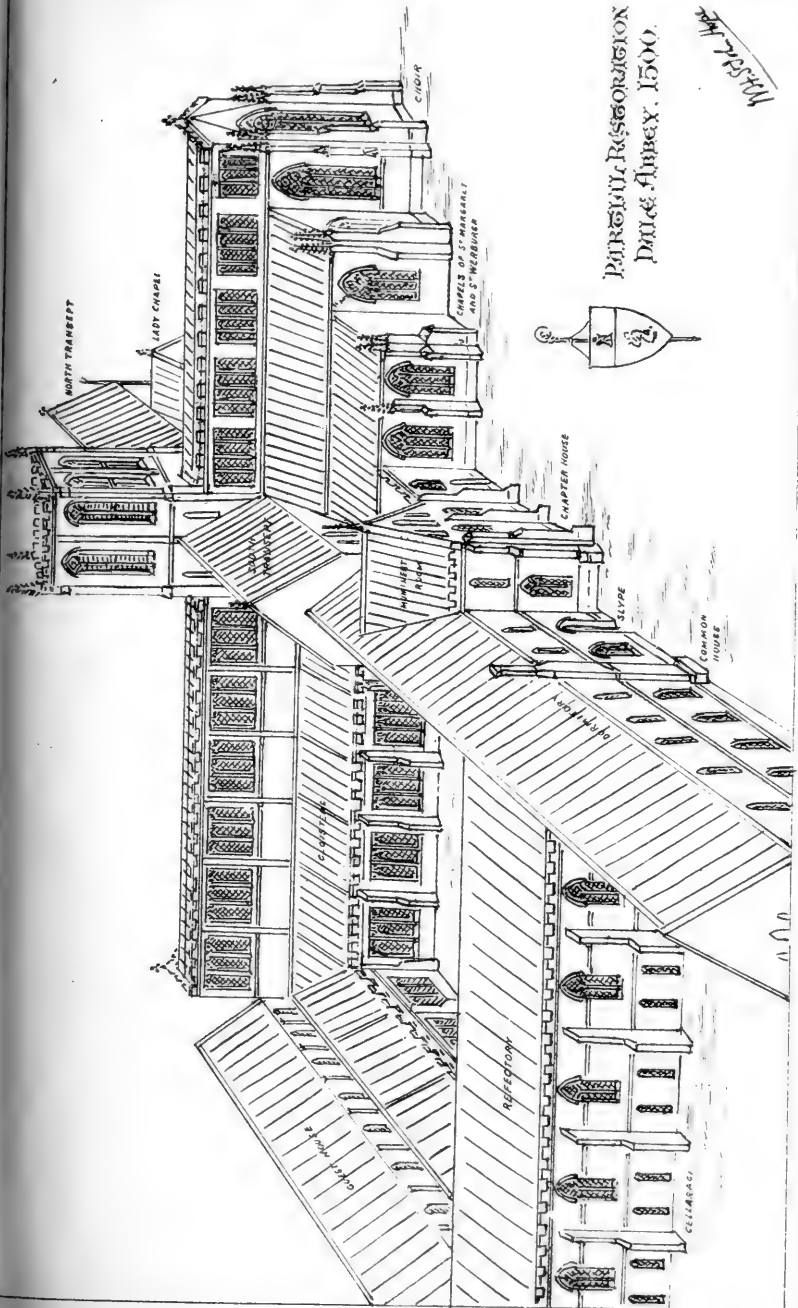
The subjoined 'pedigrees have been compiled from the following sources:—Dugdale's Visitation of Derbyshire in 1662; and Howard MS., fo. 81 (Coll. of Arms); Add. MSS. 6668, fo. 210, being some pedigrees written about 1710, in the collections of Adam Wolley, in the British Museum; Wills chiefly in the Consistory Court at Lichfield; the Parish Registers of Shirley, Ashburne, Osmaston, &c.; Monumental Inscriptions, Deeds, and Family Papers; Glover's History of Derbyshire; and various other printed works of authority.

## On the Excavations on the Site of Dale Abbey, Derbyshire.

BY W. H. ST. JOHN HOPE.

**T**HESE most interesting excavations were resumed on July 2nd, 1879, and brought to a conclusion during the first week of the ensuing month. The work done comprised the clearing the site of the nave and its aisle,—at least, as much as was included within the ground rented by the Society—the following up of the western wall of the Transepts, and parts of the Common House and Cloisters. The slype and western portion of the Chapter House had been cleared during the spring by the man in charge, under proper superintendence. The discoveries include portions of the tile paving of the cloister alley, at two different levels; a drain and fire-place in the Common House; the two processional doors into the nave; a very considerable portion of the nave pavement *in situ*; and numerous finely-carved and moulded stones.

The ground plan is now complete, except on the south and west sides, where gardens prevented more than trial holes being dug, and even this could not be done on the west side, owing to the unwillingness of the tenant to allow it. As it is, the plan of Dale Abbey is one of the most remarkable in England, and the Society is to be congratulated on having made so valuable an addition to our knowledge of monastic arrangement. From documentary and other evidence which has come to light since last year, we are enabled to give a more accurate apportionment of the various buildings. First as to the Church; the six altars mentioned in the



PRIOR'S RESIDENCE  
DULCE ABBEY. 1500.

M. S. 1. 1. 1. 1. 1.

NORTH TRANSEPT

LADY CHAPEL

CHOIR

CHAPEL OF ST. MARGARET  
AND ST. WENBURG

CHAPTER HOUSE

DORMITORY

KITCHEN

COMMON  
HOUSE

CLOISTER

CELLARAGE

REFECTORY

CELLARAGE



Inventory were (as we have ascertained from documentary evidence) the High Altar and those dedicated to the Blessed Virgin Mary, Our Lady of Pity, Holy Rood, S. Margaret, and S. Werburgh. Of these, the High Altar and two others remain, and the position of two others is marked by the stone foundations of the screens, or parcloes, which enclosed them. There is no doubt now that the large north chapel was the Lady Chapel, and the small one near it that of our Lady of Pity. The Rood Altar stood in the South Transept. Originally, it would appear that the whole church was of early English date, also the Chapter House and Common House—as may be seen from the position of the various early English bases, as well as from the plinth which remains on the north of the choir, and on the Chapter House and Common House. The North Transept and Lady Chapel are also, perhaps, part of the original design, but the South Transept followed the normal arrangement of having an eastern aisle divided into two chapels. This aisle was afterwards extended eastward to form the two south chapels, respectively dedicated to S. Margaret and S. Werburgh. The step of a north door remains in the North Transept. The South Transept had two doors—one on the west into the cloisters, a feature common to many Premonstratensian houses—and another on the south into the Sacristy. Of the nave and its aisle, almost all the foundations have been removed, but three of the bases of the arcade exist. One of the most valuable discoveries is a large portion of the nave pavement, with the tiles disposed in bands for the arrangement of processions. At Fountains, York, and Chichester, circular stones, and at Canterbury lines cut in the pavement, served the same purpose; but the tile bands at Dale are unique. In the centre of this pavement had once lain a sepulchral slab; but this no longer exists, and the vault beneath had been rifled. One side of this grave was formed of a large piece of window-cill with a bold roll moulding, and its western end was filled with many specimens, more or less perfect, of the fine large green tiles, with Knights tilting.

As regards the cloister, excavations proved that the alleys were 10 feet in width, and the whole quadrangle 85 feet 6 inches

square. The garth was enclosed by a wall pierced with windows, whose foundations were 5 feet thick. From the Visitation Book\* of Bishop Redman, Visitor-General of the Premonstratensian Order, 1475-1501, we learn that this cloister was "newly begun" in 1478, and "almost built" in 1482. Whether the Sacristy had an entrance from the cloister, cannot be ascertained, the whole of its western wall having been removed.

Of the Chapter House and its fine series of monuments, we have much to say. The remarkable effigy of a Canon is still a *crux*. Mr. Bloxam, after a personal inspection, pronouncing it to represent an Abbot, and the Rev. F. M. Geudens, of Crowle, Doncaster, who is himself a Canon Regular of the Premonstratensian Order, suggesting it is the figure of a Cantor, with a Service Book. My own investigations have, however, led me to adopt still another theory. I will first state my objections to the other three: (*a*) the figure is not a Lector,† as no such personage would be found in a conventual establishment, though, if in a parish church, the effigy would doubtless represent one. In this view, Mr. Bloxam concurs. (*b*) The figure can scarcely be a Cantor, as that officer was not of sufficient importance to be commemorated by an effigy in the Chapter House. (*c*) If an Abbot, where is his pastoral staff? For, although the Premonstratensians avoided the use of episcopal insignia, yet the pastoral staff was as much abbatial as episcopal, and many of the seals of abbeys, of the same order as Dale, bear the figure of an Abbot, holding a book in the left hand, and pastoral staff in the right, *e.g.*, Coverham, Newhouse, Alnwick, Torre, etc., and the pastoral staff occurs on slabs at Dale, Welbeck, Blanchland, and other Premonstratensian houses. It is quite certain, too, that our effigy never had a staff which is now broken away.

From a comparison with seals and other representations, I have come to the conclusion that we have here the effigy of a *Prior*. There were two classes of Priors,—Claustral and Conventual. The

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\* Bodleian Library, Oxford. Ashmole MSS. 1519.

† The *Lector*, who read during dinner, was appointed weekly, and was not an officer of a monastery.

latter ruled over a *Priory*, as Repton, Bridlington, Bolton, etc., and were entitled to bear the pastoral staff, *vide* the figure of a Prior of Bridlington in painted glass at Morley Church. The Claustral Priors, on the other hand, were subject to an Abbot, and did not bear a pastoral staff. On their seals they are represented holding a book only, *vide* those of Henry, Prior of S. Augustine's, Canterbury; of John Fossor, and Richard, Priors of Durham; of Norwich Cathedral Priory; and of John, Prior of Lewes.\* In each instance we have a Prior holding a book on his breast with *both* hands. I therefore submit that this effigy represents a Premonstratensian Prior in the white cassock and rochet—the habit of the Order.

As the figure apparently covered a vault, and had been maliciously displaced by some person during one night, it was resolved to take the opportunity to examine the grave for any evidence as to whom the memorial was laid down. The squared stones beneath the figure were merely a bed whereon to rest it, and did not form a vault as was thought. After digging down about three feet, and removing several large rough slabs, a bed of clay was reached which covered a *wooden* coffin. This was of oak, and quite sound and perfect; the only injury being that the lid had given way down the centre groove, owing to the superincumbent weight. On removing the lid, appeared the larger bones and skull of a man of small stature: the lesser ones had decayed. No relics, whatever, were buried with the body, but beneath it was a quantity of *leaves*, still green and pliant, although the interment took place over 500 years ago!! They much resembled those of the Common Privet in size and shape, but were so much mixed up with mud and clay, that but a few were preserved as specimens. Is any other instance known in which leaves were placed, at that date, under a body before burial? The perfect condition of the coffin enabled the following measurements to be taken: length, 5 ft. 9 ins.; breadth, at head, 1 ft. 8 ins.; at foot, 1 ft. 2 in.; depth 11½ ins. The boards of which it was made were 1 inch thick, and the bottom and lid were each formed of two pieces tongued and grooved down the middle. Having

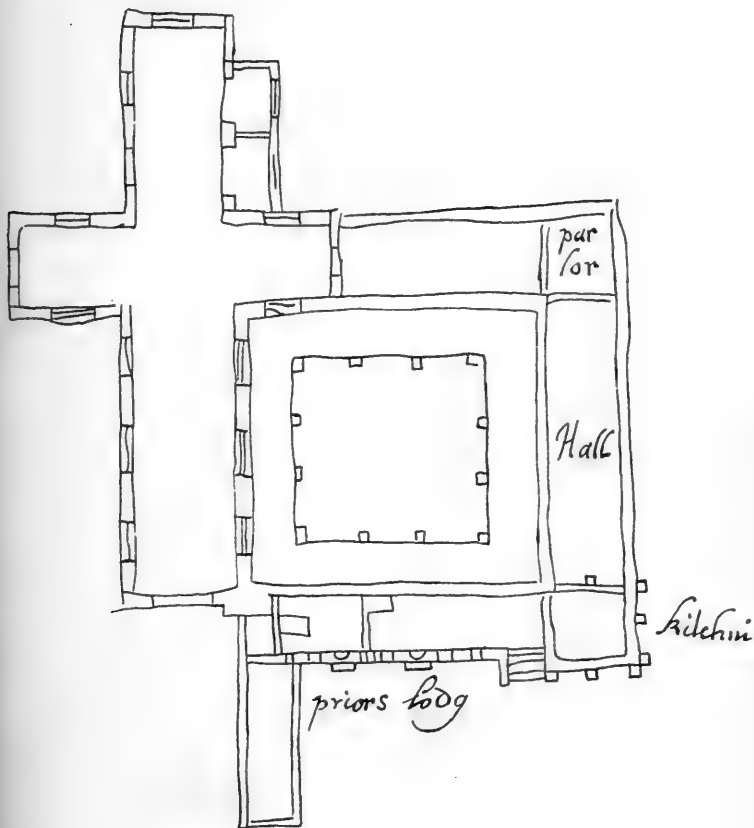
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\* All the Cluniac Priors were subject to the Abbot of Clugni.

satisfied ourselves that nothing more was to be learnt, the lid was replaced, and the grave reverently filled up. In digging down it was ascertained that the slab of a Knight, which lay by the effigy, covered a skeleton, but without a coffin.

Next, as to the double marble slab in the centre of the Chapter House, which was suggested to commemorate a married couple. The Rev. E. Cutts, in his "Sepulchral Slabs and Crosses," p. 22, says of double coffin stones, that "they are generally placed over two successive abbats," and, as Abbots William de Horsley and Roger de Kirketon died in 1353 and 1356 respectively, this slab, doubtless, is their memorial. To ascertain whether it covered two graves, it was removed, and the ground beneath excavated, with this result: A little to the south was a much decayed wooden coffin, containing the remains of a skeleton, but not sufficiently preserved to enable an anatomist to determine the sex. North of this was a perfect stone coffin, without a lid or covering, also containing a skeleton. Nothing could be gathered in either case to throw light upon the subject, and the graves were therefore carefully filled up, and the slab replaced precisely in its original position. The stone coffin was 2 ins. thick, and measured 6 ft.  $1\frac{1}{2}$  ins. long within,  $10\frac{1}{2}$  ins. deep,  $20\frac{1}{2}$  ins. in width at the head, and  $10\frac{1}{2}$  ins. at the feet. The upper end was hollowed out in the usual manner for the head. To the north of the slab is another interment, also in a wooden coffin, the oak of which is still quite sound. No measurements were taken of this. The large double slab, at the south-west angle, has not been moved: a hole, dug beneath the end, disclosed the bones of a skeleton beneath the dexter half only. As they were not further examined, the question of the sex of the person, denoted by the shears, could not be ascertained. The removal of the earth from the west end of the Chapter House, shewed that the doorway had a double portal, and closely resembled the doorway into the Chapter House of Lichfield Cathedral. Over the Sacristy, Slype, Common House, and two western bays of the Chapter House, was the Dormitory, from which the Canons descended to say the night offices by a stone staircase into the South Transept, as at Torre, Bristol, Hexham,





The ground plan of Dale abby  
 Derbysh; 23 Sep. 1730.

*W. H. St. John Hope*



and all Cistercian Houses. The space above the eastern bay of the Chapter House was probably occupied, as at Easby, by the Muniment Room, which may account for the lower level of the pier beneath. The Slype had a door at each end, and, perhaps, served as the Parlour. From it a small door opened into the Common House, which was furnished with a large fireplace on the east side, where the Canons warmed themselves in winter, this being the only fire they were allowed. A window by the side of the fireplace has a well preserved drain in the cill, with a stone pipe running through the wall. This room was undoubtedly vaulted. On the exterior of the Common House is a very bold and well-preserved early English base-molding, carried most effectively round the projecting chimney. The octagonal top of the chimney itself was found when clearing away the earth. Nearly the whole of this apartment is beneath a garden which could not be disturbed without much expense; consequently, its limit southwards is uncertain. From near its south end two parallel walls, 3 feet apart, extend eastward, which doubtless formed part of the Gong or Garderobe. Of the Refectory, a portion of the north wall is standing, now forming part of a cow-house. On it may be traced the curve of one bay of the vaulting of the Cellarage, which Stukeley says was beneath it. The discovery of a fragment of the foundations on the south enables us to fix the width at 25 feet. On the south-west of the site of the Refectory is a large and singular mass of masonry, now attached to a cottage. It diminishes by several stages upwards, and has on its eastern face a door, or recess, with a stone vault inside. This block may have been part of the kitchen; but as no further examination can be made without pulling about the dwelling-house, we must be content to leave the question as it is. South of this part of the Abbey, and on the opposite side of the present road, I am told, remain foundations, perhaps of the buildings in the Base Court, which may have been here situated. The whole of the western side of the cloister is still unexplored, for reasons already stated. From Dr. Stukeley's plan, it is evident that this part was standing in 1730, as he is

careful to shew the position of the windows—early English lancets, possibly—and steps. The upper story of this range of buildings would contain the Guest House and Prior's Lodging.

The Gatehouse, which was greatly dilapidated in 1730, stood about 150 yards north-west of the Abbey Church. A vaulted apartment, locally known as the "Gaol," is all that is now left.

The site of the Abbey has now been handed over again to Earl Stanhope, the Lord of the Manor, who intends to preserve it as opened out by the Society, and erect a building to serve as a museum of the curiosities discovered. The whole area was drained and levelled before our tenancy expired, and a little watchfulness and care will tend to preserve this interesting relic of the past—which tells us such a sad tale of sacrilege and robbery—for many years to come. It is earnestly to be hoped that every precaution will be taken to prevent the precincts of God's House being profaned by picnics and other secular amusements.

The fac-simile of Dr. Stukeley's plan is taken from a tracing of the original.

**Minute Book of the Wirksworth Classis,  
1651—1658.**

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EDITED BY J. CHARLES COX.

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**I**N the voluminous collections of the late Mr. Bateman, of Middleton-by-Youlgreave, we found, some four or five years ago, a reference to a MS. Minute Book of the Classical Presbytery of Wirksworth during the Commonwealth. Knowing how exceedingly rare are any documents pertaining to the ecclesiastical history of that period, no pains were spared in the endeavour to ascertain if such a book were now extant. But it was not until 1879 that the book was traced to the possession of Philip Hurt, Esq., late of Wirksworth, who inherited it from his uncle, Mr. Charles Hurt. Mr. Hurt most kindly placed the MS. at the service of the Derbyshire Archæological Society, and it was decided by the Society to print it *in extenso*.

The book is a small quarto, consisting of ninety-four leaves of paper, and covered with a single thickness of parchment. It begins with the date December 16th, 1651, and from that time to February 21st, 1652, the entries are in the handwriting of Roger Coke, the official scribe of the Presbytery. Then follow eleven blank pages. The entries are resumed on January 16th, 1654, by John Rudyard, who succeeded Coke in the office of scribe, and are continued in his handwriting to the end of the volume, the last date of which is November 17th, 1658.

On a fly leaf at the beginning of the book is the following record:—

“The Rev<sup>l</sup> Nathaniel Hubbersty\* bought this class book of Wirksworth Church at Mrs. Holland’s sale, August 8<sup>th</sup>, 1806, and gave it to Charles Hurt, jun<sup>r</sup>.”

This is followed by a long extract from Hume’s *History of England*, vol. vii., p. 261, descriptive of the state of affairs under the Commonwealth.

On the outside of the cover, in bold black-letter characters, are the words “**Wirkesw Class,**” *i.e.*, Wirksworth Classis.

Before reproducing the contents of this note book, or making any further analysis of its contents, it will be well to give a brief description of the form of Presbyterian worship as then established in England, for without some knowledge of that description, much that is therein concisely and technically recorded might be unintelligible.

On Sunday, July 1st, 1644, there met for the first time, in Henry VII.’s chapel, Westminster Abbey, that body known as “The Westminster Assembly of Divines.” This assembly consisted of about one hundred and twenty “divines,” and thirty laymen, capriciously called together from the different counties of England by the majority of the two Houses of Parliament, in order to form a council for the nation on such subjects pertaining to ecclesiastical affairs as might be submitted to them by the Parliament. The members of this body originally consisted of three sections—Episcopalians, Presbyterians, and Independents. The central section very largely preponderated in numbers, and the Episcopalians were speedily excluded, by being called on to take the solemn league and covenant. The Independents were not only few in numbers, but their representatives were men of little weight or influence, and when their antagonists coalesced with the Scotch, the Westminster Assembly became, to all intents and purposes, a purely Presbyterian organisation.

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\* Mr. Hubbersty was at that time curate to the Rev. John Challoner, vicar of Wirksworth.

The original Minutes of the Sessions of the Assembly of Divines at Westminster, from August 1st, 1643, down to March 25th, 1652, are contained in three folio volumes at the Williams Library, London, and are in the handwriting of Adoniram Byfield, one of the scribes of the Assembly.\* The works that the sessions of this Assembly incubated were the Directory of Public Worship, the Confession of Faith, two Catechisms (the Longer and the Shorter), and a form of Presbyterian Church Government. These were all agreed upon and set forth by the authority of the Assembly, but the last named (relating to Church Government) was not formally ratified by the Parliament. Their first work was the Directory, which was confirmed by Parliament in the year after their first assembling. Considering that many copies of this Directory (which superseded the Book of Common Prayer) were circulated in every parish of the kingdom, it is somewhat remarkable how very few are extant at the present time.

The copy of the Directory that is now lying before us is a small quarto of forty pages, prefaced by the declaration of the Lords and Commons in Parliament assembled, dated March 13th, 1644, ordering its printing and publishing under the direction of "Mr. Henry Robrough and Mr. Adoniram Byfield, the Scribes of the Assembly of Divines." The following is a transcript of the title page:—

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\* The contents of these valuable volumes, so far as they relate to the Confession of Faith and the Catechisms, were transcribed and published in 1874 for the Established Church of Scotland, under the editorship of Messrs. Mitchell and Struthers—but they contain much that has not yet been analysed. Bound up with the third volume are the rough minutes of the Presbyterian Assembly of London, from Nov. 27th, 1650, to April 24th, 1655, *i.e.* from the eighth Assembly of the third Session to the sixteenth Assembly of the thirteenth Session. This ought to be collated with the minutes for the like period in the volume at Sion College. We found there were certain variations. Our thanks are due to the Williams Librarian for so readily giving us every facility for consulting these MSS.

A  
D I R E C T O R Y

for the Publique

WORSHIP OF GOD

Throughout the three Kingdoms

of

ENGLAND, SCOTLAND AND IRELAND.

Together with an Ordinance of Parlia-

ment for the taking away of the Book

of

COMMON-PRAYER :

and

for establishing and observing of this present Directory  
throughout the Kingdom of England, and Dominion of Wales.

—:0:—

Die Jovis, 13 Martii, 1644.

Ordered by the Lords and Commons assembled in Parlia-  
ment, that this Ordinance and Directory be forthwith  
printed and published : Joh : Brown, Cleric. Parliamentorum.  
H. Elvyng, Cler. Parl. D. Com.

—:0:—

LONDON :

Printed by G. M. and J. F. for the Company of Stationers. 1646.

Prefixed to the Directory are copies of the Ordinance of January 3rd, 1644, abolishing the Book of Common Prayer, and of the Ordinance of August 23rd, 1645, "for the more effectual putting in execution the Directory." The latter Ordinance fixes the penalty for using the Prayer Book, either in public or *private*, for the first offence at £5, for the second at £10, and for the third "one whole yeares imprisonment without baile or main-prize."



These are the contents of the Directory :—

“ The Ordinance.

The Preface—

Of the Assembling of the Congregation.

Of Publique reading of the holy Scripture.

Of Publique Prayer before Sermon.

Of the Sacrament of Baptisme.

Of the Sacrament of the Lord's Supper.

Of the Sanctification of the Lord's Day.

Of the Solemnization of Marriage.

Of the Visitation of the Sick.

Of Buriall of the Dead.

Of Publique Solemn Fasting.

Of the observation of dayes of Publique Thanksgiving.

Of Singing of Psalms.

An Appendix touching Dayes and Places of Public Worship.”

The Presbytery, according to the Westminster Assembly, was controlled by three grades of officials:—(1) Ministers, who preached and ruled; (2) lay elders, who ruled but did not preach; and (3) deacons, who ministered to the temporal necessities of the poor.

Each congregation or parish had its own officers, and was, as it were, a republic complete itself; for the minister and elders constituted a body politic for the domestic government of the district. Upon the Presbytery (*i.e.*, the pastor and elders) of each parish devolved the oversight of the church, the maintenance of discipline, and the administration of censures.\*

Next to the congregational or parish Presbytery, and superior to it, was the Classical Assembly, which was formed of the delegates from the different parochial presbyteries within a certain area. The delegates were to be not more than four and not less than two elders from each congregation, in addition to the minister. The business of the Classical Assembly, or “Classis” as it was more usually termed, may be thus summarised :—

(a) To take cognizance of the conduct of ministers and elders.

(b) To admit candidates to office.

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\* Censures were of three degrees :—admonition, suspension, and excommunication. Notorious offenders had to make public confession before the congregation. If incorrigible, they were cut off from the Lord's Supper, and from the right of bringing their children to be baptized.

- (c) To inquire into the state of congregations.
- (d) To decide cases too difficult for settlement by the parochial elders, or from which there was appeal.
- (e) To discharge such other legislative functions as did not clash with the authority of the higher courts.

The Provincial Synod was the next superior court. It consisted of delegates from the different Classical Assemblies. Appeals from the decisions of the Classis could in certain instances be carried there, and it adjudicated on matters involving the welfare or regulation of the whole province or county. It is a mistake of Stoughton and other historians of Presbyterianism to affirm that candidates for theological examination and ordination had to appear before the Provincial Synod. The power of examination and ordination of candidates for the ministry was distinctly conferred, by a Parliamentary Ordinance of 1646, on each Classis, and we find the Wirksworth Classis regularly exercising that right.

To crown this series of courts, it was requisite to have a General Assembly, composed of delegates from all the Provincial Synods—but to this completeness Presbyterianism in England never attained.\*

This elaborate form of Church government was far more perfect on paper than in reality. Even Provincial Synods are only *known* to have been constituted in a complete manner in two districts—London† and Lancashire.‡ Historians have, however,

\* On the subject of Presbyterianism in England during the Commonwealth, see Neal's *History of the Puritans*, McCrie's *Annals of English Presbytery*, Stoughton's *Church of the Commonwealth*, and especially Hibbert's *History of the Foundations in Manchester*.

† The records or Minute Book of the London Provincial Assembly are contained in a large folio MS. book in the library of Sion College, London Wall. It dates from May 3rd, 1647, to August 15th, 1660. With it are bound up "a vindication of Presbyterian Government," and two other MS. treatises. London was divided into ten classes. At first the number of delegates from each classis was limited to two ministers and four elders, but this proportion was afterwards increased to three and six respectively. The first meeting of this London Assembly was held in the Convocation House, St. Paul's. Subsequent Sessions were held in Blackfriars Vestry, in Aldermanbury, in Painter Stainers' Hall, but most often at Sion College.

‡ The original Minute Book of the Manchester Classis (the first of the nine Classis into which Lancashire was divided) belongs to the Trustees of Cross St. Chapel, Manchester, and is at the present time in the temporary possession

erred considerably (both Episcopalian and Nonconformist) in representing that it was only in Lancashire and the Metropolis that Presbyterianism was organised. This error, so far as we know, universally adopted and blindly copied into all handbooks and dictionaries of sects, seems to have arisen from there only being extant Ordinances of Parliament establishing Classes throughout districts in these two cases. But it is known that there is no perfect record or catalogue of these Ordinances, and even if no others were passed by Parliament, it by no means follows that the Presbyterian system was not generally adopted, and for a time, at all events, in full operation in many a province without this formal authorisation. For be it remembered that numbers of the staunchest Presbyterians did not want this approval of the civil power, and were all the better pleased if they could establish what they considered a theocracy without its aid.

We are convinced that Presbyterianism prevailed far more widely throughout England than has been generally supposed. Without any particular investigation, evidence has almost casually reached us of the large area over which the Classis system prevailed throughout the counties of Somersetshire, Dorsetshire, and Berkshire; and we think there is considerable probability that Provincial Synods, though, perhaps, unauthorised by Parliament, may have met in several other districts besides London and Lancashire.\* So far as Derbyshire is concerned, we are able to state that the organisation was very thorough and complete. A Classical Assembly or Classis was

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of Mr. J. E. Bailey, F.S.A., the well-known author of *The Life of Fuller*, etc., who is editing it for the Chetham Society. There is a copy of this in the Chetham Library, Manchester.

There is a copy of the Minute Book of the Bolton Classis (the second Classis of the Lancashire Province) at the Bodleian, among the Walker MSS.; but the original is not extant.

The Provincial Synod for Lancashire usually met in the Church of Preston.

\* It is certain that there was such a Synod in the county of Devon, for Flavel was Moderator of the Provincial Synod of the province of Devonshire about 1650. With respect, too, to Parliamentary authority, it should not be forgotten that, on January 29th, 1647-8, an Ordinance was passed "for the speedy dividing and settling of the *several counties* of the Kingdom into distinct classical presbyteries and congregational elderships."

mapped out, and to a great extent definitely established, in each of the six Hundreds into which the county was and is divided.\* The Classis for the Hundred of the [Low Peak usually met at Wirksworth, and was called after that town (it is the Minute Book of that Classis which is now under consideration); for the Hundred of Scarsdale, at Chesterfield; † for the Hundred of the High Peak, sometimes at Bakewell, and sometimes at Glossop; for the Hundred of Morleston and Litchurch, at Derby; for the Hundred of Repton and Gresley, sometimes at Repton, and sometimes at Melbourne; and for the Hundred of Appletree (which had no place of special importance within its limits, and was termed the Appletree Classis) usually, we believe, at Breadsall. Nor does it appear that a single parish or parochial chapelry was permitted to be unrepresented throughout the county, and every benefice seems for a time to have been in the hands of those who willingly or unwillingly accepted the government of the Classis. The transcript of the Wirksworth book will show that every parish throughout that district was more or less represented at the Classis, and under its control. With all this organisation in Derbyshire, it seems very unlikely that no Provincial Synod for the county was ever held, but we have not any proof to offer of its having been convened, beyond the fact that the Certificates of Ordination granted by the Wirksworth Classis were issued in the name of "the Classical Presbytery of Wirksworth, *in the Province of Derby.*"

So much of the business of the Wirksworth Classis pertained to the examination and ordination of candidates for the ministry, that it will be of interest to give some details of the Parliamentary Ordinance of August 28th, 1646, so often cited in the entries of their Minute Book. For this Ordinance we searched for some time in vain, and at last found a copy among the Commonwealth

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\* These divisions were not quite strictly adhered to, for Crich and Pentrich, which are chiefly in the Hundred of Morleston and Litchurch, and South Winfield of the Hundred of Scarsdale, were all three included in the district of the Wirksworth Classis. On the other hand, Hartington was excluded from the Wirksworth district.

† The Chesterfield Classis was in active operation, at all events so far as ordination was concerned, right through the Commonwealth.

tracts of the British Museum.\* It is a small quarto pamphlet of six pages, and has not, so far as we can ascertain, been reprinted or referred to at any length. It is the more important to give a correct idea of what ordination under the presbytery was, for there has been a singular concurrence of misstatement among historical authorities on this particular point. One text book of English Church history, widely accepted as specially trustworthy, says that "the rules (under the Commonwealth) about ordination are peculiarly indefinite; and the power vested in the hands of the presbytery seemed to lie open to the admission of almost anyone, provided he would take the covenant, and could satisfy his examiners of the evidence of his calling to the ministry, and of the grace of God which was in him."† How far such a statement is accurate can be judged from the following abstract of the ordinance in question.

It is entitled:—

"An Ordinance of the Lords and Commons assembled in Parliament for the Ordination of Ministers of the Classicall Presbyters within their respective Bounds for the severall Congregations in the Kingdom of England. Die Veneris 28 August, 1646. London printed for John Wright at the Kings Head in the Old Bayley. 31 Aug. 1646."

The preface, after setting out that Presbyter, Elder, and Bishop are all equal, with the usual arguments of Presbyterians, lays down that each Presbyterian Classis is to examine, approve, and ordain, Presbyters within their several and respective bounds. It also enjoins that the candidate must be 24 years of age, and must bring testimonials of (a) his having taken "the Covenant of the three Kingdoms," (b) his diligence and proficiency in his studies, (c) his degrees at the University and time of residence, and (d) especially of his life and conversation.

The Presbytery is enjoined to enquire respecting the candidate, (a) of the grace of God in him, and (b) of his holiness of life; also to examine him touching (c) his learning, (d) the evidence of

\* Collection of Pamphlets, King's Library, vol. 276, No. 4.

† Bishop Short's *History of the Church of England*, ch. xiii. 590.  
A work recommended by our Episcopate for candidates for Holy Orders.

his vocation to the ministry, and (*e*) especially concerning "his faire and direct calling to that place to which he is designed."

Then follow the Rules for Examination, which may be summarised as follows:—

1. The candidate to be examined in a brotherly way, and with "mildness of spirit."

2. To be examined in his skill of the original tongues "by reading the Hebrew and Greeke Testaments, and rendering some portions of them into Latine." Inquiry also in "Logick, Philosophy, and other learning." \*

3. To be asked what authors in Divinity he hath read, what knowledge he has of ecclesiastical history, and what skill in the chronology of the Scriptures.

4. Trial to be made of his (*a*) ability to defend orthodox doctrine against error, of his (*b*) skill in exposition of the Scriptures, and of his (*c*) "judgment in cases of Conscience."

5. To preach before the Presbytery on a given text (provided he is not already a proved preacher.)

6. To frame a Thesis in Latin on some controversial topic of theology fixed upon by the Presbytery, and to be prepared to maintain a dispute upon it.

7. "The proportion of his gifts in relation to the place unto which he is called shall be considered."

If the candidate successfully passed this somewhat severe ordeal, the next step was to send him to the place to which he was "called," there to preach three several days, and to converse with the people.

On the last of those days, after his future flock had had fit opportunity for testing his "gifts in preaching," etc., the Presbytery sent a public instrument in writing, † to be read before the people

\* According to an entry in the Manchester Classis Book (Cheetham Library), candidates were to be examined in "logic, philosophy, ethics, physics, metaphysics, Greek or Latin." "The call of the people and the consent of the patron (where there is one)" were also held by that Classis to be necessary to ordination.

† This written instrument corresponded to the "Si quis" of our Church, indeed we believe it began with those words. The affixing this document to the Church door is now termed in Scotland "Serving the Edict."

and then to be affixed to the church doors, calling on the said congregation to put in what exceptions they had against him.

If no objection was raised on the day appointed for ordination (which was to be performed in the church where the candidate was to serve, "if it may be done with safety and convenience,") (*a*) a solemn fast was to be kept by the congregation, (*b*) the Presbytery (or at least five ministers of the Word) were to come to the place, (*c*) a sermon to be preached by one of them on the office and duty of a Minister, (*d*) the preacher to catechise the candidate before the congregation on his faith, calling, diligence, etc., etc., (*e*) the Presbytery (*i.e.*, the ministers and elders) to lay their hands on the head of the candidate whilst a "short prayer or blessing," solemnly setting him apart for the office and work of the ministry, was said, and (*f*) finally, an exhortation was addressed to the new minister and his congregation, concluding with a prayer, the singing of a psalm, and a blessing.

It was further ordered, that anyone who had been ordained "according to the forme of Ordination which hath been held in the Church of England," need not, if his testimonials were good, be further ordained, but was to be tested in his preaching, and by further examination, if necessary.

Another paragraph provides that "Records be carefully kept by the Register (or Scribe), to be nominated by the Presbytery, of the names of the persons ordained, with their testimonials, etc., etc., and of the charge to which they are appointed"—no money or gift to be paid to the Presbytery except the fee to the Register for the entry, Instrument and Testimonials of his Ordination, which was not to exceed ten shillings.

In forming a due estimate of the state of religious England during the Great Rebellion, it is of no little importance to bear in mind the very great care bestowed by the Presbyterians on their candidates for ordination, the considerable learning that was expected of them, and the laying on of hands by ministers (many of them themselves episcopally ordained) in the rite itself. It was this very question of ordination that drew to the Presbyterians so large an amount of support from timorous Episcopalians, and

brought down on them the severe raillery and scorn of the Independents, who affected to be unable to see the difference between the ordination of the Church and of the Presbytery. An Independent pamphleteer of 1648, writing of the similarity of the two rites, applies to them the well known line of Plautus, thus roughly rendered :—

“ ‘Tween milk and milk the likeness is not greater,  
No egg from egg distinguish'd lesse in feature.”

The Wirksworth Minute Book affords proof of the pains taken by that Classis in examining candidates. One was rejected, notwithstanding good birth and repeated applications, for scandalous life, two for insufficient learning, and one apparently for unsound doctrine.

We are not able to say under what precise circumstances the Presbytery of one Classis was considered justified in ordaining a minister who was about to take a charge outside their jurisdiction, but it will be found that this was several times done by the Wirksworth Classis. Ministers were ordained who purposed to serve cures in the counties of Worcester, Warwick, Leicester, Nottingham, Stafford, and York respectively. In several of these cases the reason seems to have been either that the candidate was of Derbyshire birth, or well known to one or more of the Presbytery ; but in the later years, when these foreign ordinations increased, it may possibly have arisen from the collapse of the Classis in their own districts.

According to the paper constitution of Presbyterian government, the elders, usually termed “ruling elders,” ought to have considerably outnumbered, if not doubled, the ministers at the classical meetings. But the keeping up of the lay element, somewhat contemptuously headed in this note book as “Others,” seems to have been the great drawback to the effectual working of their system in England. The Minute Book, at Sion College, of the London Provincial Assembly, abounds in complaints of the absence of a competent body of men to act as “ruling elders,” some of the largest churches being without any. This seems to have been also a characteristic of the Wirksworth Classis. The



ministers almost always outnumber the "Others," the lay element becoming very sparse indeed towards the end of the period. The principal men of the district evidently stood aloof, there being no family of distinction among the elders entered as attending the classical meetings, with the sole exception of various members of the ancient family of Buxton, of Bradbourn. This slack attendance was attempted to be remedied, but not with much success, by a vote of the Classis on May 17th, 1653, when it was ordered that "every congregation presbyterated within this Classis shalbe desired to send to every classicall meeting two (or one at the least) of their congregational elders to joyne with the Ministers in managing the affaires of the Classis."

This indisposition to take office, no doubt, partly arose from the troublous state of the times, and from fear of identifying themselves with a party whose leaders in Parliament had been forcibly ejected by "Colonel Pride's purge," in December, 1648; but may we not fairly surmise that the influential gentlemen of the district (whether they took the side of the King or the Parliament) clung for the most part, though not with any boldness, to the faith of their fathers? The lay element is essential to the working of the Presbyterian system—indeed, it has been spoken of by one of their recent historians as "the right arm." This right arm, never strong in England, as years passed on, became weaker and weaker. The people, recognising in the Presbyterian ministers men, for the most part, of culture and ability—many of them being half churchmen, and many of them the old Anglican priests of the Low Church party, whose consciences had permitted them to serve under a Presbytery—accepted their services without much reluctance; but they could not embrace with any heartiness the principle of eldership, with its exercise of discipline, and participation in the rite of laying on of hands, which every tradition had taught them to regard as peculiarly the attribute of the priesthood. In Scotland it was otherwise. There Presbyterianism had not to fight with the crude fanaticism of the Independents, and the voice of the Church had, by its own fault, become stifled, by taking the unpatriotic side. Instead of its Parliament being purged of Pres-

byterians, they formed its backbone, and nobles, barons, and gentlemen vied with one another in gathering round the blue banner of the Covenant. The laity were with the Presbytery in Scotland, and in Scotland it became the established faith. But in England the laity held more and more aloof; the various grades of Presbyterian assemblies were left to doctors and divines; they dealt more with books than business; and at last, as has been well remarked, their Classical gatherings "dwindled into little more than clerical meetings for prayer and consultation."

Many other points of interest will be noticed as referred to in the Wirksworth Minute Book—such as the administration of the Lord's Supper to non-parishioners, the appointing a day of humiliation on account of the prevalence of "feavers and other sicknesses in divers places within this Classis," the subscribing for the relief of the widows and orphans of ministers, the marriage of cousins-german, the scandalous lives of elders, etc., etc.—but as brief notes will be given of any matters requiring explanation in the places where they occur, they need not here be more than mentioned.

The Wirksworth Classis met, as a rule, for its regular "Classical meeting," once a month.\* Wirksworth was almost always the place of assembling, but on three occasions they met elsewhere, viz., once at Ashbourn, once at Crich, and once at Kniveton. These exceptional places of meeting were in each case determined on, when an ordination was to be held in the church of that place on the same day.

The Directory, whilst ridiculing the observance of special seasons and Saints' Days, and forbidding any notice of them as matters of man's invention, most inconsistently decreed the observance of a monthly fast.† This monthly solemnity seems to

\* The congregational or parochial Presbytery met once a week.

† The Directory lays down that a Religious Fast requires total abstinence not only from all food (unless bodily weakness do manifestly disable of our holding out till the Fast be ended....) but from all bodily delights, rich apparell, ornaments, and such like.

The Presbyterians were also most rigid about fasting in connection with ordination. Both the ordaining Presbytery and the candidates strictly fasted until after the conclusion of the service. By some it was even argued that any breach of this rule was sufficient to invalidate the ceremony.

have been most regularly and religiously observed by the Wirksworth Classis. It was held on the second Thursday of the month, and is usually spoken of as the "Classical fast," but sometimes as the "monthly lecture." Its secondary title was derived from the fact that part of the observances of the day always consisted in two long sermons or lectures. The preachers were chosen, and the place where the fast was to be held selected at the previous meeting of the Classis. These monthly fasts, in contradistinction to the meetings of the Classis, were held up and down throughout the district. We find records of them being held six times at Crich and Hognaston ; four times at Wirksworth ; three times at Brassington and Pentrich ; twice at Ballidon, Bonsall, Carsington, Matlock, Thorpe, and South Winfield ; and once at Atlow, Kirk Ireton, Parwich, and Tissington.

The Moderator, or Chairman, of the Classical meeting was chosen at the previous meeting. The selection seems to have been chiefly based on age and experience. Of the different ministers who thus officiated, according to this Minute Book, we find that Mr. Coates (S. Winfield) acted as Moderator twenty-one times, Mr. Watkinson (Kirk Ireton) nineteen, Mr. Shelmerdine (Crich and Matlock) sixteen, Mr. Oldfield (Carsington) fifteen, Mr. Porter (Pentrich) nine, Mr. Topham (Wirksworth) four, and Mr. Pole (Bonsall) three times.

Much enquiry, both public and private, has been made with the view of ascertaining the existence of the Minute Books of any other Classis in the kingdom, but so far without any result. With the exception of the Manchester Classis Book, we believe this one of Wirksworth to be the solitary survivor of its once numerous fellows. Trifling and insignificant as it may seem in one light, it is in another of the greatest interest, as it is an invaluable evidence of the far larger extent to which Presbyterianism was organised in England than has hitherto been generally believed.

There seems to us no doubt that, hateful as the system must have been to Churchmen in many of its aspects, that still it had certain points of resemblance—such as that of ordination, already commented upon, wherein a quasi-apostolic succession was

secured—which gained for Presbyterians a half-hearted support, or, at all events, a considerable preference over Independents. The very principles of the latter involved such a segregation into mere knots of worshippers, that those who retained even the smallest leaven of Catholicism were able to see how fatal its general acceptance would be to any chance of the revival of Church feelings. A Classical Assembly, if it did nothing more, secured for the parishes composing it a notion of the advantages of joint action and common Christian fellowship. Hence the certain amount of support that Presbyterians received, in Derbyshire and elsewhere, from those who were never thoroughly with them, and who seized the first opportunity of throwing off their yoke, when the choice lay between the Church and the Presbytery.

The pages of this Minute Book are throughout written in a fairly legible and business-like hand, the writing of Scribe Rudyard being rather the most distinct. The orthography is as capricious as it usually was at that period, even in the hands of scholars; the very name of the county is given in five different varieties—Derby, Derbey, Darby, Darbey, and Darbie.

Our thanks are due to the Dowager Lady Hatherton and to Miss Hurt, for having so carefully transcribed the greater portion of the MS. for the press.



Wirkesworth Classis } These present att the Classicall meeting the said 16th  
in Com Derb Decemb } day of Decemb 1651.  
16th 1651.

	Ministrs	Othrs	
Mr	Portr* Moderator Tho : Shelmdinet† Martine Topham‡ John Otefield§ Tho : Myles   Rog : Coke Scribe	Henrie Buxton** John Sclat†† William Storer‡‡ Edward Allen Richard Varden	Mr. Samuel Hieron§§ this day preached his approbation sermon; and his paines ap- proved.

\* Robert Porter was minister of Pentrich, succeeding to Rev. John Chapman, ejected by the Parliament. Calamy gives him a high character:—“His parts were great and quick, his fancy very rich and pregnant, and his wit rendered him the desire and pleasure of gentlemen in conversation. . . . His judgement was solid, and his eloquence natural and greatly Scriptural. . . .”

Mr. Robt<sup>r</sup> Port<sup>r</sup> being Moderat<sup>r</sup> began with prayer.

This day Mr. Samuel Hieron (according to form<sup>r</sup> Ord<sup>r</sup> \*) came and exhibited his Thesis upon this question. An sola fides justificet? web being

He was looked upon as the greatest oracle of blessing in those parts, and highly valued by his brethren, who used to converse with him upon difficult cases, and paid a great deference to his judgement." He refused to conform in 1662, and consequently had to resign his benefice. From that time, till his death on Jan. 22nd, 1689-90, he resided at Mansfield. His farewell sermon at Pentrich is number 16 in a book called *England's Remembrancer*. A posthumous work of his was published in 1691, called *The Life of Mr. John Hieron, with the Character and Memorials of Ten other worthy Ministers of Jesus Christ*.

The brief particulars given of Robert Porter and other subsequent ministers are taken from Calamy's *Ejected Ministers*, and Cox's *Churches of Derbyshire*, unless otherwise specified.

† Thomas Shelmerdine was instituted to the Vicarage of Crich in 1629. He was of a Lancashire family and educated at Christ College, Cambridge. On the establishment of Presbyterianism, he seems to have taken very kindly to the change, and retained his benefice, which he exchanged in 1652 for the better preferment of Matlock. Thence he was ejected in 1662, when he retired to Wirksworth, and shortly afterwards died. Calamy does not say much about him, but tells us that "he was a kind husband to an holy but very melancholy wife." Of the ordination of his son Daniel, by the Wirksworth Classis, we shall subsequently find an entry under the year 1657.

‡ Martin Topham was minister of Wirksworth. We believe that he was episcopally instituted before the time of the Commonwealth, and was the son of the previous vicar, Robert Topham, who was instituted in 1633. He died in 1660.

§ John Oldfield (as his name is more usually spelt) held, we believe, the rectory of Carsington prior to the Commonwealth, and then conformed to Presbyterianism. Calamy praises him warmly for personal piety and quiet disposition. - "The people among whom he laboured was very ticklish and capricious, very hard to be pleased in ministers, and yet they centered in him, and his name is precious amongst them." He published several sermons and lectures. Readers of Mrs. Gaskell's inimitable novel, *North and South*, will recollect the quotation from his eloquent address on his ejection from Carsington in 1662. After his ejection, Oldfield chiefly resided at Alfreton, where he died June 5th, 1682. There is a brass plate to his memory in Alfreton Church.

|| Thomas Myles (or Miles) was appointed minister of Bradbourn in 1650. About 1660, he removed to S. Chad's, Lichfield, when he was ejected in 1662, and suffered much for nonconformity.

\*\* The ancient family of Buxton took their name from the town of that name. We find them holding property at Buxton, Chelmsorton, and Youlgreave in the 13th century. Henry Buxton, second son of John Buxton, of Buxton, settled at Bradbourn temp. Elizabeth. Henry Buxton here mentioned was one of the elders of the Bradbourn Presbytery. He was great-grandson of the above named Henry Buxton, and held the family property at Bradbourn. He was born in 1610, and married Anne, daughter of Richard Wigley, of Wigwell Grange, Wirksworth. Other members of this family, subsequently mentioned as ruling elders of the Wirksworth Classis, are:—German Buxton, of Kirk Ireton, third son of George Buxton, of Bradbourne, and uncle of the last named Henry Buxton; he died in 1665.

\* "According to former order," this proves that the Minute Book now extant is a continuation of a previous one of the same Classis.

p<sup>r</sup>used & approved he also maintained a dispute upon the aforesd question & expounded diverse scriptures proposed by several members of the Classis wherein he gave good satisfaction, w<sup>ch</sup> was voted accordingly.

There appeared this day M<sup>r</sup> Anthony Wood, late of Emmanuel Colledge in Cambridge, Student in Divinitie, to be ordained a presbyt<sup>er</sup> who was ordered to bring with him the next meeting of the Presbyterie his Testimoniale & Tytle; and likewise the next meeting of the Classicall Presbytry to preach.

It was this day ordered that the next Classicall fast should be kept at Pentridge, where and when Mr. Robert Porter is desired to have two sermons p<sup>r</sup>ached.

Ordered that Mr. Robrt Porter be continued Moderator. And this day he being Moderator ended with prayer.

— O —

Wirkesworth Classis in Com. Derbiæ, Jan : 20, 1651.	}	These pntē at the Classicall meeting the said 20 <sup>th</sup> day of Januarie, 1651.
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viz<sup>t</sup>.

	Minist <sup>s</sup>		Others
M <sup>r</sup>	Port <sup>r</sup> Moderator Coates* Watkinson† Shelm <sup>r</sup> dine Martin Topham Otefield Myles	}	Edward Allen Richard Varden Gilbert Wallis Germane Buxton Richard Buxton de Bradbourne William Jessopp‡

Richard Buxton, another elder of the Bradbourn Presbytery, and a younger brother of German Buxton; Richard Buxton, elder of the Carsington Presbytery, whom we believe to have been a son of German Buxton, by his wife Millicent, daughter of John Burton, of Carsington; and Henry Buxton, of Millhouse, elder of the Wirksworth Presbytery, of whose connection with the rest of the family we are not well assured.

†† John Sclater (or Slater) was an elder of the Hognaston Presbytery. He seems to have been a well-to-do yeoman-landowner and usually has "Mr." affixed to his name. For an action brought against him in 1668 for non-payment of tithes, see *Churches of Derbyshire*, vol. ii. p. 490.

‡‡ William Storer was an elder of the Wirksworth Presbytery.

§§ Samuel Hieron was presented to the benefice of Shirley in 1657, we do not know where he previously served, but probably somewhere within the jurisdiction of the Wirksworth Classis. He was ejected from Shirley in 1662, and died on March 24th, 1687. Samuel was not near so eminent as his brother, John Hieron, of Breadsall. Calamy says of him:—"He made no great figure in the world, but was an honest man and a useful preacher."

\* Peter Coates (or Cotes) obtained the benefice of South Winfield in 1646, on the presentation of Christian, Countess of Devonshire. Though so ardent a Presbyterian as to be oftener chosen Moderator of the Wirksworth Classis than any other minister, his principles evaporated at the Restoration, and being episcopally ordained by Bishop Hacket, he retained his vicarage until his death, which occurred on Jan. 26th, 1675, in the 81st year of his age. There

Mr. Rob<sup>t</sup> Port<sup>r</sup> Pastor of the Church at Pentridge, being this day Moderator, began with prayer.

M<sup>r</sup> Anthony Wood this day preached his approbation sermon, & his paines were approved.

Mr. Wood (in referrence to his ordinacon and according to this Classis form<sup>r</sup> ord<sup>r</sup>) pduced two Certificates, one from the neighbouring minist<sup>rs</sup> conc<sup>n</sup>ing his ministeriall abilities and godlie conversacon; the other from the pshioners of Addenborough conc<sup>n</sup>ing his Tyle there, they certifying their choice of him to be their Minist<sup>r</sup>. Both which Certificates were approved by the Classis.

Hee also gave Testimony of the Grace of God in him of his inward call to & right ende in undertaking the Ministerie of his competent skill in the originall tongues & Arts: & likewise in Divinitie: All which were well app<sup>v</sup>ed by the Classis; And so had this Thesis given, viz.: Utrum ordinatio ministrorum sit necessaria, w<sup>ch</sup> Thesis he was ordered to bring with him to the Classis at their next sitting.

Ordered that Thursday, the 19th of Febuarie next be set apte for ye Ordination of M<sup>r</sup> Hieron and M<sup>r</sup> Wood, w<sup>ch</sup> day is also ordered to be the Classicall day; and ordered that Mr. John Otefield preach the said ordination day; and M<sup>r</sup> Watkinson make the exhortation to those that are to be ordained, & demand the Questions required to be demanded of all such as are to be ordained by the Ordinance of Parliamt for Ordinacon of Ministers, August 28, 1646, and lastly to end with prayer.

Ordered that Mr. John Hieron's\* request be granted, viz<sup>t</sup>, that y<sup>e</sup> next Classicall Fast be kept att Bredsall, & M<sup>r</sup> Watkinson & Mr. Porter there to preach.

used to be a gravestone to his memory in the centre of the chancel of S. Winfield Church; on which was inscribed:—"Here lieth the body of Mr. Peter Cotes, late Vicar of South Wingfield, who departed this life the 26<sup>th</sup> of January, 1675, being 81 years of age." This inscription we fortunately copied in 1873, for we greatly regret to say that a careless builder, acting under careless instructions, buried this and other slabs beneath a mass of concrete. This was effected in 1877, when the east end of the chancel was raised by the impropriator of the rectorial tithes.

† Peter Watkinson was appointed minister of Kirk Ireton in 1647. In 1653, as we shall subsequently see, he was invited to the pastorate of Chesterfield, but eventually refused it, after the matter was submitted to the Classis. In 1660, on the death of Martin Topham, he succeeded to the Church of Wirksworth, but only held it for two years.

‡ One William Jessopp was minister of Beighton, Derbyshire, during the Commonwealth; probably this elder was a relative.

\* John Hieron's life was written by Robert Porter, the minister of Pentrich. It is a quaint production and thus opens:—"Mr. John Hieron was a Prophet and the son of a Prophet." He was educated at Repton and Christ College, Cambridge. He was ordained at Lichfield in 1630, and soon after held the Ashbourn Lectureship. In 1644, he was appointed to the living of Breadsall, and served there till his ejection in 1662. He died at Loscoe in 1682,

Voted that Mr. Porter be continued Moderator; after which vote he ended with prayer.

—o—

Wirkesworth Classis } These being p<sup>r</sup>sent at the Classicall Meeting for the  
 Februarie 19, 1651 } Ordination of the afore mentioned Mr. Samuel  
 Hieron and Mr. Anthonie Wood, the said 19<sup>th</sup> day  
 day of Februarie, 1651.

	Ministers	Others
Mr	Port <sup>r</sup> Moderator Coates Watkinson Shelm <sup>r</sup> dine Pole* Oldfield - Machin† Myles Coke, scribe	Mr, Henrie Buxton M <sup>r</sup> John Sclat <sup>r</sup> Edward Allen William Storer John Rudyard Henrie Buxton of Wirkesworth

Mr John Otefield preached this day the Ordinacon Sermon, w<sup>ch</sup> ended Mr Peter Watkinson demanded the Questions of the said M<sup>r</sup> Samuel Hieron, and M<sup>r</sup> Anthonie Wood required to be demanded of them by the Ordinance for the Ordination of Ministers of the 28 of August 1646. Who both publickly answered the said Questions, whereupon the said M<sup>r</sup> Hieron & M<sup>r</sup> Wood were ordained by prayer & Imposition of hands.

The said M<sup>r</sup> Watkinson made the exhortacon & concluded with prayer and the blessing.

After the Congregation was dismissed; The scribe was ordered to make ready their Lres of Ordinacon ag<sup>st</sup> the next Classicall meeting, to the end they may be signed by the Ordain<sup>ts</sup> & so delivered to the said M<sup>r</sup> Samuel Hieron & Anthony Wood.

The severall pages of their Testimonials & Theses are remaining in the custodie of the Scribe.

Voted that M<sup>r</sup> Robert Porter continue Moderator.

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aged 73. Mr. Hieron was celebrated as a preacher and a divine throughout the Midlands. He published an abridgment of Poole's *Synopsis* and several other theological works. His biographer says:—"His study was his paradise, and the swallowing of books his most delightful meat and drink." For further particulars respecting him, see *Churches of Derbyshire*, vol. iii. pp. 55, 56.

\* Edward Pole appears to have held the rectory of Bonsall both before and after the Commonwealth, as well during the time when Churchmanship was penal. The Parliamentary Commission of 1650, described him as "a man able and of good conversation."

† John Machin, who graduated at Jesus College, Cambridge, was ordained presbyter by the Whitchurch Classis (Salop) in 1649. In 1650, he came to Ashbourn, "where for the space of two years he was a painful and laborious preacher, and exceedingly useful." In 1652, he moved to Atherstone, in Warwickshire, and subsequently to Astbury and Whitley, in Cheshire, whence he was ejected in 1662. He was a man of considerable mark among the nonconformists.



Wirkesworth Classis }  
 in Com̄ Derbyæ } There being present the said 16<sup>th</sup> day of March,  
 March 16<sup>th</sup> 1661 } 1652, viz<sup>t</sup>.

Minist<sup>rs</sup>

## Others

Mr	}	Shelm <sup>r</sup> dine Mod <sup>r</sup> ator	}	Mr John Sclat <sup>r</sup>
		Martine Topham		Edward Allen
		Otefield		Richard Varden
		Pole		John Rudiard
		Coke, scribe		Richard Buxton

Mr. Thomas Shelm<sup>r</sup>dine being this day chosen Mod<sup>r</sup>ator, in the absence of Mr Robert Porter, began with prayer, having first preached orthodoxie & seasonably before the Classis, &c.

Ordered that the next Classicall fast be kept att Carsington, the 2<sup>nd</sup> Thursday of the next Moneth, where and when Mr John Otefield, Pastor, ibid hath p<sup>r</sup>missid the Classis to p<sup>r</sup>cure two sermons preached.

Ordered that Mr Martin Topham, pastor of Wirksworth, preach the next meeting of the Classis.

Voted that Mr Shelm<sup>r</sup>dine contigue Mod<sup>r</sup>ator, after which vote he ended with prayer.



Wirkesworth Classis }  
 in the Countie of Darb. } These being present att the Classicall meeting the  
 Aprill 20<sup>th</sup> 1652. } said 20th day of Aprill, 1652, viz<sup>t</sup>.

Minist<sup>rs</sup>Oth<sup>rs</sup>

Mr	}	Shelm <sup>r</sup> dine Mod <sup>r</sup> ator	}	Edward Allen
		Edward Pole		Gilbert Wallis
		Otefield		Richard Varden
		Myles		German Buxton
		Coke, scribe		Henrie Buxton
				John Rudiard
				Richard Buxton

Mr Thomas Shelm<sup>r</sup>dine, pastor of the Church at Matlock began with prayer [being Moderator].

Mr Martin Topham, Pastor of the Church att Wirksworth preached this Classicall meeting & his sermon being Orthodoxe and seasonable, had therefore the thanks of the Classis returned &c.

Whereas complaint was made this day to the Classis of Mr. John Wiersdale\* a member of this Classis for administering the sacram<sup>t</sup> of the Lord's

\* John Wiersdale (or Wyersdale) held the benefice of Bradley before the establishment of Presbyterianism, and he seems to have reverted to his Churchmanship at the Restoration, for we believe that he held the living till 1669.

Supper to some Parishion<sup>rs</sup> of Wirksworth\* not only to ye offence of the Minister and Godlie people there but also to the great hinderance of Reformacon &c. It is therefore ordered that the Scribe of this Classis give special notice to the said M<sup>r</sup> Wiersdale to make his appearance before the Classis at their next meeting &c.

It is this day voted that the Sacrament of the Lord's Supper (being long neglected in most Congregacons within this Classis) be therefore seriouslie considered of by the Classis &c.†

Ord<sup>d</sup> that the next Classicall fast be kept att Bonteshall the second Thursday of the next moneth where and when M<sup>r</sup> Edward Pole Pastor ibid hath p<sup>r</sup>mis'd the Classis to p<sup>r</sup>cure two Sermons preached.

Ord<sup>d</sup> that M<sup>r</sup> Pet<sup>r</sup> Cotes Pastor of the Church att South Wingfield moderate the next Classicall meeting.

Ord<sup>d</sup> that M<sup>r</sup> Edward Pole Pastor of Bonteshall preach the next meeting of the Classis.

M<sup>r</sup> Thomas Shelm<sup>r</sup>dine being this day Mod<sup>r</sup>ator ended with prayer.

Wirksworth Classis in Comitatu Derbiæ May 18, 1652.	}	These psnte att the Classicall meeting the said 18th day of May 1652, viz <sup>t</sup> .
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		Minist <sup>rs</sup>		Others
M <sup>r</sup>	{	Coats Mod <sup>r</sup> at <sup>r</sup> Shelm <sup>r</sup> dine Watkinson Wiersdale Topham de Wirksworth Pole Otefield Myles Coke scrbe	}	M <sup>r</sup> John Sclat <sup>r</sup> William Storer Edward Allen Gilbert Wallis Richard Varden Germane Buxton John Rudiard William Jesopp William Alsopp

M<sup>r</sup> Pet<sup>r</sup> Coates past<sup>r</sup> of the Church att Southwingfield being Mod<sup>r</sup>ator began with pray<sup>t</sup>.

M<sup>r</sup> Edward Pole pastor of the Church att Bonteshall p<sup>r</sup>ached this Classicall meeting & his Sermon being orthodoxe & seasonable had therefore the thanks of the Classis returned &c.

\* The Presbyterians were peculiarly jealous of the interference of the minister of one congregation or presbytery with the members pertaining to another. According to the form of government agreed upon by the Westminster Divines, excommunication from the Lord's Supper could be pronounced by the ministers and elders (*i.e.* the Presbytery) of any parish or congregation, and that excommunication held good for all other Presbyteries, unless the condemned person could successfully prosecute an appeal before the Classis of the district.

† With regard to the Lord's Supper, the Directory laid down that it was "frequently to be celebrated" after the morning sermon—"the Table being decently covered and so conveniently placed that the Communicants may orderly sit about it or at it . . . the Bread in comely and convenient vessels . . . the Wine also in large Cups."

Upon the request of M<sup>r</sup> Thomas Shelm<sup>d</sup>dine pastor of the Church att Matlock M<sup>r</sup> Edw: Pole pastor of the Church att Bonteshall & M<sup>r</sup> John Otefield Pastor of Carsington That whereas they were not in a capacitie to admitt to the Sacram<sup>t</sup> of the Lords Supp such of their Congregations as desired to communicate because they had no Congregationall Eld<sup>r</sup> (they & others of their said Congregations being desirous to enjoy that Ordinance in their respective Churches) & it being form<sup>l</sup>y ord<sup>d</sup> by the Classis August 20, 1650, that the Classis should upon such request assigne two or more of their members to assist the ministr<sup>s</sup> of any such Congregation (being a man approved by the Classis) in that worke It is this day ord<sup>d</sup> that M<sup>r</sup> Martin Topham Pastor of the Congregacon or Church att Wirkesworth M<sup>r</sup> Henrie Buxton Eld<sup>r</sup> of the Church att Bradbourne & William Storer an Eld<sup>r</sup> of the Church att Wirkesworth shall assist M<sup>r</sup> Otefield aforesaid in tryall & examination of such of that Congregation as desire to be received to the Sacrament Also that M<sup>r</sup> Pole Pastor of Bonteshall & M<sup>r</sup> John Sclat<sup>r</sup> an Elder of the Church att Hognaston be assistants to M<sup>r</sup> Shelm<sup>d</sup>dine aforesaid, & the said M<sup>r</sup> Shelm<sup>d</sup>dine & M<sup>r</sup> Slater shall in like manner assist the said M<sup>r</sup> Pole in the said worke when they shall be thereunto called by the ministers of those Congregations respectively.\*

This day M<sup>r</sup> John Wiersdall Minist<sup>r</sup> of Bradley upon summons according to form<sup>r</sup> Ord<sup>r</sup> appeared before the Classis; where it was Layd to his charge that he had (contrarie to the forme of Gov<sup>r</sup>ment established) admitted not onlie only his owne people p<sup>m</sup>iscouslie to the Sacrament of the Lords Supper but also some others of the Parish of Wirkesworth who were not thought fitt to be received in their own Congregacon. And also that he had spoken disgracefully of some private meetings of Godly & peaceable men & women who joyning w<sup>th</sup> the publicke Congregacons in all Ordinances did yet desire to meet together in the weeke daye for their mutuall edifications spending the time in fasting and pray<sup>r</sup>

The said M<sup>r</sup> Wiersdale did ingenuously confesse and acknowledge y<sup>t</sup> the said charges were true. That being importuned by his people he had administered the Sacrament of the Lords Supper without tryall of the Communicants being destitute of Congregationall Eld<sup>r</sup>s & having forgotten the form Ord<sup>r</sup> of the 20th of August, 1650. But that he was surprised by those of other Congregations who intruded into their Communion without making him at all acquainted before w<sup>th</sup> their desire so to doe; & that he being straitened in that exigent did too suddenly & inconsiderately admitt of them, for w<sup>ch</sup> he was sorrie y<sup>t</sup> he had therein offended promising for the future to be more carefull.

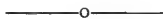
\* Before any one could become a Communicant, it was necessary that he should obtain a certificate of his fitness from his own local Presbytery. The minister himself did not constitute a Presbytery, but required the assistance of at least two others, who ought properly to be elders of his own congregation. Hence the necessity, in the absence of elders, of passing this resolution.

Likewise he (upon conviction of the lawfulness & usefulness of such private meetings) declared his mistake in the second offence p'missing hereafter that he would both think and speake more charitablie of such meetings, desiring (as he said) that they would call him into their number; whereupon the Classis taking the promises into consideracon ordered (he being withdrawne) that M<sup>r</sup> Peter Watkinson should, in the behalfe of the Classis in all Brotherlie manner give him some gentle reproof for his form' miscariage in the premises\* earnestlie exhort him according to his pmise to act more carefully and regularly in the administracon of the Sacrament of the Lords Supper & to have a more tend<sup>r</sup> respect to Godly people in reference to their private meeteings being no wayes in contempt of or prejudice to the publicke.

Which was done accordinglie; and he dismissed.

Ord'd that the next Classical fast be kept att Kirk Ireton the second Thursday of the next moneth where & when M<sup>r</sup> Peter Watkinson Pastor ibid hath p'mised the Classis to p'cure Two Sermons preached.

Voted that M<sup>r</sup> Pet<sup>r</sup> Coates Pastor of the Church att South Wingfield preach y<sup>e</sup> next meeting of the Classis: And likewise voted that he be continued moderator. And this day moderating ended with pray<sup>r</sup>



Wirksworth Classis }  
in the County of Derby, }  
June 15, 1652. }

{ These Pn'te at the Classical Meeting  
{ the said fifteeneth day of May Anno  
{ Dni 1652, viz<sup>t</sup>

Minist<sup>rs</sup>

Oth<sup>rs</sup>

M<sup>r</sup> { Coates Mod<sup>r</sup>atr  
Shelm<sup>r</sup>dine  
Watkinson  
Wiersdale  
Martin Topham  
Porter  
Pole  
Otefield  
Miles  
Coke scrb

{ William Storer  
Edward Allen  
Richard Buxton, an Eld<sup>r</sup> of Brad-  
bourne  
Henrie Buxton  
John Rudiard

M<sup>r</sup> Pet<sup>r</sup> Coats pastor of the Church at Southwingfield (having first preached orthodoxly & seasonably) being mod<sup>r</sup>atr began with prayer.

This day appeared M<sup>r</sup> Samuel Beresford† Bachel<sup>r</sup> of Artes of Queenes College in Cambridge to be ordained as an Assistant to M<sup>r</sup> Blake pastor of the Church at Tamworth, who produced a Certificate from his neighbouring

\* The words underlined are erased in the original.

† Samuel Beresford was appointed minister of S. Werburgh, Derby, on May 21st, 1657. He was ejected in 1662. Calamy speaks of him as "a good scholar, a fine preacher, a curious orator, and a very holy man."

Minist<sup>r</sup>s concerning his ministeriall abilities and godly conversation, which Certificate was approved by the Classis, & he ord<sup>d</sup> to preach before the Classis at their next Meeting; & likewise then to bring with him a Certificate of his age and Tytle &c.

Voted that M<sup>r</sup> Robert Port<sup>r</sup> preach the next Ordinacon sermon.

Ord<sup>d</sup> that (in regard of the Nationall fast to be houlden the next moneth) the Classicall fast be not kept the next moneth.

Voted that M<sup>r</sup> Petr Watkinson Past<sup>r</sup> of the Church att Kirke Ireton manage the business of Examination of the aforesaid M<sup>r</sup> Samuel Berisford the next Classicall meeting, and likewise voted to moderate next Classicall meeting.

After M<sup>r</sup> Petr Coats being mod<sup>t</sup>r ended wth prayer.

Wirksworth Classis,  
in the County of Derby, }  
July 20th, 1652. }

These p<sup>r</sup>sent at the Classicall meeting  
the said Twentieth day of July 1652  
viz<sup>t</sup>.

## Ministers.

## Others

M<sup>r</sup> { Peter Watkinson, moderator  
Shelm<sup>d</sup>ine  
Topham of Wirksworth  
Wiersdale  
Otefield  
Myles  
Coke scribe }

{ M<sup>r</sup> Henrie Buxton  
Edward Allen  
Gilbert Wallis  
Germane Buxton  
John Rudiard }

M<sup>r</sup> Petr Watkinson Pastor of Kirke Ireton being this day moderat<sup>r</sup> began with Prayer.

M<sup>r</sup> Samuel Berisford this day preached his approbacon sermon, & his paines were well approved. After he p<sup>r</sup>duced two Certificates One from M<sup>r</sup> Blake Pastor of the Church at Tamworth, signifying that the said M<sup>r</sup> Blake hath made choice of the said Mr. Berisford for his Assistant in the worke of the Ministrie: The other from the Bailiffes & Capital Burgesses of the said Towne of Tamworth certifying that they doe approve of the said choyce Both w<sup>ch</sup> certificates were approved by the Classis.

He also gave Testimonie of the Grace of God in him, of his inward call to & right ende in undertaking the Ministrie, of his competent skill in the originall Tongues & Artes: and likewise in Divinitie: All w<sup>ch</sup> being well approved by the Classis; he was ord<sup>d</sup> to exhibit his Thesis given him the last sitting of the Classis to be brought in this day w<sup>as</sup> An Ministerium Anglicanum sit vere Evangelicum, w<sup>ch</sup> being perused & approved he also maintained a dispute upon the aforesaid Question; and expounded some text of Scripture p<sup>o</sup>posed by some members of the Classis, wherein he gave good satisfaction which was voted accordingly by the Classis; & therefore resolved (according to form<sup>r</sup> vote) to p<sup>r</sup>ceed to the Ordinacon of him tomorrow in Wirksworth Church.

Ordered that the next Classical fast be kept at Wirksworth the second Thursday of the next moneth where & when M<sup>r</sup> Martin Topham Pastor there has p'mised the Classis to p'cure Two sermons preached.

Whereas some persons under the power & inspection of this Classis have requested this Classis to give theire oppinion whether it be lawfull (or the least expedient) for Cousen-Germanes to marrie or no? Therefore it is this day voted by the Classis that this point be debated in the Classis att their next meeting.

Voted that M<sup>r</sup> Pet Watkinson Pastor of the Church at Kirk Ireton be continued Moderator, and he this day moderating ended with prayer.

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Wirkesworth Classis } { These being p<sup>r</sup>sent at the Classicall meeting for  
July 21<sup>st</sup> 1652. } { the Ordinacon of the aforementioned M<sup>r</sup>  
Samuel Berrisford the said 21<sup>st</sup> day of July  
1652, vizt.

Ministers		Others	
M <sup>r</sup>	Watkinson Mod <sup>t</sup>	}	M <sup>r</sup> Henrie Buxton
	Shelmerdine		M <sup>r</sup> John Sclat <sup>r</sup>
	Wiersdale		William Storer
	Porter		Edward Allen
	Martin Topham		Germane Buxton
	Pole		John Rudiard
	Otefield		John Heapie
	Myles		Henrie Buxton of the Mill-house
	Coke scrb.		

M<sup>r</sup> Robrt Port<sup>r</sup> Pastor of the Church at Pentridge preached this day y<sup>e</sup> Ordination Sermon; w<sup>ch</sup> ended M<sup>r</sup> Pet<sup>r</sup> Watkinson demanded the Questions of the said M<sup>r</sup> Samuel Berisford required to be demanded of him by the Ordinance for the Ordinacon of Minist<sup>rs</sup> of the 28th of August 1646, who publickly answered everie the said Question & gave good satisfaction thereby; whereupon he was ordained by prayer & imposition of hands.

The said M<sup>r</sup> Watkinson made the exhortation and concluded with prayer & the blessing.

After the Congregacon was dismissed the Lres of Ordinacon were signed by the Ordainers & delivered to him the said M<sup>r</sup> Samuel Berisford by the Scribe.

The sev<sup>r</sup>all papers of his Testimonials & Thesis are remaining in the custodie of the Scribe.

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Wirkesworth Classis } { These p<sup>r</sup>sent att the Classical meeting the  
in the countey of Darbie } { said 17th day of August 1652, vizt.  
August 17<sup>th</sup> 1652 } {

	Minist <sup>rs</sup>		Others
M <sup>r</sup>	Watkinson Mod <sup>tr</sup>	}	M <sup>r</sup> John Sclat <sup>r</sup>
	Shelm <sup>r</sup> dine		
	Wiersdale		
	Martin Topham		
	Porter		
	Otefield		
	Coke, srb.		William Storer
			Gilbert Wallis
			German Buxton
			John Rudiard

M<sup>r</sup> Pet<sup>r</sup> Watkinson Pastor of the Church at Kirk Ireton being Moderator began with prayer.

This day appeared M<sup>r</sup> Nich: Hill to be ordained a preaching presbyter who this day preached his Approbacon Sermon & his paines approved: was examined of the Grace of God in him, his call to the Ministrie, his studies, skill in y<sup>e</sup> Tongues & other Sciences & was approved. Had this Thesis given him . . .

And lastly was ordered to appeare the next sitting of the Classis on Tuesday the last day of this instant & to bring with him his Testimonials & Tytle.

This day the case of Cousen-Germanes marrying was debated, according to the ord<sup>r</sup> of the Classis at their last meeting; & upon a full debate it was determined that though it might be lawfull, yet it was not expedient in regard of the offence that many Godlie Ministers did take thereat it being the verie next degree to those that are expresly p<sup>h</sup>ibited in Scripture.

Ordered that the next Classicall fast be kept at Tissington the second Thursday of the next Moneth, And that the Scribe of the Classis be carefull to write unto M<sup>r</sup> Stubbs minist<sup>r</sup> of Blore & M<sup>r</sup> Rock\* minist<sup>r</sup> of Mathfield signifying unto them that it is the desire of the Classis that they would afford their paines in preaching there & then for the Classis.

Voted that M<sup>r</sup> Pet<sup>r</sup> Watkinson preach the next Ordinacon day intended to be this day five weekes being the Classis usual meeting day.

Voted that M<sup>r</sup> Pet<sup>r</sup> Coates pastor of the Church at Southwingfield moderate the next Classicall Meeting & likewise manage the business of Ordinacon if in case it be on that day solemnized.

M<sup>r</sup> Pet<sup>r</sup> Watkinson being Moderator ended with prayer.

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\* Joseph Rock subsequently left Mathfield for Rowley, Staffordshire. Calamy describes him as "a very calm, humble, sober, peaceable, godly, and blameless minister, and of very good abilities."

Wirkesworth Classis }  
 in the Countey of Darbie }  
 August the last 1652. } { A meeting of Minist<sup>rs</sup> & Elders the said  
 last day of August, 1652, viz<sup>t</sup>.

Minist <sup>rs</sup>		Others
M <sup>r</sup>	Watkinson, Mod <sup>r</sup> <sup>t</sup>	William Storer Edward Allen Henrie Buxton
	Shelmerdine	
	Martin Topham	
	Porter	
	Pole'	
	Otefield	
	Coke, scrbe	

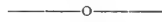
Mr Pet<sup>r</sup> Watkinson being moderat<sup>r</sup> began with prayer.

This day appeared Mr. John Barrett\* Bachel<sup>r</sup> of Artes of Clare Hall in Cambridge to be ordained a Presbyt<sup>r</sup>. Who this day preached his app<sup>'</sup>bacon sermon and his paynes approved and in reference to his Ordinacon pduced a certificate from his neighbouring Ministers concerning his Ministeriall abilities & Godlie conversacon w<sup>ch</sup> was approved of; & he ord<sup>'</sup>ed to appeare y<sup>e</sup> next meeting of the Classis & to bring with him two other certificates viz<sup>t</sup> one concerning his age & another from the parishioners<sup>'</sup> of Wimeswold in the Countey of Leicester conc<sup>'</sup>ning his Tytle there; & lastlie he is ordered to bring this Thesis the said meeting—An gratia sufficiens ad conversionem concedatur omnibus?

M<sup>r</sup> Robrt Smallie Bachel<sup>r</sup> of Artes of Clare Hall in Cambridge to be ordained a presbyt<sup>r</sup>. Ordered to preach before the Classicall presbyterie att their next meeting, and then to bring with him this Thesis—An Crist<sup>'</sup> p<sup>'</sup>omnibus et singulis intentionalit<sup>'</sup> sit mortuus—together with his Testimonials & Tytle.

M<sup>r</sup> Nicholas Hill (according to form<sup>r</sup> order) this day appeared & exhibited his Thesis upon this question . . . . w<sup>ch</sup> being p<sup>'</sup>used & approved he also maintained a dispute upon the afores<sup>d</sup> question & expounded some places of Scripture pposed by sev<sup>'</sup>all members of the Classis wherein he gave good satisfaction, w<sup>ch</sup> was voted accordingle.

The meeting adjurned till the next occasion.



Wirkesworth Classis }  
 in the Countie of Derb }  
 Sept<sup>r</sup> 21, 1652 } { These p<sup>'</sup>nte at the Classicall meeting the  
 said 21st day of Sept. 1652, viz<sup>t</sup>,

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\* John Barrett, M.A., removed from Wimeswold to S. Peter's, Nottingham, in 1656, and was thence ejected in 1662. He published several sermons and theological treatises.



	Minist <sup>rs</sup>	Others
M <sup>r</sup>	Coates moderator Watkinson Shelmerdine Mart <sup>n</sup> Topham Porter Otefield Myles Coke s <sup>rb</sup>	M <sup>r</sup> John Sclat <sup>r</sup> William Storer Edward Allen Gilbert Wallis German Buxton Henrie Buxton

M<sup>r</sup> Pet<sup>r</sup> Coates being mod<sup>rat</sup> began with prayer.

This day M<sup>r</sup> Rob<sup>t</sup> Smallie p<sup>r</sup>ached (according to former Ord<sup>r</sup>) his approbacon sermon & his paines approved.

And the said M<sup>r</sup> Smally and the aforesaid M<sup>r</sup> Barret in referrence to their ordinacon & according to form<sup>r</sup> Order of the Classis p<sup>r</sup>duced (either of them) a Certificate fro their neighbouring minist<sup>rs</sup> conc<sup>n</sup>ing their Ministeriall abilities & Godly conversacon w<sup>ch</sup> said Certificates were approved by the Classis. After they were both examined of the Grace of God in them, their call to the Ministrie, their studies, skill in the Tongues & other Sciences; & likewise in Divinitie, all w<sup>ch</sup> were well appved by the Classis, whereupon they exhibited their Theses w<sup>ch</sup> being p<sup>r</sup>used & app<sup>r</sup>ved they also maintained a dispute upon the aforesaid questions, and expounded some places of Scripture p<sup>r</sup>posed by sev<sup>r</sup>all members of the Classis wherein they gave good satisfaction, w<sup>ch</sup> was voted accordingly; & the Classis have resolved to p<sup>r</sup>ceed at their next meeting to the ordaining of them & the aforesaid M<sup>r</sup> Hill.

Voted that M<sup>r</sup> Coates continue moderator & this day moderating ended with prayer.

—o—

Wirkesworth Classis October 19 <sup>th</sup> 1652	}	.	{	These p <sup>r</sup> sent att the Classicall meeting for the Ordaining of the aforesaid M <sup>r</sup> Robert Smally, M <sup>r</sup> John Barrett, & M <sup>r</sup> Nicholas Hill, the 19 <sup>th</sup> day of October, 1652.
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	Minist <sup>rs</sup>	Others
M	Coates Mod <sup>rat</sup> Watkinson Shelm <sup>r</sup> dine Topham of Thorpe* Topham of Wirkesworth Port <sup>r</sup> Otefield Miles Coke Sch	M <sup>r</sup> Henrie Buxton M <sup>r</sup> John Sclat <sup>r</sup> William Storer Edward Allen Gilbert Wallis German Buxton

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\* Francis Topham was instituted to the rectory of Thorpe in 1633. He must have conformed to Presbyterianism, but seems to have concerned himself but seldom with the business of the Classis.

This day the said M<sup>r</sup> Smally & M<sup>r</sup> Barrett p<sup>d</sup>uced (according to form<sup>r</sup> Ord<sup>r</sup>) of the last Classis their Tytles which were allowed of.

After the Classis went to the Congregacon where M<sup>r</sup> Watkinson preached the Ordination sermon, w<sup>ch</sup> ended the said Moderator demanded the questions of the aforesaid M<sup>r</sup> Smally, M<sup>r</sup> Barrett, & M<sup>r</sup> Hill, required to be demanded of them by the Ordinance for Ordination of Ministers of the Eight & Twentieth of August 1646, who all publickly answered the said Questions; and sev<sup>r</sup>ally ordained by prayer & imposition of Hands.

The said Moderator made the Exhortation, concluded with prayer and the blessing.

After the Congregation dismissed the Lres of Ordination were signed by the hands of the Ordain<sup>rs</sup> and delivered to them by the Scb.

The sev<sup>r</sup>all pap<sup>rs</sup> of Their Testimonials are remaining in the Custody of the Scb.

Their Theses remaine in the custodie of the s<sup>d</sup> Mod<sup>r</sup>at<sup>r</sup>.

Mr. Wiersdale voted to preach the next Classicall meeting.

Voted that M<sup>r</sup> Coates continne Mod<sup>r</sup>at<sup>r</sup>.

Wirksworth Classis }  
in the County of Darbie }  
Novemb 16, 1652. } { Those P<sup>n</sup>te at the Classicall Meeting the  
said 16<sup>th</sup> day of November, 1652, viz<sup>t</sup>.

Ministers				
M <sup>r</sup> {	Coates Mod <sup>r</sup> tor		Edward Allen	
	Shelm <sup>r</sup> dine			Gilbert Wallis
	Watkinson			Germane Buxton
	Wiersdale			Richard Buxton
	Francis Topham			William Alsopp
	Martin Topham			Henrie Buxton
	Porter			
	Pole			
	Otefield			
	Miles			
Coke scb				

M<sup>r</sup> Coates being Mod<sup>r</sup>at<sup>r</sup> began with prayer.

M<sup>r</sup> John Wiersdale Pastor of the Church of Bradley preached this Classicall meeting and his Sermon being orthodox & seasonable had therefore the thanks of the Classis returned, etc.

This day Mr. Tho: Hill Bachelore of Artes of Bennett Colledge in Cambridge addressd himselfe to the Classis for ordinacon, who p<sup>d</sup>uced two Certificates, one from his neighbouring Minist<sup>rs</sup> concerning his Ministeriall abillities & godlie conversacone; the other from the Parishion<sup>rs</sup> of Orton on the hill conc<sup>r</sup>ning his Tytle there, they certifying their choice of him to be their Minister; both which Certificates were approved by the Classis.

He also gave Testimony of the Grace of God in him, of his inward call to & right ende in undertaking the Ministerie; of his competent skill in the Originall Tongues, all which were well approved by the Classis; & soe had this Thesis given him viz<sup>t</sup>. *Posita præteritique divina media quibus utitur deus conversionem non sunt delusoria*—which Thesis he was ordered to exhibit to the Classis at their next meeting; & also to preach their before the next Classis.

It is this day voted by the Classis that the Classicall assembly shall meet immediately after the sermon ended preached on the Classicall day att the house of John Wheatley in Wirksworth.

It is this day ordered by the Classis that the next Classicall Fast shall be kept at Crich the first Thursday of December next when & where M<sup>r</sup> Robert Porter & M<sup>r</sup> Edward Pole are ord<sup>r</sup>ed to p<sup>r</sup>ach.

It is this day ordered that M<sup>r</sup> Thomas Shelm<sup>r</sup>dine Pastor of the Church at Matlock mod<sup>r</sup>ate the next meeting of the Classis: And M<sup>r</sup> Peter Coates this day moderating ended with prayer.

Wirksworth Classis  
in the Countie of Darbie  
December 21<sup>st</sup> 1652.

Minist<sup>rs</sup>

M<sup>r</sup> {  
Shelmerdine Mod<sup>r</sup>ator  
Martin Topham  
Porter  
Pole  
Otefield  
Miles  
Coke scb

These p<sup>r</sup>nt at the Classicall meeting the  
said first day of December, 1652, viz<sup>t</sup>.

Others

{  
M<sup>r</sup> Henrie Buxton  
M<sup>r</sup> John Sclater  
William Storer  
Edward Allen  
Gilbert Wallis

M<sup>r</sup> Tho: Hill preached (according to form<sup>r</sup> Order of the Classis) his approbacon sermon, & his paines very well approved.

M<sup>r</sup> Shelm<sup>r</sup>dine being mod<sup>r</sup>at<sup>r</sup> began with prayer.

After the aforesaid M<sup>r</sup> Thomas Hill exhibited (according to former order of the Classis) his Thesis which being p<sup>r</sup>used and approved by the Classis, he also maintained a dispute upon the aforesaid Question; moreover he was examined concerning his knowledge of skill in Logick, Philosophie, and other Learninge; & Lastlie, expounded some places of Scripture proposed by several members of the Classis, in all which he gave good satisfaction, which was voted accordinglie.

It is this day ordered that the next Classicall fast be houlded att Hognaston the second Thursday the next Moneth where and when Mr. John Sclater hath pmised to pcure two sermons preached.

Voted that Mr. Shelm<sup>r</sup>dine be continued Mod<sup>r</sup>at<sup>r</sup> & this day moderating ended with prayer.

Wirkesworth Classis }  
 in the County of Darby }  
 Januarie 18 1652 } { These p'nte at the Classicall meeting the said  
 18th day of Januarie 1652 viz<sup>t</sup>.

Minist <sup>rs</sup>		Others		
M <sup>r</sup>	}	Shelm <sup>d</sup> dine Mod <sup>t</sup> at <sup>r</sup>	}	M <sup>r</sup> Henrie Buxton
		Watkinson		M <sup>r</sup> John Sclat <sup>r</sup>
		Martin Topham		Gilbert Wallis
		Otefield		German Buxton
		Myles		Edward Allen
	}	Coke scb		

M<sup>r</sup> Thomas Shelm<sup>d</sup>dine Pastor of Matlock being moderator began with prayer.

This day M<sup>r</sup> John Hingley p<sup>r</sup>ached his app<sup>b</sup>acon sermon (in order to his ordinacon) & his paines app<sup>v</sup>ed. The said M<sup>r</sup> John Hingley p<sup>r</sup>duced two Certificates one from his neighbouring ministers concerning his ministeriall abilities & godlie conversacon, the other from the Parishion<sup>rs</sup> of Shuttington in the Countie of Warwick concerning his Tytle there; they certifying their choice of him to be their Minist<sup>r</sup> both which Certificates were app<sup>v</sup>ed by the Classis.

He also gave testimony of the Grace of God in him, of his inward call to & right end in undertakeing the Ministrie, his studies, skill in the Tongues of other Sciences, & likewise in Divinitie all which were approved by the Classis; wherenfore he had this Thesis given him vizt—Utrum Pædobaptismus in Scripturis habet fundamentum—which Thesis he was ord<sup>d</sup> to exhibit to the Classis on the fiveteenth day of March next ensuinge at Ashbourne being intended (god assisting) for the ordinacon day of him the said M<sup>r</sup> Hingley & others. He also this day expounded some places of Scripture proposed by several members of the Classis in which he gave good satisfaction, which was voted accordinglie.

It is this day ordered that whereas M<sup>r</sup> Samuel Moore Bachel<sup>r</sup> of Arts of Saint Johns College in Cambridge hath addressed himselfe to this Classis to be ordained a Presbyter, he therefore preach before the Classis at their next meeting at Wirkesworth in order to his Ordinacon.

Voted that M<sup>r</sup> Thomas Shelm<sup>d</sup>dine be continued moderator, who this moderating ended with prayer.

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Wirkesworth Classis }  
 in the Countie of Darbie }  
 Februarie 15<sup>th</sup> 1652 } { These p<sup>r</sup>sent at the Classicall  
 Meeting the said fiftenth day of  
 Februarie, 1652, viz.

	Minist <sup>rs</sup>		Oth <sup>rs</sup>	
Mr	{	Shelm'dine	{	M <sup>r</sup> Henrie Buxton
		Watkinson		M <sup>r</sup> John Sclater
		Martin Topham		Edward Allen
		Porter		
		Myles		
		Coke scb		
		Otefield		

M<sup>r</sup> Thomas Shelm'dine Pastor of the Church at Matlocke being moderator began with prayer.

This day M<sup>r</sup> Samuel Moore p<sup>r</sup>ached (according to the appointment of the Classis) & his paines approved. After he was examined of the Grace of God in him, his call to the ministrie, his studies, skill in the Tongues &c., likewise in Divinitie all which were approved by the Classis; whereupon he had this Thesis given him vizt—Utrum Gratia convertans sit resistibilis—which Thesis is this day ordered to exhibit to the Classis att their next meeting.

It is this day ordered that the next Classicall fast be holden at Ballidon on Thursday the 17th day of March next & that the scribe of the Classis be carefull forthwith to send to M<sup>r</sup> John Hyron pastor of the Church att Bredsall signifying unto him that it is the desire of the Classis that he would be pleased to do them that favour as to p<sup>r</sup>ach at Ballidon the said fast day.

It is this day voted & ord<sup>d</sup>ed by the Classis that M<sup>r</sup> Peter Coates Pastor of the Church att South Wingfield moderat<sup>r</sup> at the Classicall meeting to be houlden at Ashbourne on the fiftenth day of March next and likewise to manage the business of Ordinacon &c. And likewise it is this day voted that M<sup>r</sup> Robrt Porter preach the Ordinacon Sermon the said 15th day of March.

M<sup>r</sup> Thomas Shelm'dine being this day Moderator ended with Prayer.

Wirkesworth Classis in the Countie of Darbie March 1 1652	}	o	{	These p <sup>r</sup> esent at an Extraordinarie meeting of the Classis conc <sup>n</sup> ing the examinacon of one Thomas Leadbeat <sup>r</sup> Bachel <sup>r</sup> of Arts & late Student of Christ Colledge in Cambridge, who this day addressed himselfe unto the Classis for to be ordained a Presby <sup>t</sup> r vizt—

	Minist <sup>rs</sup>		Oth <sup>rs</sup>	
Mr	{	Shelmerdine modrat <sup>r</sup>	{	M <sup>r</sup> John Sclat <sup>r</sup>
		Martin Topham		William Storer
		Porter		Edward Allen
		Otefield		
		Coke scb		

M<sup>r</sup> Thomas Shelm'dine being mod<sup>r</sup>at<sup>r</sup> began with prayer.

This day the said M<sup>r</sup> Tho. Leadbeat<sup>r</sup>\* preached his approbacon sermon (according to the appointm<sup>t</sup> of the Classis) & his paines verie well approved.

\* Thomas Leadbeater remained minister at Hinckley until his ejection in 1662, when he retired to Nantwich, Cheshire, his birthplace. He died Nov. 4th, 1679.

Aft<sup>r</sup> he p'duced (in reference to his ordinacon) two Certificates, one from his neighbouring Minist<sup>rs</sup> conc'ning his Ministeriall abilities & godlie conv<sup>rs</sup>acon, the other from the Parishioners of Hinckley in the Countie of Leicester conc'ning his Tytle there; they c<sup>t</sup>ifying their choyce of him to be their Minist<sup>r</sup>; both w<sup>ch</sup> Certificates were approved by the Classis. Then he was examined of the Grace of God in him, his call to the Ministrie, his studies, skill in the Tongues, & likewise in Divinitie all which were approved by the Classis: whereupon he had this Thesis or Position given him vizt—Utrum Sacra Scriptura sit divinæ autoritatis—which Thesis he was appointed to exhibit to the Classis att their next meeting.

M<sup>r</sup> Thomas Shelm<sup>d</sup>dine being this day mod<sup>r</sup>at<sup>r</sup> ended with prayer.

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Wirkesworth Classis in the Countie of Derby March 15 <sup>th</sup> 1653	}	{ These present att the Classicall meeting holden att Ashbourn the 15 <sup>th</sup> day of March 1653.
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	Minist <sup>rs</sup>	Oth <sup>rs</sup>
M <sup>r</sup>	{ Coates Mod <sup>r</sup> ator Shelm <sup>d</sup> dine Watkinson fira: Topham Martin Topham Pole Otefield Myles Coke scb Port <sup>r</sup> }	{ M <sup>r</sup> Henrie Buxton M <sup>r</sup> John Sclater Gilbert Wallis German Buxton Richard Buxton Henrie Buxton         }

M<sup>r</sup> Pet<sup>r</sup> Coates being Mod<sup>r</sup>at<sup>r</sup> began with prayer.

After M<sup>r</sup> Samuel Moore\* & M<sup>r</sup> John Hingley aforesaid exhibited (according to form<sup>r</sup> order of the Classis) their Theses which being p<sup>r</sup>used & approved they also maintained a dispute (either of them) upon the aforesaid Questions; wherein also they gave good satisfaction: whereupon the Classis went unto the Congregation where M<sup>r</sup> Porter pastor of the Church att Pentridge p<sup>r</sup>ached the Ordinacon Sermon, w<sup>ch</sup> ended the said Moderator demanded the Questions of the aforesaid M<sup>r</sup> Moore M<sup>r</sup> Thomas Hill & M<sup>r</sup> Hingley required to be

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\* Samuel Moore was ordained as lecturer in the Church at Ashbourn; hence the ordination was held in that Church, in accordance with the regulations of the Parliamentary Ordinance. We find him attending the Wirksworth Classis as a minister within two months of his ordination, but his presence there was evidently somewhat irregular, as he had no parochial charge, and it seemed necessary that a formal vote should be passed before he could be admitted to the full privileges of a member of the Classis.

demand'd of them by the Ordinance for Ordination of Ministers of the 28<sup>th</sup> of August 1646. Who each of them publickly answered unto all the said Questions; And then severally ordained by prayer & Imposition of hands.

The said Moderator made the Exhortacon concluded with prayer & the blessing. After the Congregation dismissed the Lres of Ordinacon were signed by the ordainers and delivred to them by the scbe.

The severall pap<sup>rs</sup> of their Testimonials are remaining in the custodie of the scb.

M<sup>r</sup> Moore & M<sup>r</sup> Hille Theses remaine in the custodie of the scb. M<sup>r</sup> Hingleys Thesis is in the hands of the said Moderator.

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Wirkesworth Classis in the Countie of Darbey April 19 <sup>th</sup> : 1653	} {	These present att the Classicall Meeting the said 19 <sup>th</sup> day of April 1653 viz <sup>t</sup>
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	Ministers		Others
M <sup>r</sup> {	Coates mod <sup>r</sup> ator Watkinson Shelm <sup>r</sup> dine ffancis Topham Martin Topham Port <sup>r</sup> Otefield Myles Coke scb.	}	Mr. John Sclat <sup>r</sup> Edward Allen Gilbert Walles Henrie Buxton de Millhouse.

M<sup>r</sup> Peter Coates pastor of the Church at South Wingfield being this day modrat<sup>r</sup> began with prayer.

This day M<sup>r</sup> Josiah Whiston addressed himselfe to this Classis to be ordained a presbyt<sup>r</sup>; & in order to his ordinacon was appointed to preach his approbacon sermon this day, which he accordingly p<sup>r</sup>formed & his paynes verie well approved.

After he p<sup>r</sup>duced (in reference to his Ordination) a Certificate und<sup>r</sup> the hands of some of his neighbouring Minist<sup>rs</sup> concern<sup>g</sup> his ministeriall abilities & godly conversation, w<sup>ch</sup> Certificate was allowed of by the Classis: Then he was examined of the grace of God in him his call to the Ministrie his studies skill in the Tongues & likewise in Divinitie; all w<sup>ch</sup> were approved by the Classis: whereupon he had this Question or Thesis given him viz<sup>t</sup> An Christus sit Deus? w<sup>ch</sup> Thesis he is ordered to exhibit to the Classis on the third Tuesday in June next being the usuall monethly meeting day of the Classis.

Whereas M<sup>r</sup> Henrie Allsopp Bachel<sup>r</sup> of Artes late student of St. Johns Colledge in Cambridge hath this day addressed himselfe to the Classis to be Ordained a Presbyter; it is therefore ordered that he preach before the Classis att their next meeting in ord<sup>r</sup> to his ordination.

It is this day Ordered that the next Classicall fast bee houlden at

Wirkesworth the second Thursday of the next moneth where & when M<sup>r</sup> Martin Topham Pastor there hath p<sup>r</sup>ised the Classis to p<sup>r</sup>ure two sermons preached.

It is this day voted that M<sup>r</sup> Pet<sup>r</sup> Watkinson be Moderator the next meeting of this Classis. M<sup>r</sup> Peter Coates this day moderating ended with prayer.

—o—

Wirkesworth Classis in the } { These p<sup>r</sup>sent at the Classicall meeting the  
 Countey of Darby 17<sup>th</sup> May 1653 } { said 17<sup>th</sup> day of May 1653. Viz<sup>t</sup>

	Ministers		Oth <sup>r</sup> s
M	{ Watkinson Mod <sup>r</sup> at <sup>r</sup> Coates Porter Oatefield Myles Moore      Coke scb }	}	{ M <sup>r</sup> Henrie Buxton M <sup>r</sup> John Sclater Edward Allen Gilbert Wallis Germāne Buxton Edward Storer }

M<sup>r</sup> Peter Watkinson pastor of the Church at Kirk-Ireton being Mod<sup>r</sup>ator began with prayer.

This day M<sup>r</sup> Henrie Allsop (according to form<sup>r</sup> order of the Classis) p<sup>r</sup>ached (in order to his ordination) his approbation sermon & his paynes approved.

After he produced his certificates one from some of his neighbouring minist<sup>r</sup>s concerning his ministeriall abilities and Godly conversation; the other from the Parishioners of Crich (a Congregation within this Classis) concerning his Tytle there; they signifying their choyce of him to be their minister; both w<sup>ch</sup> Certificates were approved by the Classis. Then he was examined of the grace of God in him, his call to the Ministrie, his studies, skill in the Tongues & likewise in Divinitie; All w<sup>ch</sup> were approved by the Classis; whereupon he had this Thesis given him viz<sup>t</sup> . . . . . \* which said Thesis he was ord<sup>r</sup>ed to exhibit to the Classis on Tuesday the ffourteenth day of June next.

The Classis have this day voted and resolved that M<sup>r</sup> Samuel Moore Lecturer to the Church at Ashbourne be from henceforth admitted not only as an Assistant to the Classis but also to act as a member of the Classis.

It is this day ordered that every Congregation presbyterated within this Classis shall be desired to send to every Classicall meeting two (or one at the least) of their Congregationall Elders to joyne with the minist<sup>r</sup>s in managing the affairs of the Classis.

It is this day ordered that the next Classical ffast be houlden at Thorpe the second Thursday of the next moneth where and when the minister there is desired to p<sup>r</sup>ure two sermons preached.

It is this day ordered that M<sup>r</sup> Pet<sup>r</sup> Watkinson pastor of the Church att Kirk-Ireton moderate at the next Classical meeting to be houlden at Crich on the

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\* In this place, and elsewhere, when a dotted line is given, it is to be understood that there is a hiatus in the MS.



21<sup>st</sup> day of the next moneth being the Classis usuall meeting day & also to manage the busines of the Ordinacon &c. And likewise it is this day voted that M<sup>r</sup> John Otefield preach the Ordination Sermon the said 21<sup>st</sup> day of the next moneth.

M<sup>r</sup> Watkinson this day moderating ended with prayer.

<div style="text-align: center;">o</div> <hr style="width: 20%; margin: 0 auto;"/>		
Wirkesworth Classis in the County of Darbey June 21 <sup>st</sup> 1653	}	These psent at the Classicall meeting holden at Crich the said 21 <sup>st</sup> day of June 1653 viz <sup>t</sup>
Ministers		Others
M <sup>r</sup>	}	}
Watkinson moderator Coates Shelmerdine Martin Topham Port <sup>r</sup> Pole Otefield Myles Moore      Coke scb		M <sup>r</sup> John Sclat, Richard Varden Edward Allen Robert Newton John Sutton

M<sup>r</sup> Peter Watkinson being Moderat<sup>r</sup> began with prayer.

After M<sup>r</sup> Henrie Allsopp M<sup>r</sup> Josiah Whiston & M<sup>r</sup> Thomas Leadbeater aforesaid exhibited their Theses formerly given them by the Classis, which being p<sup>'</sup>used & approved by the Classis, they also maintained a dispute (each of them) upon the aforesaid Questions ; wherein also they gave good satisfaction : Whereupon the Classis went unto the Congregation where M<sup>r</sup> Otefield Pastor of the Church att Carsington preached the Ordinacon Sermon, which ended the said Moderator demanded the Questions of the aforesaid M<sup>r</sup> Henrie Allsopp M<sup>r</sup> Josiah Whiston & M<sup>r</sup> Thomas Leadbeat<sup>r</sup> required to be demanded of them by the ordinance for ordination of Minist<sup>r</sup> of the 28th of August 1646, who (each of them) publicklie answered unto all the said Questions : & then were they severally ordained by prayer & imposition of hands.

The said moderator made the Exhortation, concluded with prayer and the blessing.

After the Congregation dismissed Lres of Ordination were signed by the Ordainers and delivered unto them by the scbe.

The several papers of their Testimonials are remaining in the custodie of the Scbe & their Theses are in the hands of the said moderator.

M<sup>r</sup> Joseph Trueman, \* Bachel<sup>r</sup> of Artes & late Student of Jesus Colledge in

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\* Joseph Trueman, B.D., was ordained as assistant minister at S. Peter's, Nottingham. He soon afterwards became minister at Cromwell in that county, where he remained till his ejection in 1662. Calamy says much of his remarkable abilities as a scholar. His nonconformity was of a mild character, and he was on friendly terms with Archbishop Tillotson and Bishop Stillingfleet. He died in 1671.

Cambridge addressing himselfe to the Classis for to be ordained a Presbyter p'duced (in reference to his ordinacon) a certificate under the hands of his neighbouring M<sup>s</sup>ters of Nottingham concerning his ministeriall abilities & godly conversacon : w<sup>ch</sup> said Certificate was allowed of by the Classis ; & he ordered to preach before the Classis att their next meeting ; & to bring likewise on the said day his Tytle to the Classis to be p'used by them.

It is this day voted by the Classis that M<sup>r</sup> Robrt Port<sup>r</sup> Pastor of the Church at Pentridge moderate the next Classicall meeting. M<sup>r</sup> Peter Watkinson this day moderating ended with prayer.

—o—

Wirkesworth Classis in the Countie of Derby 19 July 1653.	}	{ These p <sup>r</sup> sent at the Classicall Meeting the said 19 <sup>th</sup> day of July 1653, viz <sup>t</sup> .
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	Minists		Others	
M <sup>r</sup>	{	Porter Carter Watkinson Martin Topham Oatefield Myles	{	William Storer Edward Allen

M<sup>r</sup> Robert Port<sup>r</sup> Pastor of the Church at Pentridge being Moderator began with Prayer.

This day the aforesaid Mr. Joseph Trueman p'ached his approbation sermon (according to the appointm't of ye Classis) and his sermon being orthodox & edifying was approved.

After a certificate was read from M<sup>r</sup> Richard Whitchurche desiring that the said M<sup>r</sup> Joseph Truman may be ordained as his assist<sup>nt</sup> at Peter's Nottingham, which was approved.

The said M<sup>r</sup> Trueman was examined conc<sup>n</sup>ing the worke of grace upon his soule ; & an account taken of his skill in the Originall tongues & in the arts : Logick & Philosophie, as also of his knowledge in Divinity, in all which the Classis received good satisfaction. The question p'ounded to the said M<sup>r</sup> Truman upon which he is required to bring his position the next Classicall day—*i.e.*, Verum peccatum traducatur p' generationem vel inducatur p' imitacionem vel audetur peccatum originalie. (*sic.*)

One M<sup>r</sup> Thomas Broad, Bachel<sup>r</sup> of Arts & late student of John's College in Cambridge desires to be admitted to ordination & exhibited one from ye Parish of Alveton in the Countey of Stafford signifying that they desire him to be their minister ; another from divers ministers conc<sup>n</sup>ing the abilities and conversacon wh second certificate being defective in the concern<sup>s</sup> of Religion the Classis returned it to the subscribers desiring to be further satisfied before they could proceed any further.

Ordered: that the said M<sup>r</sup> Thomas Broad p<sup>r</sup>ach the next Classicall-Sermon.

Ordered, that the next Classicall Fast be observed at Pentridge, August 11<sup>th</sup> M<sup>r</sup> Port, providing prachers.

Tuesday fortnight being August 2<sup>d</sup> appointed for a Classicall meeting to debate M<sup>r</sup> Watkinson's case concerning his call to Chesterfield. Whereas the Parishioners of Chesterfield have desired M<sup>r</sup> Peter Watkinson, a member of our Classis to be their minister. It is this day ordered upon the desire of M<sup>r</sup> Peter Watkinson of the advice of the Classis about the business that the said M<sup>r</sup> Watkinson doe declare his judgm<sup>t</sup> about that living & likewise exhibit the reasons of his judgm<sup>t</sup> to the consideration of the Classis, & the elders & people of Kirk Ireton are also desired to be there p<sup>r</sup>sent to declare their judgement in reference to his removall.

M<sup>r</sup> Port<sup>r</sup> ordered to continue Moderator & this day moderating ended with Prayer.

Wirkesworth Classis in }  
the County of Darby }  
August 16. 1653.

o

{ These p<sup>r</sup>ent at the classical meeting the  
said 16<sup>th</sup> day of August anno Dmi 1653,  
viz

Ministers

Others

Mr. { Porter Moderator  
Shelm-dine  
Watkinson  
Martin Topham  
Myles  
Otefield  
Coke Scrub.

{ M<sup>r</sup> Henrie Buxton  
William Storer  
Edward Allen  
German Buxton  
Henrie Buxton  
de Wirksworth

Mr. Robert Porter being moderator began with Prayer.

The aforesaid Mr. Thomas Broad having preached before the Classis this day & his sermon being orthodox & edifying was approved.

After was read a certificate from divers ministers of the County of Stafford on the behalf of the said Mr. Thomas Broad concerning his religious and gracious conversation ; wch was approved.

The said Thomas Broad was examined concerning the worke of grace upon his Soule & an account taken of his skill in the originale tongues & and in ye artes. In Logick and Philosophy as also of his knowledge in Divinitie, in all wch the Classis received good satisfaction.

The question p<sup>r</sup>posed to the said Mr. Thomas Broad upon which he is required to bring his Position the next Classicall Fast day Sept 15 next is utrum obediencia Christi est justitiæ divinæ satisfactoria.

Mr. Joseph Trueman aforesaid this day exhibited according to the appointm<sup>t</sup> of the classis, his Theses w<sup>ch</sup> being p<sup>r</sup>used & approved he also maintained a dispute upon the said question, wherein also he gave good satisfaction which was noted accordingly.

One Mr. Samuel Ogden\* Bachil<sup>r</sup> of arts and late student of Christs College in Cambridge, desiring to be admitted to ordina<sup>m</sup> was this day ordered to p<sup>r</sup>ach before the Classis at Brassington Sep<sup>t</sup> 15<sup>th</sup> next being their monthly fast day & likewise then to bring with him his Testimonials & title & to expect to be p<sup>r</sup>ceeded with in examination according to the ordinance of direction of Parliam<sup>t</sup> for the ordinacon of ministers.

The question p<sup>r</sup>ounded to M<sup>r</sup> Samuel Ogden upon which he is required to bring his position the 27<sup>th</sup> day of September next is utrum Liceat unicuique ex dictamine p<sup>r</sup>priae conscientia<sup>e</sup> deum colere.

Ordered that M<sup>r</sup> Samuel Moore a member of the Classis prach at Brassington Sep<sup>t</sup> 15 next being the Classis monethly fast day.

Ordered that M<sup>r</sup> Martin Topham moderate the next Classicall meeting at Brassington the said 15<sup>th</sup> day of Sep<sup>t</sup>.

Mr. Porter this day moderating ended with Prayer.

Wirkesworth Classis in the Countie of Darbie Sept <sup>r</sup> 27 1653	}	} Those p <sup>r</sup> nt at the Classicall meeting the said 27 <sup>th</sup> day of September 1653 viz <sup>t</sup>
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\* Samuel Ogden served the Chapels of Buxton and Fairfield up to 1657, when he accepted the position of minister of Mackworth Church. On his ejection thence in 1662, he taught a private school in Derby; but in 1685 the master of the Free School there proceeded against him in the Court of Arches for teaching to the prejudice of that School, and won his case. Thereupon Sir John Gell, of Hopton, gave him the Free School of Wirksworth, and he taught there until his death in 1697. He was buried in the Church of Wirksworth. Calamy gives a copy of the Certificate of his ordination, and it is worth reproducing here as a sample of those granted by the Wirksworth Classis:—"For as much as Samuel Ogden, B.A., hath Address'd himself to the Classical Presbytery of Wirksworth, in the Province of Derby, according to the Ordinance and Direction of Parliament, for the Ordination of Ministers by the Classical Presbyteries; desiring to be Ordained Preaching Presbyter, for that he is called to the Work of the Ministry, in the Chappelry of Buxton; and hath exhibited unto the said Presbytery sufficient Testimonials (now remaining in their Custody) of his competent Age, of his unblameable Life and Conversation, of his Diligence and Proficiency in his Studies, of his fair and direct Calling unto the aforementioned place, by the People there, in whom the choice belongs, as is Certified.

"We, the Ministers of the said Presbytery, have by the Appointment thereof, Examin'd him according to the said Ordinance; and finding him to be duly Qualified and Gifted for that Holy Office and Employment (no just exception being made against his Ordination and Admission) we have approv'd him: And accordingly in the Church of Wirksworth, upon the Day and Year hereafter express'd, we have proceeded Solemnly to set him apart, to the Office of a Preaching Presbyter, and Work of the Ministry, with Fasting and Prayer and Imposition of Hands; and do hereby, as far as concerneth us, actually admit him unto the said Charge, there to perform all the Offices and Duties of a faithful Minister of Jesus Christ.

"In Witness whereof, We have hereunto subscribed our Names, the 27<sup>th</sup> Day of September, in the Year of our Lord, according to the Computation of the Church of England, 1653.

"Robert Porter, Minister of Pentridge, Moderator.	Edward Pole, Minister of Bonteshall.
"Tho. Shelmerdine, Minister of Matlock.	John Oldfield, Minister of Carsington.
"Martin Topham, Min. of Wirksworth.	Samuel More, Minister of Ashborn.
	Thomas Miles, Minister of Bradburn.'

Ministers		Others	
{	Port <sup>r</sup> Moderat <sup>r</sup>	{	M <sup>r</sup> Henrie Buxton
	Shelm <sup>r</sup> dine		Mr John Sclat <sup>r</sup>
	M <sup>r</sup> Topham		William Storer
	Pole		Edward Allen
	Otefield		John Heapie
	Myles		German Buxton
	Moore		Henrie Buxton Jun <sup>nr</sup>
Coke Scrib	John Rudiard		

M<sup>r</sup> Martin Topham being Moderat<sup>r</sup> began with prayer.

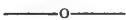
After the said M<sup>r</sup> Thomas Broad & M<sup>r</sup> Samuel Ogden exhibited (according to the appointment of the Classis) their Thesis w<sup>ch</sup> being p<sup>u</sup>sed & approved they also maintained a dispute upon the said question wherein also they gave good satisfaction w<sup>ch</sup> was voted accordingly : whereupon the Classis went into the Congregato<sup>n</sup> where the said moderator preach<sup>d</sup> the Ordinac<sup>n</sup> Sermon w<sup>ch</sup> ended. M<sup>r</sup> Port<sup>r</sup> pastor of the church at Pentridge (being chosen to manage the business of Ordination) demanded the questions of the aforesaid M<sup>r</sup> Joseph Trueman & M<sup>r</sup> Tho<sup>s</sup> Broad & M<sup>r</sup> Samuel Ogden required to be demanded of them by the ordinance for ordination of ministers of ye 28<sup>th</sup> of August 1646— who (each of them) publickly answered unto all the said questions and then were severally ordained by prayer & imposition of hands.

The said M<sup>r</sup> Robert Porter made the Exhortation concluded with Prayer & the Blessing.

After the congregation dismissed the L<sup>r</sup>es of Ordinacon were signed by the ordained and delivered unto them by the hands of the Scribe.

The severall Papers of their Testimonials are remaining in the custodie of the Scribe. M<sup>r</sup> Broad's and M Ogden's theses remaine in the hands of the Scribe. M<sup>r</sup> Joseph Trueman's thesis is in the hands of the said M<sup>r</sup> Robert Porter.

It is this day noted that M<sup>r</sup> John Otefield pastor of the church at Carsington moderate the next Classicall meeting.



{	Wirkesworth Classis in the Countie of Darbie October 18. 1653.	{	These present at the Classicall meeting the said 18th day of October, 1653, viz <sup>t</sup>
Minister <sup>s</sup>		• Other <sup>s</sup>	
{	Otefield Mod <sup>r</sup> at <sup>r</sup>	{	William Storer
	Shelme <sup>r</sup> dine		Edward Allen
	Watkinson		Germane Buxton
	Martin Topham		Henrie Buxton
	Pole		John Heapie.
	Myles           Coke Scb.		

Mr. John Otefield Pastor of the church at Carsington being Mod<sup>at</sup> began with Prayer.

Mr. Edward Pole Pastor of the church at Bontishall preached this classical-meeting & his sermon being orthodox & edifying had therefore the thanks of the Classis returned.

This day one M<sup>r</sup> Jonath<sup>n</sup> Staniforth\* Bachel<sup>r</sup> of artes late student of Christs Colledge in Cambridge addressing himself to this Classis to be ordained as an assistant to M<sup>r</sup> Thomas Bakewell of the church of Warburghe in Darbey was ordered to preach this approbation sermon before the Classis at their next meeting.

Ordered that the next Classicall-Fast be holden at Parwich the second Thursday of the next month & it is this day noted that Mr Robert Porter preach there the said Fast day.

It is this day noted that Mr. John Otefield be continued Moderator and this day moderating ended with Prayer.

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Wirkesworth Classis } { Those p<sup>r</sup>sent at the Classicall Meeting the said  
November 15<sup>th</sup> 1653 } { 15<sup>th</sup> day of November 1653 viz<sup>t</sup>—

	o	
Ministers		Others
M <sup>r</sup> { <ul style="list-style-type: none"> <li>Otefield Mod<sup>at</sup></li> <li>Watkinson</li> <li>Martin Topham</li> <li>Moore        }        { Coke Scb.</li> <li>Myles        }        {</li> <li>Shelme<sup>r</sup>dine</li> </ul>	}	{ <ul style="list-style-type: none"> <li>M<sup>r</sup> Henry Buxton</li> <li>M<sup>r</sup> John Sclater</li> <li>William Storer</li> <li>Edward Allen</li> <li>Gilbert Wallis</li> <li>Germane Buxton</li> <li>Henrie Buxton</li> <li>William Jessopp</li> </ul>

M<sup>r</sup> John Otefield Pastor of the Church at Carsington this day being moderator began with Prayer.

The aforesaid M<sup>r</sup> Jonathan Staniforth preaches this day his appobation Sermon (according to the appointment of the Classis) & his sermon being orthodox and edifying was appoved.

After was read a certificate from divers ministers on the behalfe of the said M<sup>r</sup> Jonathan Stanyforth touching his ministeriall abilities & Godly conversation which was app<sup>r</sup>ved.

The said M<sup>r</sup> Jonathan Stanyforth was this day examined conc<sup>n</sup>ing the worke of Grace upon his Soule ; And an account taken of his skill in the Originall-Tongues ; & in the artts ; in Logicke & Philosophie, as also of his knowledge in Divinitie ; in all which the Classis received good satisfaction.

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\* Jonathan Staniforth became minister at Hognaston, and his brother Timothy at Allestree. They were both ejected in 1662. Calamy says of them :—"Two brothers, sons of an ancient godly minister ; both good men, who gave much attendance to reading, and had a good library.

The question pposed to the said M<sup>r</sup> Jonathan Staniforth upon which he is required to bring his positon their next meeting December the 8<sup>th</sup> next is . . An Christus hypostaticus vivatur Sanctis.

It is this day noted that M<sup>r</sup> Edward Pole Pastor of the church at Bontishall preach the Ordination Sermon at Wirksworth December 8<sup>th</sup> next.

The Classis have this day noted M<sup>r</sup> Thomas Shelmerdine Pastor of the Church at Matlock to moderate and manage the businesse of ordination the said eight day of December.

M<sup>r</sup> John Otefield this day moderating ended with prayer.



Wirkesworth Classis } in the Countey of } Darbey Decb 8 <sup>th</sup> 1653 }	{ These p <sup>nt</sup> at an extraordinary meeting of the { Classis for ordaining of the aforesaid M <sup>r</sup> { Jonathan Staniforth, a p <sup>r</sup> aching presby <sup>tr</sup> , the { said 8 day of December, 1653, viz <sup>t</sup> .
--	--

Ministers

Oth<sup>rs</sup>

M <sup>r</sup> {	{ Shelmerdine Moderat <sup>r</sup> { Martine Topham { Porter { Pole { Otefield { Coke, scrb.	{ M <sup>r</sup> Sclater { William Storer { Edward Allen { Germane Buxton { Henrie Buxton { John Heapie { John Rudiard
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M<sup>r</sup> Thomas Shelmedine being Moderat<sup>r</sup> began with prayer.

After the aforesaid M<sup>r</sup> Jonathan Staniforth exhibited (according to the appointment of the Classis) his Thesis formerly given him by the Classis which being passed & approved by the Classis he also maintained a disputation upon the said question wherein also he gave good satisfaction whereupon the Classis went unto the congregation where M<sup>r</sup> Edward Pole, the Pastor of the Church of Bonteshall preached the ordination sermon, which ended the said Moderator demanded the Questions of the aforesaid M<sup>r</sup> Jonathan Staniforth required to be demanded of him by the ordinance for ordination of Ministers of the 28<sup>th</sup> of August 1646, who publiquely answered unto all the said questions, and then were ordained by prayer and imposition of hands.

The said Moderator made the Exhortacon concluded with Prayer and the Blessing.

After the congregaton dismissed the L<sup>r</sup>es of Ordination were signed by the ordained and delivered unto him by the hands of the Scribe.

The severall pap<sup>rs</sup> of his Testimonials together with his Thesis are remaining in the custodie of the Scribe.

Wirkesworth Classis }  
 in the Countie of Darbey }  
 Januarie the 17<sup>th</sup> 1653 } { These p'sent at the Classical Meeting the  
 sayd 17th day of Januarie 1653 viz<sup>t</sup>.

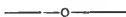
Minist <sup>rs</sup>		Othe <sup>rs</sup>	
M <sup>r</sup>	{ Shelmerdine Moderator	}	{ M <sup>r</sup> Henrie Buxton
	{ Watkinson		{ M <sup>r</sup> John Sclater
	{ Martine Topham		{ German Buxton
	{ Port <sup>r</sup>		{ John Heapie
	{ Myles		{ John Rudiard
	{ Coke Scb.		

M<sup>r</sup> Thomas Shelmerdine Pastor of the Church of Matlock this day moderating began with prayer, who also this day preached &c.

It is this day ordered that the next Classicall shall be holden at Hognoston the second Thursday of the next month where & when M<sup>r</sup> John Sclater hath under-taken to p'cure two sermons p'eachd

It is this day noted that M<sup>r</sup> Peter Coates Pastor of the church at South Wingfield preach the next Classical meeting.

It is this day ordered and noted that M<sup>r</sup> Thomas Shelme,dine Pastor of the Church at Matlock be continued Moderator and he this day moderating ended with Prayer.



Wirkesworth Classis in }  
 the Countie of Derby }  
 Februarie 21<sup>th</sup> Anno 1653 } { These p'sent at the Classical meeting the  
 sayd 21<sup>th</sup> day of Februarie 1653 viz<sup>t</sup>

Minist <sup>rs</sup>		Oth <sup>rs</sup>	
M <sup>r</sup>	{ Coates	}	{ M <sup>r</sup> Henrie Buxton
	{ Shelm <sup>r</sup> dine Moderat <sup>r</sup>		{ Edward Allen
	{ Martine Topham		{ Gilbert Wallis
	{ Otefield		{ William Storer
	{ Myles Coke Scb <sup>r</sup>		{ Germane Buxton

M<sup>r</sup> Peter Coates Pastor of the Church at South-Wingfield p'achd this Classicall meeting & his sermon being orthodox & seasonable had therefore the thanks of the Classis returned &c.

One M<sup>r</sup> John Chest<sup>r</sup>\* of Witherlie in the Countie Leicst<sup>r</sup> Student in Divinitie this day addressing himself to the Classis for ordination was therefore ordered to preach before the Classis at their next meeting.

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\* John Chester remained minister of Witherley till the Restoration, when the clergyman that he had dispossessed again gained possession of the benefice. He then moved to Southwark, and died in 1696.



It is this day voted that M<sup>r</sup> Thomas Shelm<sup>d</sup>ine be continued Moderat<sup>r</sup> who this day Mod<sup>r</sup>ating ended (as he began) with prayer.

[Here follow twelve blank leaves, and then the entries are in the hand of Scribe Rudyard. The fact of these pages being left shows that there was no break in the Classis Meetings, but that it was intended to fill in the omitted minutes at some future date—an intention never realised. The suspension of entries in the regular Minute Book probably arose from the illness and death of Scribe Coke.]



Wirkesworth Classis in the county of Darby Januarie 16. 1654.	}	{ Those p <sup>s</sup> ent at the Classicall meeting the 16 day of Januarie 1654 viz.
Ministers		Others
M <sup>r</sup> {	{	{
Peter Watkinson		M <sup>r</sup> Henrie Buxton
Martin Topham		Richard Buxton
Robert Porter		Henry Buxton
John Otefield		John Rudyard
Thomas Myles		

M<sup>r</sup> Peter Watkinson being this day chosen Moderator in the absence of M<sup>r</sup> Edward Pole began with prayer.

This day M<sup>r</sup> Thomas Ford\* Bachelour of arts late Student of Trinitie Colledge in Cambridge appeared before the Classis in order to his ordination, & his sermon being orthodox was therefore approved. The said M<sup>r</sup> Ford produced one certificate from his neighbouring Ministers concerning his Ministerial abilities and pious conversation, and another that he is to be ordained as an assistant to M<sup>r</sup> Geo. Crosse in the Chappel of Harleston in the Countie of Stafford which were also approved and he ordered to give an account to the Classis of his Ministerial abilities the next Classical meeting.

This day M<sup>r</sup> Richard Chantrey† Bachelour of Arts late student of St. John's Colledge in Cambridge who desireth to be ordained a preaching-presbyter was therefore ordered to preach his approbacon sermon before the Classis at their next meeting the third Teusday in Feb next.

It is this day ordered that the next Classical lecture be kept at Brassington

\* Thomas Ford was a native of Willington, Derbyshire. He was educated at Repton and Trinity College, Cambridge. He never obtained any benefice, but was preaching at Gresley, Derbyshire, in 1662. Refusing to be silent, he was committed to prison, and spent some time in the gaols of Derby and Stafford. Calamy says of his death, that "by his extraordinary pains upon a day of fasting and prayer he broke a vein, which brought him into a consumption, whereof he dyed, in a little village near Burton-upon-Trent, about the year 1677."

† Richard Chantry was minister at Weeford, near Lichfield. He was ejected in 1662, and forced by the Oxford Act to remove from the county. He died July 22nd, 1694, at Hartshorn, Derbyshire.

the second Thursday in Februarie next, when and where Mr Thomas Shelmerdine Pastor of the Church at Matlocke & Mr Samuel Charles,\* Teacher of the word at Kniveton are to preach.

Voted, that John Rudyard who is a ruling Elder, of the congregaton of Wirksworth be also register of this Classis.

Ordered that Mr Edward Pole, Pastor of the Church at Bonteshall be continued Moderator the next Classicall meeting.

Mr Peter Watkinson pastor of the church at Kirk Ireton, being Moderator this day ended with praier.

John Rudyard, Scribe.

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Wirksworth Classis in the countie of Darby Februarie 20, 1654	}	Those p'sent at the Classicall Meeting the said 20 day of Februarie 1654. viz <sup>t</sup> .
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	Ministers.	Others.
Mr.	{ Peter Watkinson Martin Topham John Otefield Tho. Myles }	{ Gilbert Wallis Richard Buxton Edward Storer John Rudyard }

Mr Watkinson being this day chosen Moderator in the absence of Mr Edward Pole began with praier.

The said Mr Richard Chantrie (according to former order) preached before the Classis and his sermon being orthodox & edifying, was approved.

Afterwards Mr Anthonie Buxton† Bachelour of Arts late student of Trinitie Colledge in Cambridge addressing himself to y<sup>e</sup> Classis for ordinaton, was appointed to preach the second Thursday in March next at Bradley, it being the monthlie Lecture appointed by the Classis, when & where Mr John Otefeild is likewise to preach.

The aforesaid Mr. Anthonie Buxton had this Thesis given him : An Christi meritis sit satisfactio divinæ Justitiæ pro peccatis.

Mr Humfrey Waldron‡ having formerlie addressed himselfe to the Classis for

\* Samuel Charles, M.A., was a native of Chesterfield, and educated at Corpus Christi College, Cambridge. He was not formally ordained until August, 1655. He was first minister at Kniveton, and then resided with Sir John Gell's family at Hopton. He was afterwards presented to Mickleover by Sir John Curzon; thence he was ejected in 1662, and after a short residence at Belper, proceeded to Hull. For persisting in officiating as a minister he was there imprisoned for six months in 1682. After his release he continued to reside at Hull, and died there in 1693.

† We believe Anthony Buxton to have been a son of German Buxton, of Kirk Ireton, who so often attended the Wirksworth Classis as an elder of that Presbytery. He was appointed minister to Hayfield, Derbyshire.

‡ Humfrey Waldron was ejected from Broom, Staffordshire, in 1662. Calamy describes him as "a man of good learning and utterance."

ordinacon, appeared this day & produced (in order to his ordinacon) two certificates one from his neighbouring Ministers concerning his soundness in judgm<sup>t</sup> & pious & unblameable conversation, another from the inhabitants of Broome in the Countie of Stafford concerning his title there; they certifying their choice of him to be their Minister, both which were approved. After he was examined of the Grace of God in him; his skill in the Originall tongues & in the Arts, Logick, and Philosophie, also of his knowledge in divinitie which were also approved by the Classis.

The said M<sup>r</sup> Humfrey Waldron exhibited his thesis to the Classis this day.

After, M<sup>r</sup> Richard Chantrey aforesaid (in order to his ordinacon) produced a certificate from the neighbouring Ministers that he is orthodox & pious & fit to be employed in preaching the Gospell which was approved. Then he was examined concerning the worke of grace upon his soule, his call to the Ministrie, his skill in the original tongues & in the Arts, Logick, and Philosophie, likewise of his knowledge in divinitie, in all which the Classis received satisfaction, whereupon he had this Thesis given him *An in hac vita homo possit esse certus de salutæ suæ eternæ certitudine fidei.*

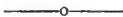
M<sup>r</sup> Thos Ford being ordered to appeare before the Classis this daie but disabled by sickness had this Thesis sent him *An Christi obedientia tollat obedientiam Christianam.*

Ordered that forthwith intimation be sent to the severall congregations where the afore mentoned M<sup>r</sup> Rich Chantrie M<sup>r</sup> Anthonie Buxton, M<sup>r</sup> Humfrey Waldron, & M<sup>r</sup> Tho<sup>s</sup> fford, are to be admitted ministers concerning their proceedings in & about the matter of their ordination.

It is likewise ordered that M<sup>r</sup> Robert Porter moderate the next Classicall meeting at Wirkesworth, the third Teusday in March next, and that M<sup>r</sup> Thos Myles preach before the Classis that day.

Wednesday the 21 of March appointed a day of Ordination at Wirkesworth & that M<sup>r</sup> Tho. Shelmerdine preach the ordination sermon & give the exhortaton. M<sup>r</sup> Peter Watkinson being Moderator this day ended with praier.

John Rudyard Scribe



Wirkesworth Classis  
in the countie of Darbie  
March 20. 1654

{ Those present at the Classicall meeting the  
said 20 day of March 1654.

Ministers  
Mr { Peter Watkinson  
M<sup>r</sup> { M<sup>r</sup> Martin Topham  
John Otefield  
Samuel Moore  
Thomas Myles

Others  
{ M<sup>r</sup> Henrie Buxton  
M<sup>r</sup> John Sclater  
Henrie Buxton  
William Jesoppe  
John Rudyard

Mr Peter Watkinson being this daie chosen Moderator, in the absense of Mr Robert Porter, began with praier. Mr Tho. Myles pastor of the church at Bradbourne preached this Classicall-meeting, and his sermon being orthodox & edifying was approved,

This day Mr Anthonie Buxton produced a certificate from his neighbouring Ministers of his godlie conversaton, that he is orthodox in judgm<sup>t</sup> faithfull & painfull in the work of the ministry which was approved, he also returned to the Classis the intimaton that was sent to the congregation at Heyfield in the countie of Darbie concerning his proceeding in the matter of ordination and admission to be their Minister, which said intimacon was certified to be published in the congregation at Heyfield aforesaid by Mr William Bagshaw\* Pastor of the church at Glossop who was present in the Classis at the same time, and that there was no exception against him.

Afterwards he was examined concerning the work of Grace upon his soule, his call to the ministrie, & to the congregation at Heyfield, & an account was taken of his skill in the originall tongues, & in the Arts, Logick, and philosophie, likewise of his knowledge in divinitie in all which the Classis received good satisfaction; then the said Mr Anthonie Buxton exhibited his thesis which being perused & approved, he maintained a dispute upon the question: wherein the Classis was also well satisfied. This day likewise the Classis took an account of Mr Tho fford aforesaid concerning his skill in the originall tongues, & in the Arts Logicke & Philosophie, wherein also he gave good satisfaction.

Mr. Richard Chantrie also exhibited his Thesis & maintained a dispute upon the said question wherein he gave good satisfaction.

It is this day noted that Mr William Bagshaw, Pastor of the Congregation at Glossoppe in ye countie of Darbie, be desired to be Assistant to this Classis as often as he can convenientlie—And that the said Mr. Bagshaw be also desired to preach, the next classicall meeting at Wirkesworth the third Teusday in April next.

Noted this day that the Congregation at Hognast'n being destitute of a Minister, for the p'sent do joyn themselves to the Congregation at Kniveton till further order.

Ordered that the next Classicall lecture be kept at Carsington the second Thursday in April when and where Mr John Otefield Pastor of y<sup>e</sup> Congregation is desired to procure two sermons.

Noted, that Mr Peter Watkinson be moderator the next Classicall meeting & this day moderating ended with praier

Jo: Rudyard

Scrib.

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\* This was a celebrated Nonconformist minister of North Derbyshire, who by his zeal obtained the title of "The Apostle of the Peak." For an account of him, see *Churches of Derbyshire*, vol. ii. p. 144.

Wirkesworth Classis }  
 in the Countie of }  
 Darby March 21 1654 }

{ These present at an extraordinarie meeting of  
 the Classis for the ordination of M<sup>r</sup> Anthony  
 Buxton M<sup>r</sup> Richard Chantrey M<sup>r</sup> Humfrey  
 Waldron & M<sup>r</sup> Thomas Fford

Ministers

Others

M<sup>r</sup> { Peter Watkinson moder.  
 Martin Topham  
 John Otefield  
 Edward Pole  
 William Bagshaw  
 Samuel Moore  
 Thomas Myles }

{ Mr. John Sclater  
 William Storer  
 Edward Allen  
 William Alsop  
 Henrie Buxton  
 John Heapie  
 John Rudyard

This day M<sup>r</sup> Thomas Shelmerdine preached the ordinacon sermon before the congregation assembled in the Parish Church at Wirkesworth which ended the questions were demanded of the aforesaid M<sup>r</sup> Anthonie Buxton, M<sup>r</sup> Richard Chantrey M<sup>r</sup> Humfrey Waldron & M<sup>r</sup> Thomas Fford required to be demanded of them by the Ordinance for Ordination of Ministers of the 28 August 1646 who each of them answered unto all the safd questions And then were severallie ordained by praier & imposition of hands. The said Mr. Thomas Shelmerdine gave the exhortation concluded with praier and the blessing. After the congregation dismissed the Lres of ordination were signed by the ordainers and delivered to them by the Scribe The severall papers of their Testimonialls are in the custodie of the Scribe, their Theses in the hands of the said Moderator

John Rudyard

Scribe

Wirkesworth Classis }  
 Aprill 17, 1655. }

{ These present at the Clàssical Meeting, the said  
 17 April, 1655.

Ministers.

Others.

M<sup>r</sup> { Peter Watkinson  
 Martin Topham  
 John Otefield  
 Thomas Myles }

{ M<sup>r</sup> John Sclater  
 John Rudyard

This day M<sup>r</sup> William Bagshaw Pastor of the Church of Glossopp in the County of Darby (according to the desire of the Classis) formerly preached & his sermon being orthodox & seasonable was well approved.

There being but small appearance this day, the Classis was adiourned untill the next ordinarie meeting (*viz.*) the third Tuesday in May next.

Jo : Rudyard Scribe.

Wirkesworth Classis }  
 in the County of }  
 Darby May 15, 1655 }

{ These p'sent at the Classis meeting  
 the said 15<sup>th</sup> May 1655.

## Ministers.

## Others.

Mr. { Peter Watkinson, Mod.  
 { Thomas Shelmerdine  
 { John Otefield  
 { Samuel Moore  
 { Thomas Myles }

{ Mr. John Sclater  
 { Gilbert Wallis  
 { Richard Buxton  
 { William Jessopp  
 { John Rudyard }

This day Mr Peter Watkinson being Moderator began with praier Mr William Yates student in Divinitie, having formerly addressed himself to the Classis for ordination preached this day before the Classis & his sermon being orthodox and edifying was approved.

The aforesaid Mr William Yates\* (in order to his ordination) this day likewise produced a testimonie of his approved doctrine and also of his life and conversation, under the hand of Mr Thomas Stubbing† minister at Cubley a Marston-Montgomerie in the County of Darby, to whom he is to be ordained an assistant in the worke of the Ministrie at Cubley & Marston-Montgomerie aforesaid according to ye desire of the aforesaid Mr Tho: Stubbing.

The said Mr William Yates also produced two certificates one from his neighbouring ministers that he is orthodox in Doctrine, pious and exemplary in life and conversacon: another from the Parishioners of Cubley and Marston aforesaid, concerning their approbation of him & desire he may be admitted into the worke of the Ministry, as is aforesaid, all which were approved by the Classis.

Afterwards the Classis took an account of the said Mr William Yates concerning the Grace of God in him, also of his skill in the originall tongues, and in the Arts Logicke Philosophie, likewise of his Knowledge in Divinitie; wherein they received satisfaction; whereupon the said Mr William Yates had this Thesis given him

An anima humana sit mortalis

Voted, and accordingly ordered this day, that each Classicall Meeting the Moderator do make an oration to the Classis, for the space of about a quarter of an hour upon some subject, what he thinketh fit, tending to the edification of the Assemblie.

Also it is noted and ordered, that each Classicall-Meeting, some one be

\* One William Yates was ejected from Cherton, Hertfordshire, in 1662, and was probably the same person as is here mentioned.

† Thomas Stubbings (or Stubbins) held the livings of Cubley and Marston Montgomery from 1654 to 1660.

chosen to bring in to the Classis the next meeting after, a Thesis upon some point controverted betwixt us & the Socinians.\*

Voted, that Mr Peter Watkinson declare their errors at the next Classicall Meeting.

This day Mr James Sutton Student in Divinitie addressing himselfe to the Classis for ordination was ordered to preach his approbation Sermon in the Parish Church at Wirksworth upon Tuesday the 29 of May next.

Ordered that the next monthlie Lecture be kept at Hognaston the second Thursday in June next, Mr John Sclater desired to procure two Sermons.

Voted that Mr Thomas Shelmerdine be Moderator the next meeting, and that Mr Peter Watkinson preach the Classicall Sermon, who being Moderator this day ended with Praier.

John Rudyard, Scribe.

Wirkesworth Classis  
in the County of Darby  
June 19, 1655

Ministers

M<sup>r</sup> { Tho : Shelmerdine Mod<sup>r</sup>  
Peter Watkinson  
Peter Coates  
Martin Topham  
Robert Porter  
John Otefield  
Francis Topham  
Samuel Moore  
Thomas Myles

—o—  
{ These p'sent at the Classical meeting the said  
19 day of June 1655

Others

Mr. Henry Buxton  
Gilbert Wallis  
John Heapie  
John Rudyard

—  
This day Mr Peter Watkinson  
preached the Sermon well ap-  
proved.

Mr Thomas Shelmerdine being moderator this day began with praier. The said Mr Tho : Shelmerdine (according to former order) made an oration to the Classis.

Afterwards Mr Peter Watkinson (according to former order) declared the Socinian Errors ; amongst which this was one ; viz<sup>t</sup> : that there is no need of any special illumination of the Spirit of God to the right understanding of the Scripture.

\* The Socinians were at this time extremely numerous in Poland, but had very few adherents in England. Their leader here was one John Biddle, whom the Presbyterians wished to put to death as a heretic, but Cromwell opposed this, and he passed most of the Commonwealth period in prison or in banishment at the Scilly Isles. He had just now been released from prison and was in the full swing of controversy. It is rather a singular commentary on the Presbyterian zeal against Socinianism, to reflect that in less than one century, viz., about 1730, the great majority of the old Presbyterian congregations in England lapsed into Socinianism or Unitarianism. In 1824, out of 206 Unitarian meeting-houses in England and Wales, no less than 170 had originally been Presbyterian.

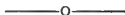
Whereupon it was noted and accordingly ordered that M<sup>r</sup> Peter Coates Pastor of the Church at South Wingfield shall bring in to the Classis at their next meeting this position, viz<sup>t</sup> that the peculiar illumination of the Spirit of God is necessarie to the right understanding of the Scripture.

This day M<sup>r</sup> Samuel Charles Bach<sup>r</sup> of Arts late student of Corpus Christi Colledge in Cambridge, a man well knowne to the Classis & approved to be of orthodox judgmt & pious life and conversation addressed himselfe to the Classis to be ordained a Preaching Presbyter, in order whereunto an account was taken of his skill in the originall tongues, also in the Arts, Logicke & Philosophie, likewise of his knowledge in Divinitie in all which he gave good satisfaction.

Ordered that the Classical Lecture be kept at Wirksworth the second Thursday in July next M<sup>r</sup> Martin Topham to procure two sermons.

Voted & accordinglie ordered, that M<sup>r</sup> John Otefield preach, the next Classicall meeting.

M<sup>r</sup> Thomas Shelmerdine to continue moderator the next meeting of the Classis who this day moderating ended with Prayer. Jo: Rudyard  
Scribe.



Wirkesworth Classis in the County of Darby July 17 1655 Ministers	}	{ The p'sent at the Classical meeting the said 17 day of July 1655 others
M <sup>r</sup> { Tho Shelmerdine moderat : Peter Coates Robert Porter John Otefield Tho: Myles	}	{ John Rudyard

M<sup>r</sup> Tho: Shelmerdine being moderator began with Praier, and afterwards made the Oration to the Classis.

This day M<sup>r</sup> John Otefield preached and his sermon being orthodox and seasonable was well approved.

M<sup>r</sup> Peter Coates (according to order) proved the position given him by the Classis against the Socinians, for wh he had thanks of the Classis. And whereas the Socinians hold this error viz<sup>t</sup> That the plainest consequences drawne from Scripture, are not equivalent to Scripture, it is therefore ordered that M<sup>r</sup> Tho: Shelmerdine bring into the Classis at the next meeting this position viz<sup>t</sup> That consequences drawne from Scripture are rightly equivalent to Scripture.

M<sup>r</sup> Samuel Charles in order to his ordination had this Thesis given him Utrum in via detur perfectio graduum which Thesis he is to exhibit to the Classis the 21 day of Aug next.



It is this day noted and accordinglie ordered that the 22 day of August next be set apart for the ordinacon of M<sup>r</sup> Samuel Charles & M<sup>r</sup> William Yates in the Parish Church at Kniveton; & that M<sup>r</sup> Peter Watkinson preach the Ordinaton Sermon & give the Exhortaton.

Ordered; that M<sup>r</sup> Edward Pole preach ye next Classical Meeting.

Voted & accordinglie ordered, that M<sup>r</sup> Peter Coates be moderator the next Classicall Meeting.

Ordered that the Monthly Lecture be kept at Wirksworth upon the second Thursday in August next M<sup>r</sup> Martin Topham to procure two Sermons.

M<sup>r</sup> Tho: Shelmerdine being moderator this day ended with prayer.

John Rudyard Scribe.

— o —	
Wirkesworth Classis in the Countie of Darby August 21. 1655	These p <sup>r</sup> sent at the Classical meeting the said 21 day of August 1655
Ministers	Others
M <sup>r</sup> { Peter Coates, Moderator { Thomas Shelmerdine { Martin Topham { Robert Porter { Edward Pole { John Otefield	{ Mr John Sclater { John Rudyard

M<sup>r</sup> Peter Coates being Moderator this day began with praier, and afterwards made the oration to the Classis.

This day M<sup>r</sup> Edward Pole preached and his sermon being orthodox and edifying was well approved.

This day M<sup>r</sup> Tho: Sheldermine proved the position against the Socinians which was given him by the Classis.

M<sup>r</sup> John Greensmith\* B<sup>chr</sup> of Arts, late Student of Maudline Hall, in Oxford (having addressed himselfe to the Classis for ordinacon since the last Classicall meeting) this day gave an account of the work of grace upon his Soule, & of his skill in the Originall tongues, also in the Arts Logicke & Philosophie in all which he gave good satisfaction. The said M<sup>r</sup> Greensmith likewise this day produced a certificate from his neighbouring Ministers of his pious life and conversion, declared his ends in entering into the Ministrey, and his call to the worke of the Ministrey in the congregacon of Coll-wich, in the countie of Stafford, in all which likewise the Classis received good satisfaction. The said M<sup>r</sup> Greensmith having formerlie preached his approbaton sermon which being well approved had this thesis given viz: An detur peccatum regnans in eternatis? Which Thesis he exhibited at the Classis this day, and maintained

\* John Greensmith was ordained to the ministry of the Church at Colwich, Stafford. He was thence ejected in 1662.

a dispute upon the same, wherein he gave good satisfaction; whereupon it was voted & ordered accordinglie That the said M<sup>r</sup> John Greensmith be ordained a preaching Presbyter in the Parish church at Kniveton the next day being the 22 day of August formerly appointed a day of Ordination.

It is this day noted & accordinglie ordered That if anyone addresse himselfe for ordinacon to this classis upon anie day which is not a Classicall meeting; he shall there addresse himselfe to the Moderator pro tempore to acquaint him with the business.

This day Mr. Samuel Charles exhibited his Thesis to the classis, which being perused and approved, he maintained a dispute upon the same wherein he gave good satisfaction.

Ordered that the Monthly Lecture be kept at Matlocke the second Thursday in September next, and that M<sup>r</sup> Tho. Shelmerdine procure two sermons.

Voted that M<sup>r</sup> Peter Coates preach before the Classis at their next meeting. Likewise that Mr. Peter Watkinson be Moderator the next Classicall Meeting M<sup>r</sup> Peter Coates being Moderator this day ended with Praier.

John Rudyard. Scribe.

Wirksworth Classis in the countie of Darby August 22 1655	}	These p'sent at an Extraordinary Meeting of the Classis holden at Kniveton for the Ordina- con of M <sup>r</sup> Samuel Charles, Mr. William Yates & M <sup>r</sup> John Greensmith the said 22 of Aug. 1655
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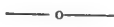
	Ministers	Others
M <sup>r</sup>	{ Peter Watkinson Moderat Thomas Shelmerdine Martin Topham Robert Porter John Otefield Samuel Moore }	{ Mr. John S <sup>c</sup> later John Rudyard }

This day M<sup>r</sup> Peter Watkinson being Moderator began with praler. Afterward M<sup>r</sup> William Yates exhibited his thesis which being perused was approved. Then the Classis went into the Parish church at Kniveton, where M<sup>r</sup> Peter Watkinson preached the ordination Sermon; which being ended the questions were demanded of the aforesaid M<sup>r</sup> Samuel Charles M<sup>r</sup> William Yates & M<sup>r</sup> John Greensmith, required to be demanded by the ordinance of Parliam<sup>t</sup> for ordination of Ministers of the 28 of August 1646 who each of them answered to all the said questions & then were severally ordained by praier and imposition of hands.

Then M<sup>r</sup> Peter Watkinson made the Exhortation concluded with praier and the Blessing After the congregation dismissed the Lres of ordination were signed by the ordainers & delivered to them by the Scribe.

The papers of their testimonials are in the custody of the Scribe their Theses in the hands of the Moderator for the time when they were exhibited.

John Rudyard Scribe.



Wirkesworth Classis in the County of Darby September 18, 1655	}	These p'sent at the Classicall-meeting the said 18. of September 1655
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Ministers.

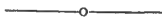
Others

Mr	{	Peter Watkinson Peter Coates Robert Porter Tho : Myles	}	}
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This day Mr Peter Coates Pastor of the Church of South-Wingfield (according to former order) preached before the Classis & his sermon being orthodox & seasonable was well approved.

There being but small appearance this day the Classis was adiourned untill the next ordinary meeting viz<sup>t</sup> the Third Tuesday in October next.

John Rudyard Scribe.



Wirkesworth Classis in the Countie of Darbie October 16 — 1655.	}	These p'sent at the Classical meeting the said 16 day of October 1655
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Ministers

Others

Mr	{	Peter Watkinson Mod <sup>r</sup> Tho : Shelmerdine Martin Topham Edward Pole John Otefield Thos Myles	}	}	Mr John Sclater John Rudyard
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This day Mr Peter Watkinson being moderator began with prair, afterwards declared the first use and beginning of the Socinian errors and who have been the chiefe formenters of them in everie age unto these daies.

Then the said Mr Peter Watkinson proved against the Socinians : That Christian religion may be confirmed by the Testimony of the Old Testament.

This day Mr Tho : Shelmerdine preached, & his sermon being orthodox was approved.

Voted that Mr Samuel Charles Pastor of the Congregation at Kniveton be an assistant to this Classis.

Ordered that the monthly lecture be kept at Thorpe ye second Thursday in Novemb. M Francis Topham to procure two Sermons.

Voted that M<sup>r</sup> Peter Watkinson preach the next Classicall meeting. That M<sup>r</sup> Martin Topham be moderator, & y<sup>t</sup> M<sup>r</sup> Edward Pole exhibit this Thesis viz<sup>t</sup> Whether God may be knowne by any, the most diligent contemplanon of the creature.

M<sup>r</sup> Peter Watkinson being Moderator ended with Praier.

John Rudyard Scribe.

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Wirkesworth Classis }  
in the Countie of Darby }  
November 20 1655 } { These p<sup>s</sup>ent at the Classicall Meeting the said  
20 day of November 1655

	Ministers		Others
M <sup>r</sup>	{ Martin Topham Modera <sup>t</sup> Peter Watkinson Tho Shelmerdine Edward Pole John Otefield Thomas Myles Samuel Charles }	}	M <sup>r</sup> Henri Buxton William Storer Edward Allen John Heapie James Addams Henri Buxton John Rudyard

This day M<sup>r</sup> Martin Topham being Moderator began with praier: afterwards made the oration. M<sup>r</sup> Peter Watkinson preached before the Classis, & his sermon being orthodox & seasonable was well approved.

This day M<sup>r</sup> Edward Pole (according to former order) exhibited the Thesis to the Classis, & proved against the Socinians, that God may be known by the diligent contemplation of the creature.

Voted that M<sup>r</sup> John Otefield bring in the Classis the next meeting, this position, viz<sup>t</sup> that the Name Jehovah is incommunicable.

Voted that the monthlie lecture be kept at Hognaston the second Thursday In December next, M<sup>r</sup> John Sclater to procure two sermons.

Voted that M<sup>r</sup> Martin Topham continue Moderator; who this day moderating ended with praier.

Jo. Rudyard Scribe.

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Wirkesworth Classis }  
in the countie of Darbie, }  
December 18<sup>th</sup> 1655. } { These p<sup>s</sup>ent at the Classicall meeting,  
the said 18 day of December 1655.

	Ministers		Others
M <sup>r</sup>	{ Martin Topham Mod <sup>r</sup> Edward Pole John Otefield Tho Miles Samuel Charles }	}	{ M <sup>r</sup> Henrie Buxton John Rudyard }

This day

M<sup>r</sup> Martin Topham preached the Classicall sermon w<sup>ch</sup> being orthodox, was well approved.

Because of some urgent occasions this day, the Classis was adiourned until the next ordinary meeting : at which time M<sup>r</sup> John Otefield is to bring in the position given him the last Classicall-meeting. M<sup>r</sup> Edward Pole to be moderator, and to preach the next Classicall sermon.

The Monthlie lecture to be kept at Criche, the second Thursday in January next.

John Rudyard Scribe.

Wirkesworth Classis in the Countie of Darbie Jan <sup>r</sup> 15 1655	{ Those p <sup>s</sup> ent at the Classical meeting the said 15 day of Januarie 1655	
Ministers		Others
M <sup>r</sup> { Edward Pole Mod <sup>r</sup> Peter Coates Tho Shelmerdine Martin Topham John Otefield Tho Miles Samuel Charles	}	{ M <sup>r</sup> John Sclater Edward Allen Henrie Buxton James Addams John Rudyard

This day M<sup>r</sup> Edward Pole being Moderator began with praier, and afterwards made the oration.

M<sup>r</sup> Michael Edge Bachelor of Arts, late student of Clare Hall in Cambridg, addressing himselfe to the Classis for ordination, this day preached his approbacon sermon, which being orthodox and seasonable was well approved by ye Classis. Where upon he had this thesis given him, viz<sup>t</sup> Utrum Papa sit anti-christus. This day M<sup>r</sup> John Otefield (according to former order) proved that the name Jehovah is incommunicable. Because that the Lord hath visited divers places within this Classis with feavers and other sicknesses : it is this day voted that the second Thursday in ffebruary next be set apart, & kept a day of humiliation in the Parish Church of Wirkesworth, M<sup>r</sup> Martin Topham to procure two sermons.

Ordered this day that M<sup>r</sup> Martin Topham, bring in to the Classis the next meeting this position viz<sup>t</sup> that there is a Trinitie of persons in the Deitie. M<sup>r</sup> John Otefield to be moderator at the next Classical meeting.

M<sup>r</sup> Pole moderating this day ended with praier.

M<sup>r</sup> Edward Pole to preach next Classicall meeting.)

Jo: Rudyard Scribe.

Wirkesworth Classis in the Countie of Darbie, ffeb. 12, 1655.	}	{ Those present at an extraordinarie meeting of the Classis the said 12 day of ffeb 1655.
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	Ministers		Others
M <sup>r</sup>	John Otefield Mod <sup>r</sup>	}	
	Peter Watkinson		
	Thomas Shelmerdine		
	Martin Topham		
	Robert Porter		
	Edward Pole,		
	Thomas Myles		
	Samuel Charles		

This day M<sup>r</sup> John Otefield being Moderator began with praier. M<sup>r</sup> Amos Shaw Batchelor of Arts late student of \_\_\_\_\_ in Cambridge preached before the Classis this day & having formerlie addressed himselfe to ye Classis for ordination, & preached his approbation sermon also, which was well approved, the said M<sup>r</sup> Amos Shaw produced his certificates of his unblameable life & conversaton &c. which were also well approved.

Afterwards the said M<sup>r</sup> Amos Shaw gave an account of the work of grace upon his soule, of his skill in the originall tongues, also in the Arts, Logicke & Phylosophy, & also of his knowledge in divinitie in all which he gave good satisfaction; whereupon he had this Thesis given him viz<sup>t</sup>. : An detur justificatio ab eterno.

M<sup>r</sup> John Otefield being Moderator ended with praier.

Jo : Rudyard  
Scrib.

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Wirkesworth Classis in the countie of Darby ffeb 19 1655	}	{ These p'sent at the Classicall meeting the said 19 day of ffeb 1655
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	Ministers		Others
M <sup>r</sup>	John Otefield Mod <sup>r</sup>	}	M <sup>r</sup> Henry Buxton
	Martin Topham		
	Edward Pole		
	Thomas Myles		
	Samuel Charles		
			James Addams
			John Rudyard

This day M<sup>r</sup> John Otefield being Moderator began with praier. M<sup>r</sup> Edward Pole preached before the Classis, & his sermon being orthodox was well approved.

Voted that because of the small appearance this day, the exhortation be waved & the position also.

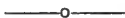
This day Mr. Richard Swynfen\* bachelor of Arts late student of Pembroke Hall in Cambridge addressing himself to the Classis for ordination had this Thesis given him, viz<sup>t</sup>—Utrum Paulus contradicat Jacobo in articulo Justificationis?

Voted that the monthlie lecture be kept at Criche the second Thursday in March next; Mr Tho: Shelmerdin & Mr Tho: Myles to preach.

Ordered this day that the 18<sup>th</sup> day of march next be set apart for a day of ordination, & that M<sup>r</sup> Rob<sup>t</sup> Porter preach the ordination sernon & give the exhortation. Voted that M<sup>r</sup> John Otefield continue moderator, who this day moderating ended with praier.

Jo: Rudyard

Scribe.



Wirkesworth Classis  
in the Countie of  
Darbie March 4 1655

{ These p<sup>r</sup>esent at an extraordinarie Meeting  
appointed by the Classis for the examination  
of M<sup>r</sup> Richard Swinfen the said 4 day of March  
1655

Ministers

M<sup>r</sup> { John Otefield Moderator  
Thomas Shelmerdine  
Martin Topham }

M<sup>r</sup> John Otefield being Moderator began with praier.

This day M<sup>r</sup> Richard Swynfen preached before the Classis, & his sermon being orthodox was well approved. The said M<sup>r</sup> Richard Swinfen also produced two certificates; one from divers pious orthodox ministers concerning his pious conversation; another from the inhabitants & Parisioners of Sandyaere they certifying their choise & desire of him to be their minister which were also approved.

The said M<sup>r</sup> Richard Swinfen likewise exhibited his Thesis & maintained a dispute upon the same, gave account of the worke of grace upon his soule, also of his skill in the Arts Logicke & Philosophie & of his knowledge in Divinitie in all which the Classis received good satisfaction.

M<sup>r</sup> John Otefield being Moderator ended with Praier.

Jo: Rudyard Scribe.

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\* Richard Swynfen was born at Swynfen, in the parish of Weeford. He was first minister of Sandiacre, Derbyshire, but in 1657 was appointed by Mr. Agard, of Foston, to Marston Ridware, Staffordshire. After his ejection from the latter place, he chiefly resided at Barton-under-Needwood. He died at Burton-on-Trent in 1692.

Wirkesworth Classis }  
 in the Countie of Darby }  
 March 18, 1655 }

{ These p'sent at the Classicall meeting being appointed a day for the Ordination of M<sup>r</sup> Michael Edge, M<sup>r</sup> Amos Shaw, M<sup>r</sup> Richard Swynfen, M<sup>r</sup> Thomas Dresser this said 18 day of March 1655.

	Ministers.	Others.
M <sup>r</sup>	John Otefield Moderator	M <sup>r</sup> John Selater
	Peter Coates	William Storer
	Martin Topham	Edward Allen
	Robert Porter	Henry Buxton
	Edward Pole	John Heapie
	Samuel Charles	John Rudyard

M<sup>r</sup>, John Otefield being Moderator began with praier.

This day Mr. Amos Shaw exhibited his Thesis and maintained a dispute upon the same wherein the Classis received good satisfaction. Likewise M<sup>r</sup> Michael Edge exhibited his Thesis, gave account of the worke of grace upon his soule, also of his skill in the originall tongues, and in the Arts Logicke & Philosophie & also of his Knowledge in Divinitie; in all which the Classis received good satisfaction.

This day M<sup>r</sup> Thomas Dresser Student in Divinitie (having formerlie addressed himselfe to the Classis for ordination and also having preached his approbation Sermon) gave an account of the worke of grace upon his Soule, of his skill in the originall tongues & in the Arts Logicke and Philosophie, also of his knowledge in Divinitie; in all which the Classis rec satisfaction.

The question proposed formerlie to the said M<sup>r</sup> Thomas Dresser upon wich he brought in his position this day is

An Pœdobaptismus sit in Ecclesia licitus?

herein also he gave satisfaction.

The said M<sup>r</sup> Tho Dresser produced (this day) one certificate from his neighbouring ministers of his pious Life & conversation, & of his ministerial abilities; another from the inhabitants of the parish of Woolstarton in the Countie of Stafford concerning his diligence in the ministrie, & of their desire of him to be their minister which certificates were approved.

Whereupon the Classis went into the Parish Church of Wirkesworth where M<sup>r</sup> Robert Porter preached the approbation Sermon: which being ended, the questions were demanded of the aforesaid M<sup>r</sup> William Edge, M<sup>r</sup> Amos Shaw, M<sup>r</sup> Richard Swynfen & M<sup>r</sup> Thomas Dresser required to be demanded by the Ordinance of Parliament for ordination of Ministers of the 28 of August 1646 who each of them answered to all the said questions & then were severally ordained by praier and imposition of hands.

Then M<sup>r</sup> Robert Porter made the Exhortation concluded with praier & the Blessing.



After the congregacon dismissed the Lres of Ordination were signed by the Ordainers, & delivered to them by the Scribe.

The papers of their testimonialls are in the hands of the Scribe excepte Mr Amos Shawe's which are in the handes of Mr Martin Topham.

Mr Michael Edge, Mr Richard Swinfen & Mr Tho Dresser their Theses are in the hands of the Scribe. Mr Amos Shawe's Thesis in the handes of the Moderator for the time when it was exhibited.

Jo Rudyard Scribe.



Wirkesworth Classis in the countie of Darbie April 15 1656	}	{	Those p'sent at the Classial meeting this said 15 day of Aprill 1656			
Ministers			Others			
Mr {	}	}	Peter Watkinson Moderatr	}	James Addams	
			Peter Coates			John Rudyard
			Thos Shelmerdine			
			Martin Topham			
			Edward Pole			
Samuel Moore						

Mr Peter Watkinson being Moderator this day in the absence of Mr John Otefield began with praier & made an oration to the Classis.

This day Mr. Samuel Moore preached before the Classis, & his sermon being orthodox & seasonable was well approved, for which he had the thanks of the Classis returned.

Afterward Mr Martin Topham exhibited the position formerlie given him viz<sup>t</sup> That there is a Trinitie of persons in the Deitie.

Voted that the Monthlie lecture be kept at Southwingfield, the second Thursday in May next Mr Peter Coates to procure two Sermons.

Voted that Mr Samuel Charles preach at the next Classicall-meeting, also that Mr Rob<sup>t</sup> Porter bring into the Classis this position viz That Christ is God.

This day Mr John Spilsbury\* having sent his desire by Mr. Thos Shelmerdine to be ordained a preaching Presbyster. By reason of his great distance, from this Classis he living at Bromsgrove in the countie of Worcester had this Thesis sent him, viz An Scriptores sacri fuerint infallibiliter acti in scribendis libris sacre Scripturæ.

Voted that Mr. Peter Coates be Mod<sup>r</sup> the next Classicall-meeting.

Mr Peter Watkinson being Moderator this day ended with praier.

Jo: Rudyard Scrib.

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\* John Spilsbury was a fellow at Magdalen College, Oxford. He was minister at Bromsgrove from 1656 till the Restoration, when he was ejected. Calamy gives him a very high character. He died June 10th, 1699, aged 71.

Wirkesworth Classis in the Countie of Darbie May 20 1656.	}	Those p'sent at the Classicall-meeting the said 20 of May 1656.
Ministers		Others
Mr	}	}
	Peter Coates, Moderator Peter Watkinson Thomas Shelmerdine Martin Topham Edward Pole John Otefield William Bagshaw Assist : Samuel Charles	Mr Henrie Buxton Mr John Sclater John Rudyard

This day Mr Peter Coates being Moderator began with praier and after made the oration to the Classis.

This day Mr Thomas Matthews\* Bachelor of Arts late Student of Maudlin Colledge in Oxford having addressed himselfe to the Classis for ordination preached his approbation sermon and exhibited a testimoniall from the Comissioners for approbation of publicke Preaching of his ministeriall abilities under the hand of John Wye Register dated April 16, 1656 which were approved, by the Classis. The said Mr Thomas Mathews ordered to give an account of his ministeriall abilities to the Classis, the next Classicall-meeting The question uppon which the said Mr Thos Mathews is to exhibit his position is An sola fide justificemur ?

Mr Robert Porter exhibited the position given him viz<sup>t</sup> That Christ is God.

Mr John Beardmore,† Bachelor of Arts late Student of Clare Hall in Cambridge desiring to be ordained a preaching Presbyter was ordered to preach his approbation Sermon the next Classicall-meeting, and had this Thesis given him ; viz<sup>t</sup> An vocatio ad Christum et gratiam sit universalis et num bene distinguatur in efficacem & inefficacem.

Noted, that the next Classicall-meeting be kept at Crich Mr Edward Pole & Mr Henrie Alsop‡ to preach there.

Voted, that Mr Thos : Shelmerdine be Moderator, the next Classicall-meeting. Mr Coates Moderat : this day, ended with praier.

Jo : Rudyard Scribe.

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Wirkesworth Classis in the county of Derby June 17 1656	}	These p'sent at the Classicall meeting this said 17 day of June 1656
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\* One Thomas Matthews was instituted to the vicarage of Alfreton in 1694, and may possibly be the same man.

† In 1690, John Beardmore was appointed minister of Hognaston. One John Beardmore was instituted to the rectory of Whitwell, Derbyshire. It is just possible that it may be the same man.

‡ Henry Alsop was instituted to the rectory of Shirland in 1666.

Ministers		Others
Mr	Tho Shelmerdine Moderat	{
	Peter Coates	
	Peter Watkinson	
	Hieron	
	Martin Topham	
	Robert Porter	
	Samuel More <sup>s</sup>	
		{
		Mr Henrie Buxton
		Mr John Sclater
		Edward Allen

This day Mr. Thomas Shelmerdine being Moderat<sup>r</sup> began with Praier &c.

This day Mr Thomas Matthews (according to former order) gave an account of the worke of grace upon his soule, of his skill in the originall tongues, & in the Arts, Logicke & Philosophie, in all which the Classis received satisfaction.

The said Mr Matthews also exhibited a certificate from Diverse ministers of his pious life & conversation & likewise the Thesis formerlic given him, both which were approved.

This day Mr Thomas Gorton Bachelor of arts late student of Trinitie Colledge in Cambridge addressed himselfe to the Classis, desiring to be ordained a Preaching Presbyter & an assistant to Mr George Crosse in the worke of the ministrie in the congregation at Chilcote in the County of Derby : & exhibited a certificate from diverse neighbouring ministers of his godlie life & conversation which was approved : whereupon he had this thesis given him viz<sup>t</sup>—  
Utrum subjectio filii ad patrem tollit æqualitatem cum patre ?

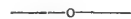
Ordered that the monthly lecture be kept at Hognaston the second Thursday in July next. Mr John Sclater to procure two sermons.

Mr Thomas Egerton ordered to preach his approbation Sermon the next Classial meeting, & to exhibit his Thesis.

Voted, that Mr Peter Coates be Moderator the next Classical meeting.

Mr Tho. Shelmerdine being Moderator this day ended with Praier.

John Rudyard, Scribe.



Wirkesworth Classis in the Countie of Darby July 15 1656	}	{	Those p'sent at the Classical Meeting this said 15 day of July 1656
			Others
Mr	Peter Coates Mod <sup>r</sup>	}	{
	Thos Sheldmerdine		
	Martin Topham		
	Robert Porter		
	John Otefield		
	Samuel Moore		
	Samuel Charles		
			Henry Buxton
			John Heapie
			John Rudyard

This day Mr Peter Coates being Moderator began with praier and after made an oration to the Classis

Because of much business this day  
the Position was waved.

This day Mr Thomas Gorton (according to former order) preached his approbation Sermon which being orthodox was approved; and likewise exhibited his Thesis, and maintained a dispute upon the same wherein he gave satisfaction.

The said Tho. Gorton likewise gave account of ye work of Grace upon his soul, of his skill in the originall tongues, & in the Arts, Logicke, & philosophie, also his knowledge in Divinitie; declared his ends in undertaking the worke of the Ministerie, and his call thereunto, in all which he gave satisfaction.

This day Mr John Beardmore gave an account of the Worke of Grace upon his soule, of his end in entering into the ministerie, of his skill in the originall tongues, & in the Arts, Logicke, & Philosophie and likewise exhibited his Thesis, in all which he gave good satisfaction.

Ordered; that the Classicall lecture be kept at Brassington, the second Thursday in August next, and that Mr John Otefield & Mr Tricket\* preach then and there.

Voted that the 19 day of August next (being the ordinarie Classicall meeting) be set apart for a day of Ordination, Mr Peter Coates to preach the Ordination Sermon and to give the exhortation.

Mr Peter Coates being Moderator this day, ended with praier.

Jo. Rudyard

Scribe.

Wirkesworth Classis  
in the County of Darby  
August 19. 1656.

Minist.

Mr { Peter Coates, Moder  
Tho Shelmerdine  
Martin Topham  
Robert Porter  
John Otefield  
Samuel Charles }

{ These p'sent at the Classicall meeting appointed  
a day of ordination the said 19 Aug<sup>r</sup> 1656.

Others

{ Mr John Sclater  
William Storer  
Edward Allen  
Henry Buxton  
John Rudyard }

According to former orders Mr Peter Coates, preached the ordination Sermon, which being ended, the questions were demanded of Mr John Beardmore & Mr Thos. Gorton (who appeared for ordination this day) required to be de-

\* Samuel Tricket was first appointed assistant minister at Bradbourn. He was episcopally ordained at the Restoration, and was instituted to the vicarage of Bradbourn in 1661, and transferred to the better preferment of the vicarage of Norton in 1667.

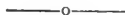
manded by]the ordinance of Parliament for ordination of Ministers of the 28 August, 1646. who either of them severallie answered to all the said questions & then were ordained by praier & imposition of hands.

Then the said M<sup>r</sup> Peter Coates made the Exhortation, concluded with praier and the blessing.

After the congregation dismissed the Lres of ordination were signed by the ordainers, and delivered to them by the scribe. The papers of their testimonialls are in the hands of the scribe. their Thesis in the hands of the Moderator for the time, when they were exhibited.

The Monthlie lecture to be kept at Crich, the second Thursday in September next. M<sup>r</sup> Robert Porter, & M<sup>r</sup> Michael Edge to preach.

Jo. Rudyard Scribe.



Wirkesworth Classis  
in the Countie of Darby  
Sep<sup>r</sup> 16, 1656.

{ Those p'sent at the Classicall-Meeting the  
said 16 day of Sep<sup>r</sup> 1656

Ministers

Others

M<sup>r</sup> { Peter Coates Mod<sup>r</sup>  
Tho. Shelmerdine  
Robert Porter  
John Otefield  
Samuel More<sup>r</sup>;  
Samuel Charles  
John Beardmore

{ M<sup>r</sup> Henry Buxton  
John Rudyard

This day M<sup>r</sup> Peter Coates began with praier and afterwards made an oration to the Classis.

According to former order M<sup>r</sup> Samuel Charles brought in the position given him by the Classis viz<sup>t</sup>. that the Holy Gost is God.

Ordered that M<sup>r</sup> Samuel More prove before the Classis at the next meeting, that the infallibilitie of Divine prescience may consist with the contingencie of Second causes.

Ordered that the Classicall lecture be kept at Matlocke the second Thursday in Octob next. M<sup>r</sup> Tho. Shelmerdine to procure two Sermons.

M<sup>r</sup> Edward Pole to preach the next Classicall sermon.

Voted, that M<sup>r</sup> Robert Porter be Moderator the next Classicall meeting.

M<sup>r</sup> Peter Coates being Moderater this day, ended with praier.

John Rudyard

Scribe.

Wirkesworth Classis  
in the Countie of Darby  
Octob 21 1656

{ These p'sent at the Classicall meeting the  
said 21 Day of October 1656

## Ministers

## Others

M<sup>r</sup> { Robert Porter moderator  
Peter Watkinson  
Martin Topham  
John Otefield  
Samuel More  
Samuel Charles  
John Beardmore

{ M<sup>r</sup> Henry Buxton  
M<sup>r</sup> John Sclater  
Edward Allen  
Henry Buxton  
John Rudyard. Scribe

This day M<sup>r</sup> Robert Porter being moderator began with Praier and afterwards made an oration to the Classis.

This day M<sup>r</sup> Thomas Smith M<sup>a</sup> of Arts late Student of Christ's college in Cambridge (having addressed himself to the Classis for ordination) preached before the Classis and his sermon being orthodox was approved. The said M<sup>r</sup> Tho: Smith produced a certificate from his neighbouring ministers, of his ministerial abilities and pious conversation which also was approved and afterwards he gave account of the worke of grace upon his Soule; of his knowledge of the Originall tongues & in the Arts Logicke & Philosophie, & likewise in divinitie; also of his skill to the ministrie; in all which he gave satisfaction. Whereupon he had this Thesis given him, viz<sup>t</sup>—Utrum filius Dei vere assumpsit humanam naturam?—

This day M<sup>r</sup> Robert Horne\* Student in Divinitie addressed himself to the Classis for ordination and produced two certificates one concerning his godly conversation from his neighbouring ministers, the other from the parishioners of Nutall in the countie of Nottingham, they certifying their choice of him to be their minister which being approved he was ordered to preach before the Classis, at their next meeting.

Voted accordingle ordered that the Classicall Lecture be kept at Atlow the second Thursday in November next, & that M<sup>r</sup> Martin Topham preach then and there.

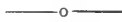
Voted and accordingle ordered that there be some course taken for the reliefe of the widowes & orphans of ministers deceased within Wirkesworth Classis. Which was done as followeth

We whose names are subscribed do contribute & promise to continue the severall summes underwritten to be paid upon the Classicall day in October yearly to the use aforesaid.

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\* Robert Horne was afterwards episcopally ordained. He was instituted to the rectory of West Hallam in 1663.

Robert Porter* .....	0-6-8	John Sclater.....	0-8-0
Peter Watkinson .....	1-0-0	Geo: Yates .....	0-8-0
Martin Topham .....	1-6-8	Hen Buxton .....	0-12-0
John Otefield.....	0-10-0	George Eyre .....	0-10-0
Sam: More.....	0-6-8	Hen: Buxton.....	0-10-0
Sam: Charles .....	0-10-0	Edward Allen .....	0-4-0
Sam: Trickett .....	0-10-0	John Rudyard .....	0-4-0
John Beardmore .....	0-10-0	Robert Newton .....	0-2-6
Mr Edward Pole .....	0 10-0	Mr Henry Fern .....	0-6-0
		Thomas Hudskinson ..	0-5-0



Wirkesworth Classis  
in the countie of Darby }  
Novemb. 18 1656 }

{ These p'sent at the Classicall meeting the  
said 18 day of November 1656

Ministers

Others

Mr { Peter Watkinson Moder<sup>t</sup>  
Martin Topham  
Robert Porter  
John Otefield  
Samuel More  
Samuel Charles

{ Mr Henry Buxton  
Mr John Sclater  
Edward Allen  
John Rudyard

This day Mr Peter Watkinson being moderator begun with praier & afterwards made an oration to the Classis.

According to former order Mr Robert Horne this day preached his approbaton sermon which was orthodox & approved. the said Mr Horne likewise gave an account of the worke of Grace upon his Soule; of his skille in the Originall Tongues, & in the Artes, Logicke & Philosophie; also of his knowledge in Divinitie wherein he gave good satisfaction: whereuppon he had this Thesis given him viz<sup>t</sup>—Utrum Christus in anima passus est plus quam *συμπαθητικως*.

Mr Samuel Tricket Bachel<sup>r</sup> of Arts late Student of Christ's colledge Cambridge minister of the word at Bradbourne within this Classis (desiring ordination) was ordered to preach his approbaton sermon at Wirkesworth uppon Teusday next being the 25 day of November; & likewise to prepare to preach the next Classicall Sermon.

Voted & accordinglie ordered that Wednesday the 17 day of December next be set apart for a day of ordination at Wirkesworth; and that Mr Samuel Charles preach the Ordination Sermon.

This day Mr Samuel More (according to former order) brought in the position

\* Most of these signatures are autographs.

Ordered that the Monthlie Lecture be kept at Balladon the second Thursday in December next & that M<sup>r</sup> Samuel More preach then & there.

M<sup>r</sup> Peter Watkinson to continue Moderator, who this day moderating ended with praier.

Jo : Rudyard

Scribe.

Wirkesworth Classis  
in the Countie of Darby  
Decemb 16 1656

{ These p'sent at the Classicall Meeting the  
said 16<sup>th</sup> day of December : 1656

Ministers

Others

Mr { Peter Watkinson Moderd :  
Martin Topham  
Edward Pole  
John Otefield  
John Beardmore

{ Mr John Sclater  
John Rudyard

This day M<sup>r</sup> Peter Watkinson being moderator began with Praier & after made an oration to the Classis. M<sup>r</sup> John Hicckes\* Bach<sup>r</sup> of Arts late student of Peterhouse Colledge in Cambridge, having addressed himselfe to the Classis desiring to be ordained a Preaching Presbyter; preached his approbaton sermon which being orthodox was approved afterwards the said Jo Hicks produced certificate from his neighbouring Minist<sup>r</sup>s of his Piety, & abilities for the worke of the ministrie more particularlie M<sup>r</sup> George Crosse certifying that the s<sup>d</sup> M<sup>r</sup> Hicckes being ordained is to officiate as his Assistant in the Parish of Clifton Camville in the Countie of Stafforde & Darbie which certificate was approved Likewise the said M<sup>r</sup> John Hicckes gave an account of the worke of Grace upon his Soule of his call to the ministrie : of his skille in the Originall Tongues, also in the Arts Logicke & Philosophie & of his knowledge in Divinitie, in all which the Classis received satisfaction. The said M<sup>r</sup> Hicckes also exhibited his Thesis viz<sup>t</sup>—

M<sup>r</sup> John Spilsbury Master of Arts late fellow of Maudline Colledge in Oxforde having addressed himselfe to this Classis for ordinacion produced severall certificates in order thereunto whereupon the Classis tooke an account of the Worke of Grace upon his soule of his endes in entering into the Ministrie, of his skille in the Originall Tongues, & in the Arts Logicke & Philosophie also of his knowledge in Divinitie in all which he gave good satisfaction.

The aforesaid M<sup>r</sup> John Spilsbury likewise exhibited his Thesis viz<sup>t</sup>—

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\* John Hicckes (or Hicks), after serving for a short time as assistant minister in the parish of Clifton Camville, proceeded into Devonshire, where he held the benefice of Stoke. After his ejection in 1662, he resided at Portsmouth, but joining the Duke of Monmouth's army, he was executed in 1685.



M<sup>r</sup> Samuel Tricket (according to former orders) gave an account of the Worke of Grace upon his soule, of his skill in the Originall Tongues & in the arts Logicke & Philosophie; & of his knowledge in Divinitie wherein he gave good satisfaction.

Likewise the said M<sup>r</sup> Samuel Tricket exhibited his Thesis viz<sup>t</sup>

An fides sit instrumentum Justificationis

M<sup>r</sup> John Hill Bachelor of Arts late Student of Pembroke College in Oxforde having addressed himselfe to the Classis for ordination—produced his certificates from his neighbouring Ministers, which was approved; also gave an account of the work of Grace upon his soule, of his skill in the Originall Tongues, & in the Artes Logicke & Philosophie wherein he gave satisfaction. Likewise . . . . .

M<sup>r</sup> Thomas Smith & M<sup>r</sup> Robert Horne this day exhibited their Theses, which were approved.

Voted that the next Classical Lecture be kept at Hognaston M<sup>r</sup> John Beardmore to preach.

Voted that M<sup>r</sup> John Beardmore be an Assistant to this Classis.

Voted that Mr. Martin Topham be Moderator next ordinarie meeting.

Mr. Peter Watkinson being Moderator ended with Praier.

M <sup>r</sup>	{ John Spilsbury Samuel Tricket Thomas Smith John Hill	}	Officiateth at	{ Bromsgrove, Worcestershire Bradburne, Derbyshire Castle Dunnington Leicestershire Doverdale, Worcestershire	Jo: Rudyard, Scribe.

Wirkesworth Classis in the County of Darby Dec. 17. 1656	}	{ These p'sent at an extraordinarie meeting of the Classis appointed for ye ordination of M <sup>r</sup> John Spilsbury, M <sup>r</sup> Samuel Tricket, M <sup>r</sup> John Hickes, M <sup>r</sup> John Hill, M <sup>r</sup> Thomas Mathewes, M <sup>r</sup> Thomas Smith, M <sup>r</sup> Robert Horne, the saide 17th Dec 1656

	Ministers		Others
M <sup>r</sup>	{ Peter Watkinson Moderat <sup>r</sup> Martin Topham Edward Pole John Otefield Samuel Charles John Beardmore	}	{ M <sup>r</sup> Henrie Buxton John Rudyard

According to former order M<sup>r</sup> Samuel Charles preached the Ordination Sermon in the Parish Church of Wirkesworth, which being ended the questions were demanded of the above said M<sup>r</sup> Jo: Spilsburie, M<sup>r</sup> Samuel Tricket, M<sup>r</sup> Jo: Hicks, M<sup>r</sup> Jo: Hill, M<sup>r</sup> Tho: Mathews, M<sup>r</sup> Tho: Smith, M<sup>r</sup> Robert

Horne required to be demanded by the Ordinance of Parliament for Ordination of Ministers, of the 28 August, 1646 who each of them severally answered to all the said questions, & then were ordained by praier & imposition of hands.

Then the said M<sup>r</sup> Samuel Charles made the exhortacion, concluded with praier & the blessing.

After the Congregation dismissed; the L<sup>r</sup>es of Ordination were signed by the Ordainers, and delivered to them by the Scribe.

The papers of their testimonialls are in the custodie of the Scribe, their Theses in the hands of the Moderator.

Jo: Rudyard  
Scribe.

—o—	
Wirkesworth Classis in the Countie of Darby } Jan 20 1656 } Ministers	{ These p <sup>s</sup> ent at the Classicall-meeting the said 20 of January 1656. Others
M <sup>r</sup> { { Martin Topham Mod <sup>r</sup> { Thomas Shelmerdine { John Otefield { William Bagshaw { Samuel Charles { Samuel Tricket	{ { Henry Buxton { Edward Allen { Edward Storer { John Heapie { John Rudyard

This day M<sup>r</sup> Martin Topham being Moderator, began with praier.

M<sup>r</sup> Mathias Hill bachelor of Arts & late Student in Catherine Hall in Cambridge, having addressed himselfe to the Classes for ordination, preached his approbacon Sermon which being orthodox, was approved, whereuppon he had this Thesis given him, viz<sup>t</sup> Utrum impetratio Christi consistere possit cum omnium damnatione.

Voted, that the next Classicall lecture be kept at Balladon the second Thursday in Februar next and that M<sup>r</sup> Samuel More & M<sup>r</sup> Thomas Mathews preach then & there. Whereas there is a weeklie Lecture kept at Wirkesworth by certaine Ministers of this Classis everie one of them his month by course it is therefore noted & accordinglie ordered this day that he shall preach the Classicall Sermon within whose month so ever it falleth.

Voted, that M<sup>r</sup> Martin Topham continue Moderator; who this day moderating ended with praier.

Jo: Rudyard Scribe.

—o—	
Wirkesworth Classis in the Countie of Darbie } Feb 17 1656 }	{ These p <sup>s</sup> ent at the Classical-meeting the said 17 Feb 1656

	Minis <sup>rs</sup>		Others		
M <sup>r</sup>	}	Martin Topham Moderat	}	M <sup>r</sup> John Selater	
		Peter Watkinson		John Rudyard	
		Thomas Shelmerdine			
		Edward Pole	}	M <sup>r</sup> Samuel Tricket is this day	
		John Otefield		voted Assistant to this Classis	
		Samuel Tricket			

This day M<sup>r</sup> Martin Topham being Moderator began with praier, and then made an oration to the Classis.

M<sup>r</sup> Ffrancis Lowe Bachelor of Arts, late Student of Brasnose Colledge in Oxford, having desired to be ordained a preaching Presbyter produced two certificates, in order thereunto, gave an account of the worke of Grace upon his Soule, of his call to the Ministerie, of his skill in the Originall tongues & in the Arts Logicke & philosophie, likewise of his knowledge in divinitie; in all which he gave satisfaction.

The said Mr. Ffrancis Lowe preached (this day) before the Classis, and his sermon being orthodox was approved.

Ordered that the next Monthlie lecture be kept at Bonteshall & that M<sup>r</sup> Edward Pole provide a sermon.

Voted that M<sup>r</sup> Peter Coates be Moderator at the next Classicall-meeting  
M<sup>r</sup> Martin Topham being Moderator this day ended with praier

Jo: Rudyard,

Scribe



Wirkesworth Classis in the Countie of Darby March 17 1656	}	{ These p <sup>s</sup> ent at the Classicall-Meeting this said. 17 March 1656			
Ministers		Others			
M <sup>r</sup>	}	}	Peter Coates, Mod <sup>r</sup>	}	M <sup>r</sup> Henry Buxton
			Peter Watkinson		John Rudyard
			Martin Topham		
			Edward Pole		
			John Otefield		
			Samuel Tricket		

This day M<sup>r</sup> Peter Coates being Moderator began with praier & afterwards made an oration to y<sup>e</sup> Classis.

M<sup>r</sup> Thomas Hutchinson Bachelor of Arts, late student Maudlin Colledge in Cambridge desiring to be ordained a preaching Presbyter, & being a man well knowne to this Classis, and because the place of his aboad is farr distant from this Classis, had therefore this Thesis sent him, vizt An decretum divinum tollat Liberum arbitrium?

Voted, that the 20 day of May next be set apart for a day of Ordinacion.

Mr Peter Coates to continue Moderator the next meeting of the Classis, who this day Moderating ended with praier.

Jo : Rudyard  
Scribe.

—o—

Wirkesworth Classis  
in the Countie of Darby  
April 21. 1657.

{ These p'sent at the Classicall Meeting  
the said 21 April 1657

Min<sup>rs</sup>  
Mr { Peter Coates, Moder ;  
Peter Watkinson  
Tho. Shelmerdine  
Martin Topham  
Edward Pole  
Saml Tricket  
Samuel More  
Samuel Charles  
John Otefield

Others  
Mr John Sclater  
John Rudyard  
Mr Peter Coates being the  
Moderator this day began with  
praier & made an oration to  
the Classis.

This day, ——— Boylston\* Dr. in Divinitie preached before the Classis ; his sermon was well approved.

Mr Ffrancis Low this day exhibited his Thesis which was approved ; but because there was a report to the Classis, that the said Mr Ffrancis Low was scandalous in his life and conversacon, therefore it was ordered that intimacon should be forthwith sent unto Marple Chappell in the Parish of Stockport the place of his residence that if any person or persons could object any thing against him, they might exhibit the same unto the above-named Moderator.

Mr Daniel Shelmerdine† Bachelor of Arts, late Student of ———‡

\* John Boylston, D.D., was appointed to the rectory of Weston-on-Trent, Derbyshire, in 1648. After the Restoration he became a staunch Churchman and an eminent pluralist. He held the stall of Sandiacre, in Lichfield Cathedral, was rector of Market Bosworth, Leicestershire, and also minister of All Saints, Derby.

† Daniel Shelmerdine was son of Thomas Shelmerdine, minister of Matlock. He was born at Crich, when his father held that vicarage in 1636, so that we gather from this that the Wirkesworth Classis would ordain at the age of 20. He became minister of Barrow-cum-Twyford, where he remained till his ejection in 1662. He died at Findern in 1699, and was buried in that Church. For further particulars respecting him, see *Churches of Derbyshire*, vol. iv, p. 26.

‡ This blank should be filled up with "Christ's College, Cambridge."

being a man well known to this Classis, desiring ordinacon, had this Thesis given him viz<sup>t</sup>. An scripturæ sunt perfectæ.

Mr James Sutton having formerly addressed himself to this Classis for ordination, and appearing this day ag<sup>n</sup> had this Thesis given him viz<sup>t</sup> An Scripture autoritas pendit ab Ecclesiâ?

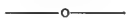
Mr Abraham Smith Student in Divinitie desiring ordinacon, had this Thesis given him (uppon the producing of his certificates) viz<sup>t</sup> Utrum successio ministroru' sit ecclesiæ veræ essentialis?

Ordered that the fifth day of May next be set apart for the examination of the ministeriall abilities of such as have desired ordination.

Voted that Mr Martin Topham preach the next ordinacon sermon & give the exhortation.

Voted, that the Monthlie lecture be kept at Southwingfield the second Thursday in May next, & that Mr Peter Coates procure two sermons & moderate the next meeting who this day moderating ended with prayer.

Jo: Rudyard Scribe.



Wirkesworth Classis  
in the County of Darby }  
May 5 1657

{ These p'sent at the Classicall meeting the  
said 5 day of May 1657

Ministers

Mr { Peter Coates Mod:  
Peter Watkinson  
Thomas Shelmerdine  
Martin Topham  
John Otefield  
Samuel Tricket

Others

{ Mr<sup>s</sup> John Sclater  
John Heapie  
John Rudyard

This day Mr Peter Coates being moderator began with praier.

This day Mr James Sutton gave an account of the worke of Grace uppon his soule, of skille in the originall tongues, & in the Artes & Logicke & Philosophie, also of his knowledge in Divinitie, in all which he gave satisfaction.

Afterwardes Mr Matthias Hill & Mr Thomas Smith being examined concerning their ministeriall abilities were desired to give further satisfaction to the Classis, the next Classicall meeting.

Mr James Sutton preached & his sermon approved.

Mr Coates moderator ended with praier.

Jo: Rudyard  
Scribe.

Wirkesworth Classis  
in the countie of Darbie  
May 19 1657

These p<sup>r</sup>sent at the Classicall meeting the  
said 19 day of May 1657

	Minis <sup>t</sup>	Others
Mr	Peter Coates Mod; Tho : Shelmerdine Martin Topham Robert Porter John Otefield Samuel Moore Samuel Tricket	Mr Henry Buxton sen <sup>r</sup> Mr Henry Buxton jun <sup>r</sup>

This day Mr Peter Coates being Moderator began with praier, but omitted the oration because of other businesse.

This day Mr Thomas Hutchinson gave an account of the worke of Grace upon his soule of his skill in the originall tongues, & in the Arts, Logicke and Philosophie, also of his knowledge in Divinity in all which he gave good satisfaction.

Likewise the said Mr. Hutchinson produced his certificates and exhibited his Thesis, which were approved.

Mr Matthias Hill being examined the second time was not approved at p<sup>r</sup>sent, but desired to endeavour after more sufficiency.

Also Mr Tho: Smith exhibited his Thesis but was not approved.

This day Mr Badland\* Southall & Mr desiring ordination & having preached before the Classis were approved for their Sermons.

Likewise the said Mr Badland & Mr Southall exhibited their Testimonials, were examined & having given full satisfaction of their ministeriall abilities were admitted to ordinacon.

This day Mr. Ffrancis Lowes busines was taken into consideracon, his intimacon brought in & William Hollinworth excepted ag<sup>t</sup> him, whereupon it was resolved that his ordinacon should be for the p<sup>r</sup>sent suspended, that his accusers may (if they can) make further proofs of their accusations otherwise he is to be proceeded with, the next Ordinacon.

Mr Thos. Shelmerdine voted Moderator the next Classicall-meeting.

Mr Peter Coates being Moderator ended with praier.

Jo: Rudyard

Scribe.

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\* This was probably Mr. Thomas Badland, ejected from Willenhall, Staffordshire, in 1662. He afterwards resided at Worcester.

Wirkesworth Classis in the County of Darby May 20 1657	}	Those p'sent at an extraordinary meeting of the Classis being appointed a day of ordination.
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Minist :	Others.
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Mr	{	Peter Coates Mod : Tho : Shelmerdine Martin Topham Robert Porter John Otefield	}	Henry Buxton James Addams &cce
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This day Mr                      preached.

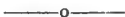
After the Sermon was ended M<sup>r</sup> Daniel Shelmerdine, M<sup>r</sup> Thos : Hutchinson, M<sup>r</sup> Badland, Mr. Southall & M<sup>r</sup>, James Sutton\* being this day to be ordained, the questions were demanded of them that are required to be demanded by the Ordinance of Parliam<sup>t</sup> for ordination of Ministers of the 28 of August 1646, who each of them severally answered to all the said questions & then were ordained by praier & imposition of hands.

Then the said M<sup>r</sup>                      who preached the Ordinacon Sermon made the exhortacon, concluded with praier & the Blessing.

After the Congregation dismissed the Lres of Ordination were signed by the ordainers and delivered to them.

The papers of their testimonialls are in the hands of the Scribe, & their Theses in the hands of the Moderator for the time when they were exhibited.

Jo : Rudyard Scribe.



Wirkesworth Classis in the Countie of Darbie June 16 1657	}	These p'sent at the Classicall Meeting the said 16 day of June 1657
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Minist <sup>rs</sup>	Others
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Mr	{	Tho. Shelmerdine Mod : Peter Coates Peter Watkinson Hieron Martin Topham Robert Porter John Otefield Samuel Charles	}	Mr Henrie Buxton sen <sup>r</sup> M <sup>r</sup> Henrie Buxton jun <sup>r</sup> Edward Allen John Heapie John Rudyard
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This day Mr. Tho. Shelmerdine being Moderator began with Praier & then made an oration to the Classis.

M<sup>r</sup> Tho. Smith being suspended from ordination desired that his certificates might be delivered backe ag<sup>n</sup> to him ; whereuppon it was ordered that the Scribe should bring them to Wirkesworth uppon Tuesday next & likewise the

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\* James Sutton was ordained minister for Crich.

papers of M<sup>r</sup> Francis Lowe's testimonial; that so the said M<sup>r</sup> Smith & M<sup>r</sup> Lowe might have them.

Voted that the Monthlie Lecture be kept at Crich the second Thursday in Julie next; & that M<sup>r</sup> Peter Coates & M<sup>r</sup> Hieron preach then and there.

M<sup>r</sup> Tho Shelmerdine to continue Moderator who this day moderating ended with praier.

Jo: Rudyard  
Scribe.

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Wirkesworth Classis in the County of Darby July 21 1657 Minist:	}	{ These p'sent at the Classicall meeting the said 21 July 1657  others
M <sup>r</sup> { Tho. Shelmerdine Mod <sup>r</sup> Martin Topham John Otefield Sam. Tricket James Sutton	}	{ M <sup>r</sup> Henry Buxton sen <sup>r</sup> John Rudyard

This day M<sup>r</sup> Tho. Shelmerdine being moderator began with praier & after made an oration to the Classis.

M<sup>r</sup> Samuel Tricket according to the order of the Classis proved ag<sup>t</sup> the Socinians that man was created in the Image of God, which consisted not only in dominion over the Creatures, but in righteousnesse & true holiness.

M<sup>r</sup> Thomas Gilliver B.A. late student of Maudlin Hall in Oxford, desiring ordination, was ordered to give an account to the Classis of his ministerial capabilities the next meeting of the Classis and to bring his Certificates.

M<sup>r</sup> John Baker B.A. late Student of Peterhouse in Cambridge desiring ordination was ordered to preach before the Classis at the next meeting.

Voted that M<sup>r</sup> Robert Porter be moderator the next Classicall meeting.

M<sup>r</sup> Shelmerdine being moderator this day ended with Praier.

Jo: Rudyard  
Scribe.

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Wirkesworth Classis in the County of Darbie August 18 1657. Minist:	}	{ These p'sent at the Classical meeting the said 18 Aug: 1657.  Others
M <sup>r</sup> { Robert Porter mod: Martin Topham Edward Pole John Otefield Sam: Tricket	}	{ M <sup>r</sup> Hen: Buxton sen <sup>r</sup> M <sup>r</sup> Hen: Buxton jun <sup>r</sup> John Rudyard



This day M Robert Porter being moderator began with Praier and then made an oration to the Classis.

This day M<sup>r</sup> John Baker preached before the Classis according to former order and his Sermon being orthodox was approved. The said M<sup>r</sup> Baker also exhibited a certificate from certaine ministers of his ministeriall abilities & godlie conversaton ; gave some account to the Classis of his abilities & was ordered to give further account.

M<sup>r</sup> John Kelsall Student in Divinitie ; desiring ordination, was ordered to bring his certificates & to give account of his ministeriall abilities.

Ordered, that everie Classicall meeting some minister belonging to the Classis preach the Classicall Sermon & that M<sup>r</sup> Peter Coates preach before the Classis at the next meeting.

Ordered, that the monthly Lecture be kept at Pentridge the first Thursday in Sept: next and that M<sup>r</sup> Martin Topham and M<sup>r</sup> John Otefield preach then & there.

M<sup>r</sup> Porter to continue Moderator, who this day moderating ended with Praier.

Jo: Rudyard Scribe.

Wirkesworth Classis in the Countie of Darby Sept: 15 1647	}	{	These p'sent at the Classicall meeting the said 15 of Septemb : 1657
Minist :			Others.
M <sup>r</sup> { Robert Porter Mod : Peter Coates Peter Watkinson Tho Shelmerdine Martin Topham Edward Pole John Otefield Sam : Tricket James Sutton	}		M <sup>r</sup> Hen : Buxton sen <sup>r</sup> Robert Storer Edward Allen John Rudyard
			M <sup>r</sup> Peter Coates preached according to former order & his Sermon was approved.

This day M<sup>r</sup> Kobert Porter being Moderator began with Praier & afterwards made an exhortation to the Classis.

M<sup>r</sup> Samuel Shaw\* B.A late student of St. John's Colledge Cambridge

\* Samuel Shaw was born at Repton in 1635, where he was educated. On taking his degree he was appointed master of the Free School at Tamworth, from whence he appealed to the Wirksworth Classis for ordination in order to act as assistant minister at Moseley, Worcestershire. In 1658, the Protector presented him to the rectory of Long Whatton, Leicestershire, whence he was ejected in 1661. In 1668 he was appointed to the Free School, Ashby-de-la-Zouch, which he held till his death in January, 1695-6. He was an able scholar, and besides numerous sermons and theological works, he published a Latin Grammar, and also two comedies, which were acted by his schoolboys at Christmas time.

desiring ordinacon, as an assistant to M<sup>r</sup> Hall in the worke of the ministrie in the Congregation at Moseley in the Countie of Worcester, exhibited his certificates which were approved, whereuppon he was ordered to preach his approbacon Sermon at Wirkesworth uppon the 6<sup>th</sup> day of October next.

Ordered that M<sup>r</sup> Tho: Shelmerdine preach the next Classicall sermon, & that M<sup>r</sup> Edward Pole be moderator the next Classicall meeting.

Whereas some of the Elders of the church at Kirk Ireton within this Classis, have addressed themselves this day, & the last Classicall meeting also, to the Classis, & have here declared that Robert Storer (one of the Elders of the said church) is diverselie aspersed by many men's reports as guiltie of some scandalous offences, which tend much to the reproach of him the said Robert Storer, & the great scandall of the Church of Christ. It is this day therefore ordered that M<sup>r</sup> Martin Topham minister of Wirkesworth, William Storer & Edward Allen elders of the said church at Wirkesworth & M<sup>r</sup> John Sclater elder of the church at Hognaston or anie three of them do joine with the congregacionall eldership of Kirk Ireton aforesaid who are hereby required to meete at the time & place hereafter mentioned to examine the busines & uppon hearing the complaints of his accusers, & his defence to make reporte to the Classis what is produced on either part, that the Classis may be enabled to proceede with more clearnes in the case either to censure or to acquit the said Robert Storer concerning the scandall that have been or then shall be charged uppon him. It is also ordered; that the Elders above named meet together uppon Teusday next being the 22 of this p'sent Sept: at the Vicarage in Wirkesworth by one of the clocke in the afternoone of the same day, then & there to take what cognizance they may, concerning the said accusation & defence. And the said Robert Storer is hereby required to make his personall appearance before the persons abovenamed, & likewise that his accusers be certified of the time & place, that they may also appeare to obiect & prove what they can against the said Robert Storer which that they may take the better notice of it is ordered that this order of the Classis be published in the Congregation at K: Ireton the next Lordes day by M<sup>r</sup> Peter Watkinson Pastor of the congregation there.

M<sup>r</sup> Robert Porter being moderator this day ended with Praier.

Jo: Rudyard  
Scribe.

Wirkesworth Classis  
in the Countie of Darby  
October 20 1657

Those p'sent at the Classicall Meeting the  
said 20 day of October 1657.

Ministrs

Others

Mr { Edward Pole Moderator  
Peter Watkinson  
Tho. Shelmerdine  
Hieron  
Martin Topham  
Robert Porter  
John Otefield  
Samuel Charles  
Samuel Tricket  
James Sutton

{ Robert Storer  
Thomas Mellor  
John Heapie  
John Rudyard

This day Mr Edward Pole being Moderator began with praier, and afterwards made an exhortation to the Classis.

Mr Tho. Shelmerdine preached before the Classis this day & his Sermon was approved.

This day Mr John Kelsall exhibited a certificate from divers of his neighbouring ministers about Hathersage of his Ministeriall qualifications & their desire of his ordination & admission into the Ministerie which was approved.

This day report was made to the Classis what was done in the busines concerning Robert Storer, and it was declared that the Classis order was read in the congregation at Kirk Ireton Sep<sup>r</sup> 20 last and uppon Sep<sup>r</sup> 22 the persons nominated in the said order and appointed thereby did meet at Mr Topham's house in Wirkesworth, according to the said order & likewise there were p'sent at the same time and place, Mr Edward Pole, Mr John Otefield & Mr Samuel Tricket who also took notes of the busines, where also appeared Mr Robert Mellor, John Storer of Idrichhay, and some others who accused the said Robert Storer. ag<sup>t</sup> which accusation the said Robert Storer made his defence.

And uppon the hearing of the said accusations & defence the Classis doth apprehend the said Robert Storer not to be guilty of any scandalls which were charged uppon him.

Ordered that Mr Peter Watkinson preach the next Classicall Sermon, & that Mr Edward Pole moderate the next meeting.

Mr Edward Pole being Moderator this day ended with praier.

Jo: Rudyard  
Scribe.

Wirkesworth Classis in the Countie of Darbie Novemb 17 1657	}	{	These p'sent at the Classicall meeting the said 17 day of Novemb 1657
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Ministers	}	{	Others
Mr { Edw. Pole Mod : Tho: Shelmerdine Martin Topham John Otefield Samuel Tricket	}	{	Thomas Mellor

Mr Pole being Moderator this day began with praier, Mr        preached and his sermon approved.

This day Mr Ffrancis Low made a further addresse to the Classis for ordination; and was dismissed. This day Mr John Kelsall did submit it examination, concerning his ministerial qualifications, & was approved.

Likewise M John Baker was re-examined & was approved.

Mr John Kelsall had this question viz An justificatio sit more gratuita?

Mr John Baker had this question viz. An primo primimotus concupiscentia sint peccatar?

The questions are to be exhibited the next Classicall meeting.

Voted that Mr John Otefield be Moderator the next Classicall meeting, & that Mr Peter Watkinson preach the next Classicall sermon.

Mr Pole, Moderator this day ended with praier.

Jo: Rudyard  
Scribe.

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Wirkesworth Classis in the Countie of Darby Decemb 15 1657	}	{	These p'sent at the Classicall meeting the said 15 day of Decemb 1657.
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Ministers	}	{	Others
Mr { John Otefield Mod <sup>r</sup> Peter Walkington Tho: Shelmerdine Martin Topham Edward Pole Samuel Tricket	}	{	Mr John Sclater John Heapie John Rudyard

Mr John Otefield being moderator this day began with praier but waved the oration.

Mr Peter Watkinson preached the Classicall Sermon (according to order) which was well approved. This day Mr Samuel Shaw was examined concerning his ministerial abilities and was approved.

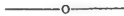
The said Mr Samuel Shaw likewise exhibited his Thesis, which was given him when he preached his approbation sermon; viz—An insonti Christi  $\tau\theta$  mori consistat cum dei justus esse (*sic*)? which was approved.

Mr John Baker and Mr John Kelsall likewise exhibited their Theses which also were approved.

Ordered that the second Tuesday in January next be set apart for a day of Ordination. Ordered that Mr Martin Topham preach the Ordination Sermon at Wirksworth and give the exhortation.

Ordered that Mr Robert Porter preach the next Classical Sermon or Mr John Otefield in his absence. Mr John Otefield is to continue mod<sup>r</sup> who this day moderating ended with praier.

Jo: Rudyard Scribe.



Wirkesworth Classis }  
in the Countie of Darbie }  
January 12 1657 }

{ Those p'sent at the Classicall meeting  
{ appointed for the ordination of Mr Samuel  
{ Shaw Mr John Kelsall & Mr John Baker.

Ministers.

Others.

Mr { John Otefield, Mod<sup>r</sup>  
{ Peter Watkinson  
{ Tho : Shelmerdine  
{ Martin Topham  
{ Edward Pole  
{ Samuel Moore  
{ Samuel Tricket

{ William Storer  
{ Robert Storer  
{ Edward Storer  
{ Henry Buxton de mil-houses  
{ John Heapy  
{ John Rudyard

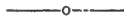
This day (according to the order of the Classis) Mr Martin Topham preached the Ordinacon Sermon in the Church of Wirksworth, which being ended the said Mr Samuel Shaw, Mr John Kelsall\* & Mr John Baker did each of them severally answer to all the questions required to be demanded by the Ordinance of Parliam<sup>t</sup> for ordinacon of Ministers of the 28 Aug<sup>t</sup> 1646 ; & then were severally ordained by praier and imposition of hands.

Then the said Mr Martin Topham made the exhortation, concluded with praier and the blessing.

After the congregaton was dismissed, the Lre's of their ordination were signed by the Ordainers and delivered to them by the scribe.

The papers of their testimonials are in the handes of the Scribe & their Theses in the hands of the Moderator for the time when they were exhibited.

Jo : Rudyard Scribe.



Wirkesworth Classis }  
in the County of Darbie, }  
January 19 1657. }

{ These p'sent at the Classicall Meeting  
{ the said 19 day of January 1657.

\* John Kelsall was ordained to the lectureship at Ashbourn.

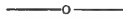
	Ministers		Others
M <sup>r</sup>	{ John Otefield Mod <sup>r</sup> Martin Topham Samuel Tricket }	}	{ John Rudyard }

This day M<sup>r</sup> John Otefield (in the absence of M<sup>r</sup> Robert Porter) preached the Classicall Sermon

And because of the smale appearance this day, the Classis was adiourned until the next ordinary meeting.

M<sup>r</sup> Edward Pole to preach the next Classicall Sermon.

John Rudyard  
Scribe.



Wirkesworth Classis in the county of Darby ffbruary 16, 1657	}	{	Those p <sup>r</sup> sent at the Classicall meeting the said 16 day of February 1657
--	---	---	---

	Ministers		Others
M <sup>r</sup>	{ John Otefield Mod <sup>r</sup> Martin Topham Edward Pole Samuel Tricket }	}	{ M <sup>r</sup> Henrie Buxton John Rudyard }

This day M<sup>r</sup> John Otefield being moderator began with praier.

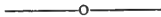
M<sup>r</sup>, Edward Pole (according to order) preached the Classicall sermon, which was approved.

M<sup>r</sup> Thomas Gilliver this day made further addresse to the classis for ordination, but was not examined because of the smale appearance.

Voted, that M<sup>r</sup> Robert Porter preach the next Classicall sermon, or in his absence he that is to preach the monthlie lecture that day.

M<sup>r</sup> John Otefield to continue moderator who, this day moderating ended with praier.

Jo: Rudyard  
Scribe.



Wirkesworth Classis in the Countie of Darbie March 16 1657	}	{	Those p <sup>r</sup> sent at the Classicall meeting the said 16 day of March 1657
--	---	---	--

	Ministers		Others
M <sup>r</sup>	{ John Otefield Moderator Peter Watkinson Martin Topham Edward Pole. — Brigges assistant pro tempore }	}	{ M <sup>r</sup> Henry Buxton sen John Rudyard }

Mr John Otefield being Moderator (this day) began w<sup>th</sup> praier, but waved the exhortation.

This day Mr. John Kaye, B A late Student of Clarehall in Cambridge having addressed himself to the Classis for ordination, preached his approbation sermon before the Classis, and afterwarde gave an account of the worke of grace upon his soule ; of his call to the Ministerie of the Gospell of his skille in the originall tongues, & in the Artes Logicke & Philosophie, also of his knowledge in Divinitie, in which he gave satisfaction.

The said M<sup>r</sup> John Kaye also produced a certificate from his neighbouring Ministers of his Godlie life, and conversation, which was also approved whereupon he had this Thesis given him viz<sup>t</sup>

Voted that the third Tuesday in Aprill next (being the ordinarie Classicall-meeting) be also a day of ordination, and that M<sup>r</sup> Robert Porter preach the ordination sermon, and exhort.

Voted, that M<sup>r</sup> John Otefield continue Moderator, who this day Moderating ended with praier.

The above-named M<sup>r</sup> Kaye did also exhibit a certificate from the parishioners of Dewsbury in the County of Yorke (where he preacheth the Word, & is to officiate) concerning their approbacon of him.

Jo: Rudyard, scribe.

—o—

Wirkesworth Classis }  
in the County of Darby }  
April 20 1658.

{ These p'sent at the Classicall Meeting (being  
also a day of ordinacon) the said 20 day  
of April 1658

Minit:

Others

M<sup>r</sup> { John Otefield Moderat:  
Tho. Shelmerdine  
Martin Topham  
Robert Porter  
Edward Pole  
Samuel More  
Samuel Charles

{ M<sup>r</sup> Henry Buxton  
William Storer  
Edward Allen  
John Heapie  
John Rudyard

This day M<sup>r</sup> John Otefield being Moderator began with praier.

Afterwards M<sup>r</sup> John Kaye exhibited his position viz<sup>t</sup>. — An Christi obedientia concurrat ad nostram justificationem—which was approved.

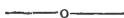
M<sup>r</sup> Thomas Gilliver having formerlie made his addresses to the Classis for ordinacon and appearing again this day upon the same accounts gave an account of the worke of Grace upon his soule, of his skill in the Originall Tongues, & in the Arts, Logicke & Philosophie, also of his knowledge in Divinitie & having likewise received a Thesis viz<sup>t</sup>: An vocatio & missio sit necessaria ijs qui Evangeliu' docent—did exhibit the same and was in all these approved.

Whereuppon the Classis went into the Parish Church at Wirkesworth where the Congregacon being gather M<sup>r</sup> Robert Porter preached the ordinacon Sermon which ended, the questions were demanded of the said M<sup>r</sup> John Kay & M<sup>r</sup> Thomas Gilliver required to be demanded by the ordinance of Parl : of the 20 of Aug 1646 who severally answered to all the said questions & then were ordained by praiser & imposition of hands, then the said M<sup>r</sup> Robert Porter gave the exhortation, concluded with praiser & the blessing.

After the congregacon dismissed the Lres of ordinacon were signed by the ordainers & delivered to them by the Scribe.

The papers of their Testimonials are in the custodie of the Scribe, their Theses in the hands of the moderator.

Jo : Rudyard Scribe.



Wirkesworth Classis in the Countie of Darby May 18, 1658.	}	{ These p'sent at the Classicall meeting the said 18 day of May 1658.
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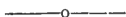
Minist:

Others

Mr John Otefield moderator	}	M <sup>r</sup> John Sclater John Rudyard
----------------------------	---	---

Because there was so smale an appearance this day there was nothing done.

Jo: Rudyard Scribe.



Wirkesworth Classis in the Countie of Darby June 15 1658.	}	{ These p'sent at the Classicall meeting the said 15 day of June 1658.
---	---	---

Minist:

Others

Mr { Peter Watkinson Martin Topham Robert Porter	}	{ John Rudyard
--	---	----------------

Because of the smale appearance this day the Classis was adiourned.

John Rudyard

Scribe.



Wirkesworth Classis in the County of Darby July 20 1658	}	{ These p'sent at the Classicall Meeting the said 20 day of July 1658.
---	---	---

Mr { John Otefield Moderat: Tho: Shelmerdine Samuel Trickett	}	{ John Rudyard
--	---	----------------

This day the Classis was adiourned.

Jo: Rudyard Scribe.



Wirkesworth Classis }  
 in the County of Darby }  
 Aug 17 1658 } { These p'sent at the Classicall meeting the  
 said 17 day of Aug 1658

	Ministers		Others	
Mr	}	John Otefield Mod :	}	Mr John Sclater
		Peter Watkinson		John Rudyard
		Tho Shelmerdine		
		Martin Topham	This day Mr John Otefield	
		Robert Porter	being Moderator began with	
		Samuel Moore	praier	
		Samuel Tricket		

This day Mr Edward Mainwaring having made his addresse to the Classis for ordination preached his approbation sermon which was approved.

Voted that Septemb. 1. next be observed for a private day of humiliation at the Vicarage in Wirkesworth by the Ministers of this Classis.

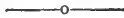
Mr John Sanders Mr of Artes late Student of Queenes Colledge in Cambridge having addressed himselfe to the Classis for ordination is to preach before the Classis at the next ordinary meeting & in case he be absent then Mr Martin Topham to preach the Classicall sermon.

The Classis being solicited for two sermons at Elton ; it is ordered that Mr Edward Pole & Mr John Otefield preach there uppon the second Thursday on September next.

Voted that Mr Peter Coates be moderator the next Classicall meeting.

Mr John Otefield being moderator this day ended with praier.

Jo: Rudyard Scribe.



Wirkesworth Classis }  
 in the county of Darbie }  
 Septemb: 21 1658 } { These p'sent at the Classicall meeting the  
 said 21 day of September 1658

	Ministers		Others	
Mr	}	Peter Coates Mod :	}	
		Peter Watkinson		
		Tho: Shelmerdine		
		Martin Topham		
		Robert Porter		Henry Buxton
		John Otefield		Esqr
		Samuel Moore		
Samuel Tricket				

Mr Peter Coates being moderator this day began with praier.

This day Mr John Sanders preached before the Classis & his Sermon was orthodox and approved.

The said Mr Sanders also was examined of the worke of grace uppon his

soule, of his skill in the original Tongues, & in the Arts, Logicke & Philosophie, likewise of his knowledge in Divinity in all which he gave satisfaction, whereupon he had this Thesis viz—An originale peccatum, sit peccatum proprie dictum?

Mr Peter Watkinson to bring in the position ag<sup>t</sup> the Socinians at the next Class-meeting viz.

Voted that Mr Peter Coates continue moderator who this day moderating ended with praier.

Jo: Rudyard  
Scribe.

Wirkesworth Classis in the County of Darby Octob. 19. 1658	}	These p <sup>r</sup> sent at the Classial meeting the same 19 day of Octob <sup>r</sup>
Ministers		Others
Mr { Peter Coates Mod ; Tho Sheldermine Hieron Martin Topham Robert Porter Edward Pole John Otefield Samuel Tricket James Sutton	}	Mr John Sclater John Rudyard. <hr style="width: 80%; margin: 10px auto;"/> Mr Peter Coates being Moderator began with praier

This day Mr Thomas Stanhope\* B.A. late Student of S<sup>t</sup> John's Colledge in Cambridge having addressed himselfe to the Classics for Ordination, preached before the Classis & his Sermon was approved.

This day Mr Edward Mainwaring Student in Divinitie late of S<sup>t</sup> John's Colledge in Cambridge & also the said Mr Thomas Stanhope were examined of the worke of Grace upon their Soules, of their Skill in the Originall tongues, & in the Arts Logick & Philosophic: also of their knowledge in Divinity, in all wh they gave satisfaction.

Mr Tho Stanhope had this Thesis given him viz :

An detur salus extra Christum ?

Ordered that Mr Peter Watkinson do exhibit the position of the Socinians at the next Class-meeting.

Ordered that Nov. 2 be kept as an extraordinary meeting of the Classis for the re-examining of Mr Matthias Hill and Mr Abraham Smith.

\* Thomas Stanhope was ordained to be assistant minister at Hartshorn, Derbyshire. He was son of George Stanhope, D.D., third son of Sir Edward Stanhope, of Grimston. At the Restoration he was episcopally ordained, and was instituted to the rectory of Hartshorn on May 9th, 1663. He was father of George Stanhope, Dean of Canterbury, the voluminous author.

Ordered that ye 17 day of November next be set apart for a day of Ordination at Wirkesworthe & that M<sup>r</sup> Edward Pole preach the ordinacon & exhort sermon.

Ordered that M<sup>r</sup> Samuel Moore preach the next Classicall & exhort Sermon M<sup>r</sup> Peter Coates continue moderator who this day moderating ended with praier.

Jo: Rudyard  
Scribe.

Wirkesworth Classis  
in the Countie of Darbie  
the 2 of November 1658

Ministers

M<sup>r</sup> { Thomas Shelmerdine  
Edward Pole  
John Otefield  
Samuel Tricket

These p'sent at an Extraordinary meeting of the Classis for the examination of M<sup>r</sup> Mathias Hill & Mr. Abraham Smith the second time.

This day M<sup>r</sup> Mathias Hill and M<sup>r</sup> Abraham Smith were examined concerning their ministeriall abilities & were ordered to give further account unto the Classis at the next Classical meeting

The said M<sup>r</sup> Matthias Hill had this Thesis given him viz : An roginitia (*sic*) gratiâ totaliter deficere possunt ?

M<sup>r</sup> Abraham Smith had this thesis given him viz, Utrum non obstante Christi merito iustificatio nostra sit gratuita ?

Wirkesworth Classis  
in the Countie of Darbie  
Novemb : 16 1658

M<sup>r</sup> { Peter Coates Mod :  
Tho Shelmerdine  
Robert Porter  
Edward Pole  
John Otefield  
Sam Moore  
Sam Tricket

These p'sent at the Classicall meeting the said 16 of Novemb 1658.

Mr Henry Buxton  
John Rudyard

M<sup>r</sup> Samuel Moore preached the Classical sermon and was approved.

M<sup>r</sup> Peter Coates being Moderator began with praier & after made an exhortation to ye Classis.

M<sup>r</sup> Edward Mainwaring exhibited his Thesis this day viz ; An mors sit sequela naturæ vel peccati, sit pœna peccati nequaquam naturæ sequela ? & maintained a dispute upon the same wherein he gave satisfacton.

M<sup>r</sup> Matthias Hill exhibited his Thesis was examined but not approved.

Also M<sup>r</sup> John Sanders, M<sup>r</sup> Thomas Stanhope & M<sup>r</sup> Abraham Smith exhibited their theses maintained disputes upon the same & gave satisfaction.

Voted : that the Classicall meeting for the next three months be kept at Crich the next day after the ordinarie Classicall day in each month. M<sup>r</sup> Samuel Tricket to preach the next Classicall Sermon.

M<sup>r</sup> Peter Coates to continue moderator, who this day moderating ended with praier.

Jo: Rudyard

Scribe.

— o —

Wirkesworth Classis  
in the Countie of Darby  
Novemb; 17-1658

Ministers

M<sup>r</sup> { Coates Moderator  
Shelmerdine  
Porter  
Page  
Otefield  
Moore  
Tricket

{ These p'sent at the Classical Meeting the  
said 17 day of November being a day of  
ordinacon

others

{ M Henry Buxton  
John Heapie  
John Rudyard

This day M<sup>r</sup> Edward Pole preached the ordinacon sermon in the Parish church at Wirkesworth which ended the questions were demanded of M<sup>r</sup> Tho: Stanhope, M<sup>r</sup> John Sanders M<sup>r</sup> Edward Mainwaring, & M<sup>r</sup> Abraham Smith required to be demanded of them by the Ordinance for Ordinacon of ministers of the 28 of August 1646 who each of them answered to all the said questions; & then were severally ordained by praier & imposition of hands.

The said M<sup>r</sup> Edward Pole gave the exhortation, concluded with praier & the blessing.

After the congregation dismissed the Lres of their ordinacon were signed by the ordainers & delivered unto them by the Scribe.

Their Theses are in the handes of the Moderator the papers of their testimonials in the hands of the Scribe.

John Rudyard

Scribe.



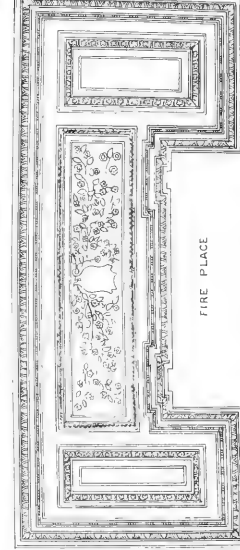
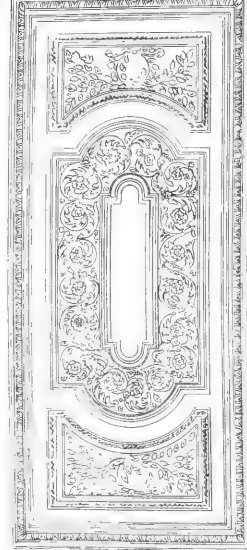
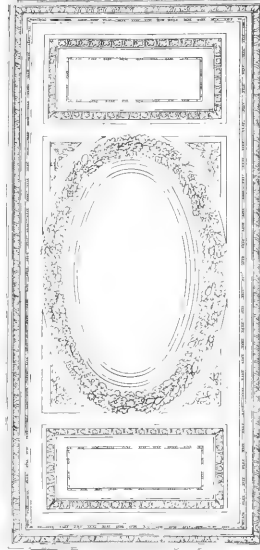
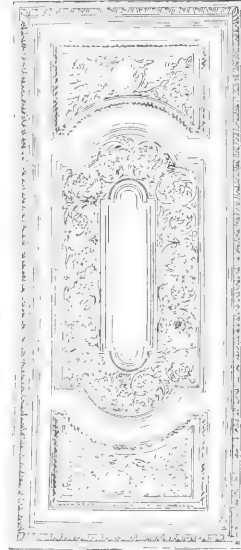
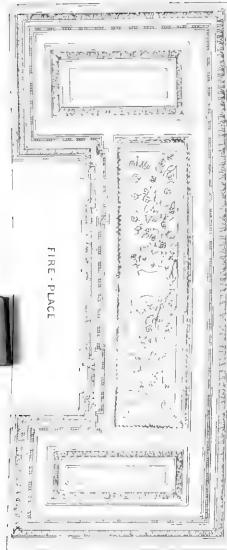


FIG. 1. CHIMNEY ROOM (745, W. ALBERTON SQUARES HOUSE, DORSET PLACE, DUBLIN)

## Notes on Painted and Plaster Ceilings in Derby.

BY W. BEMROSE, JUNR.

**W**ITH a view to preserve sketches and notes of painted and plaster ceilings in houses, which, some years ago, were the town residences of the gentry and merchants of former times, whose descendants have now migrated entirely into the country, and with which relics of a former period of house decoration the hand of the "restorer," or the requirements of business are making such rapid inroads upon, these notes are penned; and also in the hope that other readers will be incited to look around, and make notes of similar objects of interest with which they may be acquainted.

### PLASTER CEILING.

The first ceiling we allude to is opposite the Town Hall, in a house in the Market Place, Derby, and now in the occupation of Mr. Hall. This room formerly measured 38 by 16 feet, but is now divided into two rooms. Two, out of the five, panels, which formed the ceiling of the larger room, have been destroyed. The room now only measures 22ft. 6in.  $\times$  16ft., in consequence of the house having been made into two. In its original state, the room had a fire-place at each end. The walls are of oak wainscot, and there are still traces of rude carving, or scribing, now nearly obliterated by repeated coats of paint. It had five windows, looking on to the Market Place, with a seat in each; and when the ceiling was perfect, and most likely the plaster work coloured, it must have been a handsome room, and justly laid claim to the

historical title of "the great room in the Market Place." In each panel is a handsome design of scrolls and flowers in plaster, in bold relief. The design and the work are alike artistic.

The whole of the flowers and scrolls are evidently modelled by hand, and not moulded or cast in plaster, as no two scrolls or flowers are exactly alike. The shields at either end were most probably originally emblazoned with coats of arms.

The *Derby Mercury*, of April 3, 1872, speaking of the visit of the Pretender to Derby, says, "We have heard that the final Council was not held in the Exeter House, but in the spacious apartment, known as 'the great room in the Market Place,' then, we believe, the residence of Alderman Smith, upon whom 'Old Gordon, of Glenbucket,' was quartered. Our authority for this statement, is not, however, now at hand; and Mr. Cantrell's (the Rev. Henry Cantrell, Vicar of St. Almund's, Derby, 1712-1773) letter says nothing about the Councils of War. There are good substantial reasons, however, for believing that in this house another Charles—the martyred first of that name—slept when he visited Derby in 1635. On that occasion, according to the sarcastic Hutton, the Corporation of Derby gave the Duke of Newcastle a fat ox, a calf, six fat sheep, and a purse of gold, in order that he might 'Keep hospitality; that is, invite them to dinner.'"

#### PAINTED CEILINGS.

Two other ceilings, worthy of note, are of a different character, and are in the houses now occupied by Mr. Storer and Mr. Haskew, in the Market Place, Derby. The two houses were formerly one, which was the residence of Mr. Franceys, from whose family it passed, by purchase, to the Storers, over two hundred years ago. The two rooms in which the ceilings are, are to the front, and adjoin each other, with double doors communicating; the space between the latter is now bricked up. Both rooms are oak panelled; and the whole house bears evidence of the means and taste of its builder.

The two ceilings are painted in a bold style of some merit, but, having been "cleaned," the originals have been somewhat



impaired. The ceiling in Mr. Storer's house represents the gods in council. It is divided into two compartments; in the upper one, the gods are seated in Olympus—Jupiter, and his wife Juno, Venus, Diana, and a crowd of other deities and attendants. The deities have with them their emblems; as Jupiter, an eagle; Diana, rays of light; Juno, a peacock; Neptune, a trident: &c. In the lower compartment are other deities, as Hercules, Mercury, &c., while scattered over the ground are twenty-four winged figures, reported to represent the twenty-four hours of the day. The late Mr. Storer used to state that there are initials in a corner of the painting, but Mr. Chas. Storer, the present occupier and owner, has not been able to detect them. The whole tone of the painting is dark, and it shews best on a fall of snow, which reflects the light on it with excellent effect. The ceiling in the other room is painted by the same artist and has a similar subject.

At the back of the house there was formerly a large garden with a small fishpond, which was surrounded by gilt iron railings. Beyond this was a good sized summer-house, the ceiling of which was painted similar to the room ceilings. The summer-house was taken down to make way for business premises not more than about thirty years since.

This room has also connection with the same event of 1745, as we learn from Hutton, one of the historians of Derby, that "Lord Elcho had his lodgings at Mr. Storer's," and, as an instance that confidence may sometimes, at least, be placed in tradition, the following story well illustrates:—

"Some few years ago a Scotch gentleman called on the present occupant (Mr. C. J. Storer) and apologising for his being a stranger thus addressing him, said he had travelled a long way to verify, or otherwise, a tradition they had in their family, viz.: On the return of one of his ancestors to Scotland, with the army of Prince Charles Edward, he reported that he was quartered in a house in Derby, in which there was a very fine painted ceiling, belonging to a Mr. Storer. His descendant had determined on his first visit to England, to go on to Derby, and see if there was any truth in the tradition. On being shewn the ceiling, which tallied

with the description handed down, it is needless to say he was amply repaid for his journey."

The *Mercury* of April 3, 1872, also alludes to these ceilings. "Mr. Storer will forgive us for calling attention to the fact that his house in the Corn Market (whose painted ceilings may vie with those of Chatsworth) once rendered accommodation to the ladies who followed the fortune of 'Prince Charlie.' Here stayed Lady Ogilvie, Mrs. Murray, and others, who enjoyed themselves right loyally during the campaign, and were at last taken prisoners in their ball dresses, after the battle of Culloden, as they were proceeding to celebrate the defeat of the Duke upon the false intelligence brought in by a spy."



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